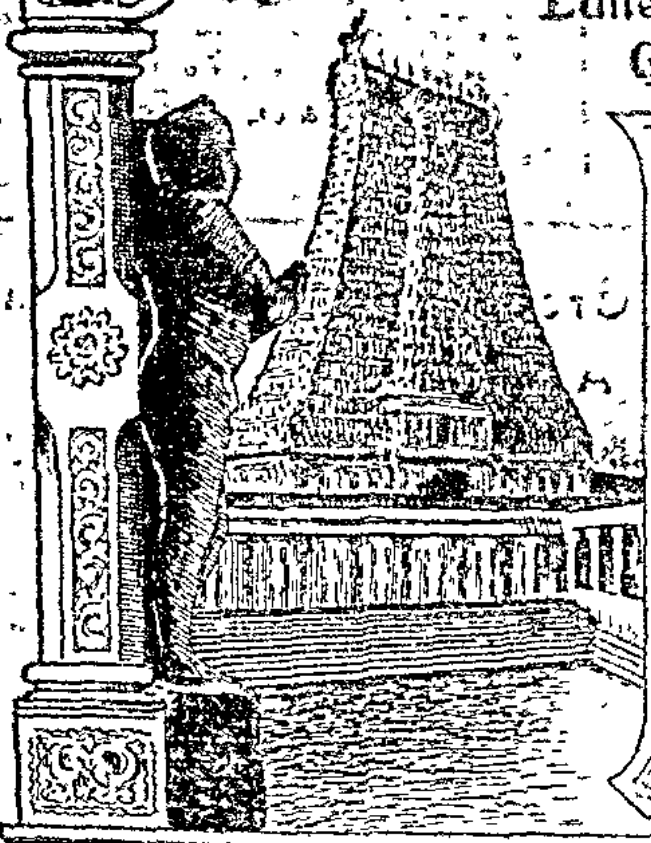
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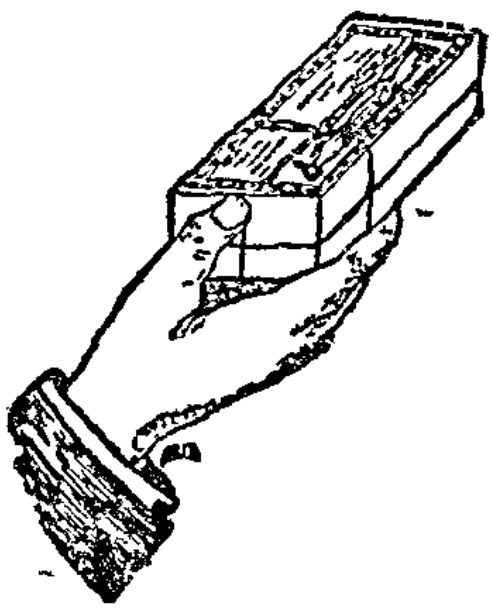
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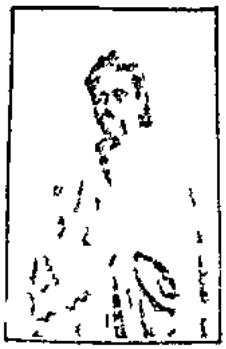
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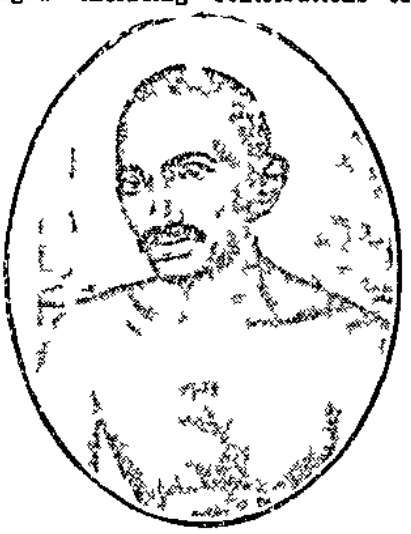
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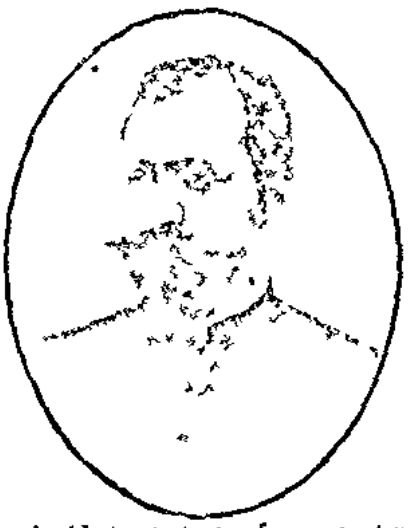
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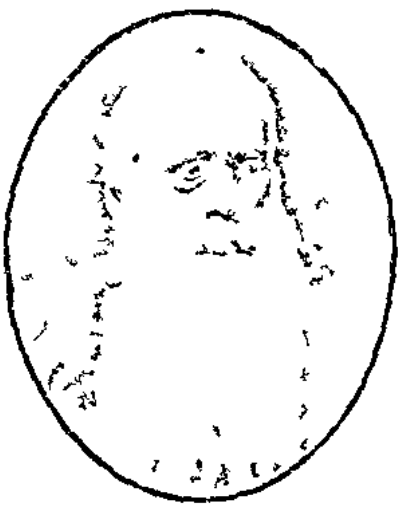
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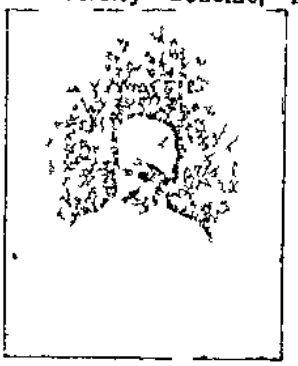
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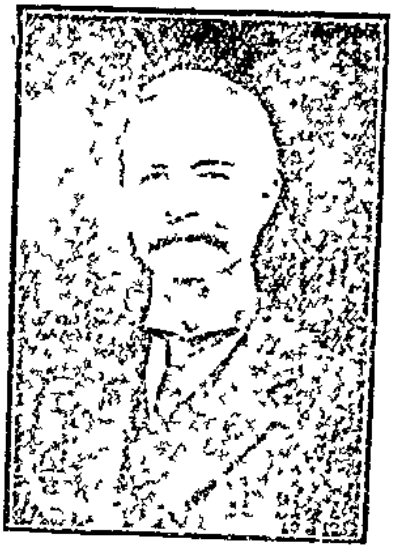
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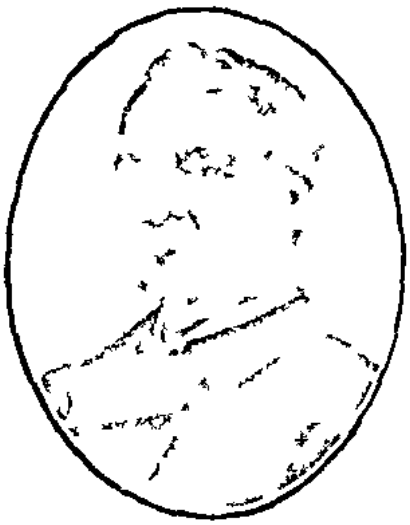
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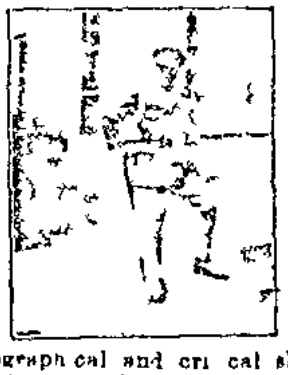
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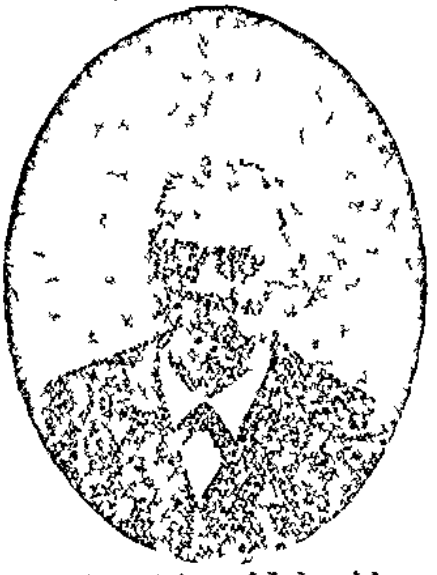
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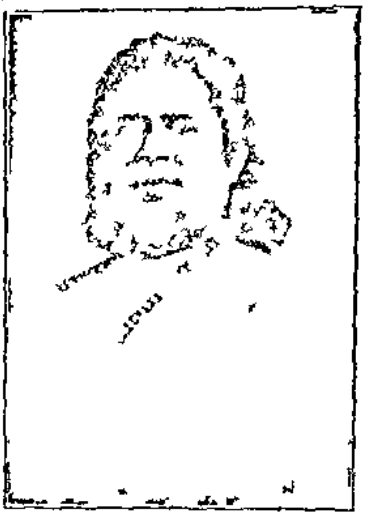
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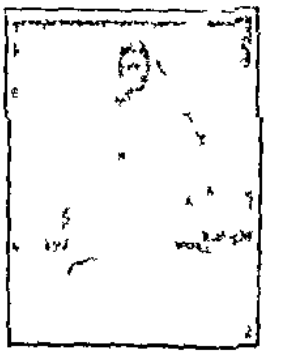


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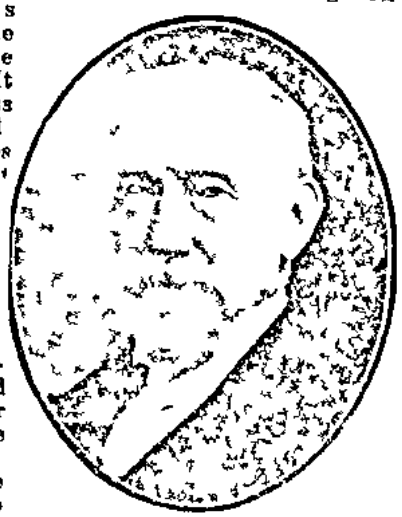
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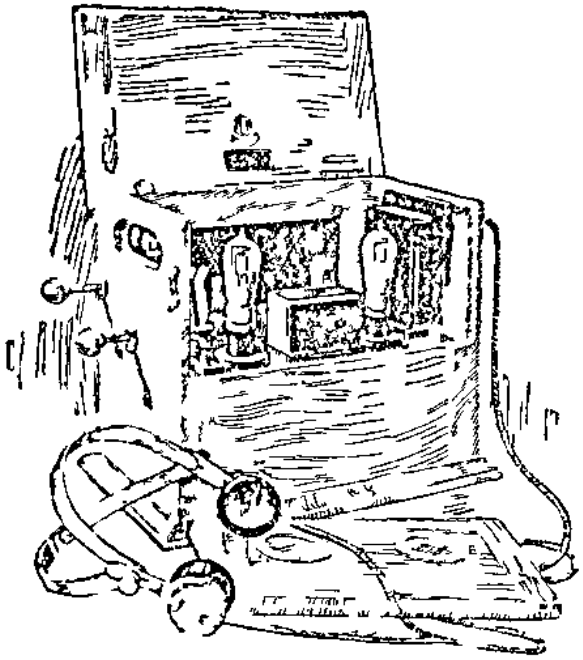
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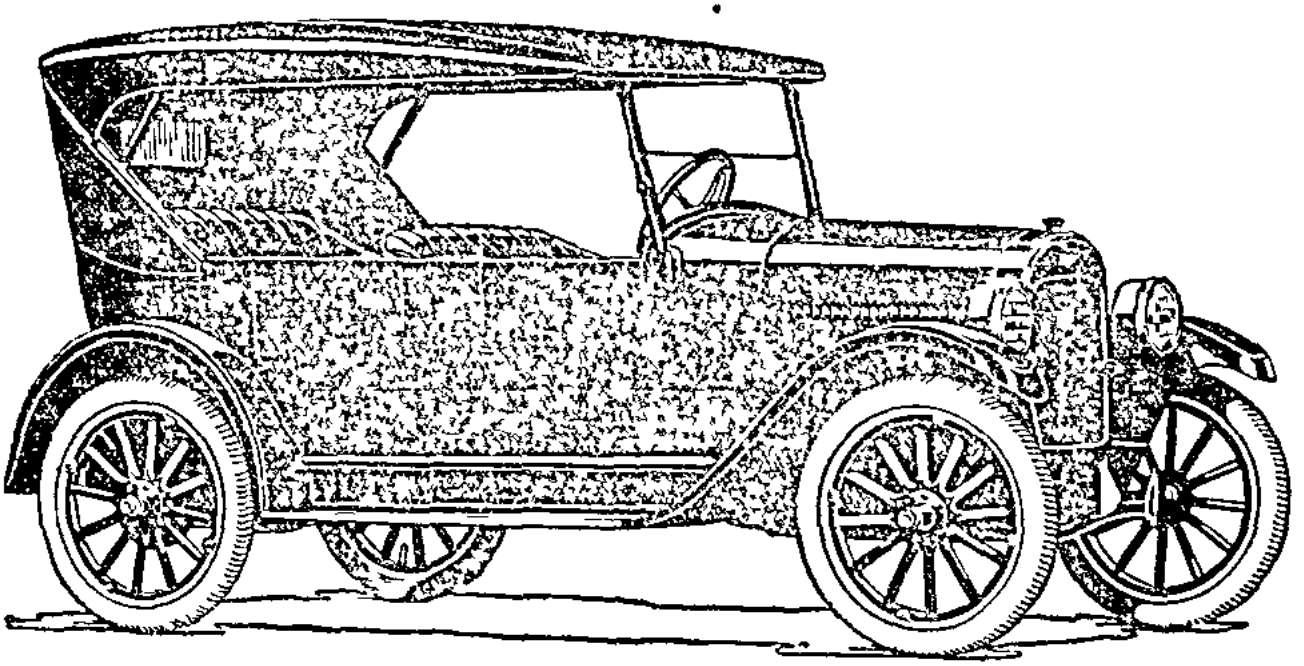
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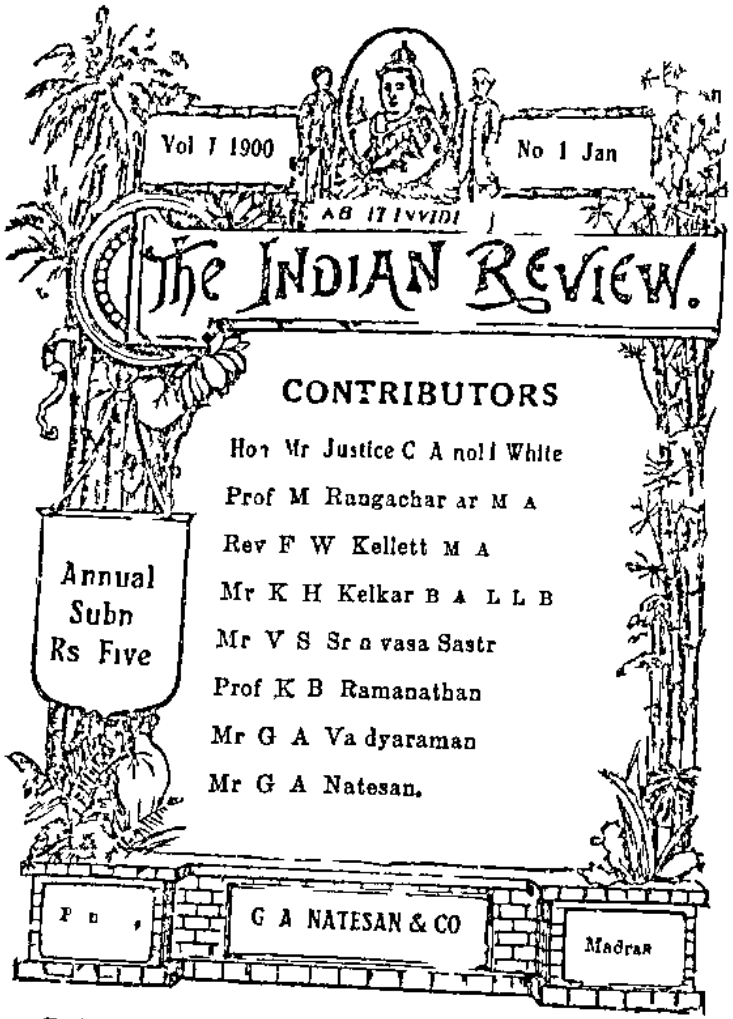
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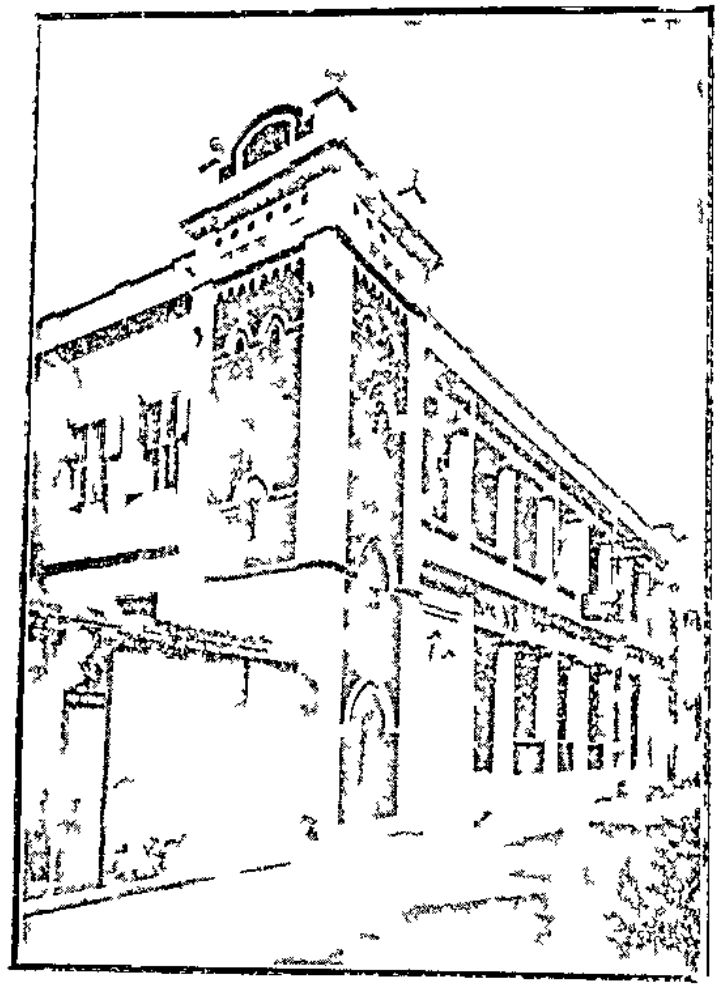
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E. Nov. '25



Reduced facsim le of the t tle page of the first Number



S de view of the Offices of G A Natesan & Co Publishers of The Ind an Rev ew



From left to right: PROF. K. B. RAMANATHA IYER, MR. G. A. NATESAN, MR SRINIVASA SASTRI, AND MR. G. A. VAIDYARAMA IYER. [A group taken in 1907.]

THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

EDITED BY G. A NATESAN

Vol XXVI — SILVER JUBILEE NUMBER — No 1.

MESSAGES OF CONGRATULATION

THE Rt. HON RAMSAY MACDONALD

I am glad to hear that your Review has completed its quarter of a century During its life it has witnessed many strange changes in the mind of your country, and it has been a very active pioneer in what has been a real value to Indian Nationalism In these days the world is suffering from a spirit which means that instead of trying to solve difficulties by reason they are approached by revolutionary minds which, if they do not get all they want, bring affairs to a state of deadlock That is nothing but a blind appeal to force which has the most disas trous reaction on the minds of everybody concerned. Those of us who still believe that justice and fairness must rule the world have to take a very firm stand against those subversive tendencies which, whatever the intention of their advocates may be, can bring no hope of anything except strife and war



RAMSAY MACDONALD

I have never ceased to be interested in Indian affairs since I first came in personal contact with your wonderful country and its wonderful people, and you can always rely upon anything I can do in a very busy life to promote those things which I think the Indian Review and myself have in common

I hope that a long and useful life is in front of your Review, and that India and its people will continue to flourish

Ramsay MacDonald



H E SIR MALCOLM HAILEY

H E SIR MALCOLM HAILEY



Lahore
20/11

Dear Mr Natesan

I send the Indian Review my best congratulations on its Silver Jubilee. There is always good reading in it and the Volumes make a most useful and valuable work of real importance. I wish it a long life.

Yours sincerely
Malcolm Hailey

H E SIR HARCOURT BUTLER



GOVERNOR'S CAMP
BURMA.

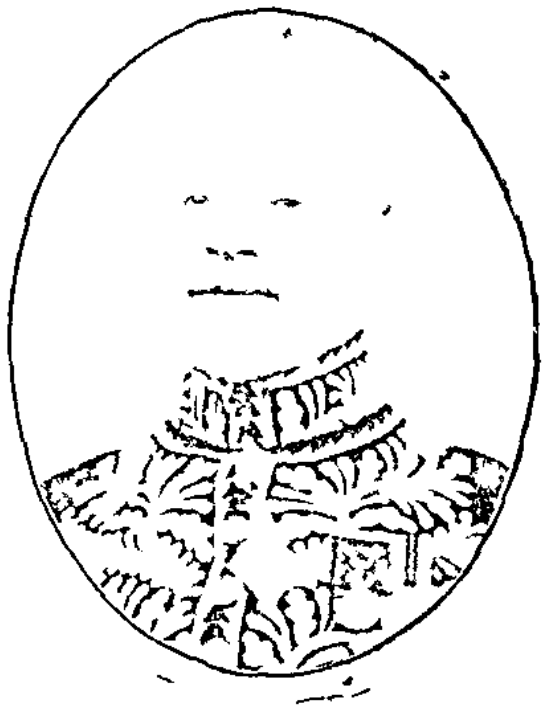
My best congratulations on the 25th birthday of the Indian Review and all good wishes for the future.

Harcourt Butler

H H THE AGA KHAN

Best wishes for success of the Indian Review Silver Jubilee Number

[BY CABLE]



H E SIR HARCOURT BUTLER

THE RT. HON LORD SINHA

17, ELYSIUM ROW
CALCUTTA
23rd Dec

Dear Mr Natesan

Just a few words to convey to you my sincere congratulations on the Indian Review completing its 25th year It has been a model magazine throughout these years and I wish it many more years of the same

With all good wishes

Yours sincerely
S Sinha

HON SIR MONCRIEFF SMITH

Please accept my hearty congratulations on the *Indian Review* twenty fifth anniversary May your interesting and instructive publication prosper, and may its spheres of usefulness ever widen ?

H Moncrieff Smith

HON. SIR ALEX. MUDDIMAN

1 THEATRE ROAD
CALCUTTA

I wish the Indian Review many happy returns of the 26th birthday A review of ten years like a real friend in time of adversity — The best of the Publishers, also the wide circle of its readers

A Muddiman

COL. WEDGWOOD M P.

12, BEAUFORT HOUSE
BEAUFORT STREET
S W 3

9 11 24

To the Editor of the Indian Review

Sir

I am delighted to be able to send my congratulations to the Indian Review and to say how much I wish for a long & successful career & useful one

All true friends of India realize that a paper such as yours which helps to create informed public opinion at this time alone makes possible a true Government towards freedom in a sound peaceful and constitutional way

The Indian Review has never failed to stand up for that unity of all classes which is necessary if India instead of being divided and discouraged is to become a strong powerful self governing unit in

Yours
Josiah C Wedgwood

SIR K G GUPTA

I wish the Indian Review many happy returns of the 26th birthday A review of ten years like a real friend in time of adversity — The best of the Publishers, also the wide circle of its readers

K G Gupta

RAJAH SIR HARNAM SINGH

If I was asked to cite instances of any confidence in Indian progress and stability I would point to the "Indian Review" as an signal example of it. A periodical which started about a time when readers hereabouts few and critical enough, has succeeded in attaining an increasing influence by years of strenuous effort. Then Silver Jubilee of the Review is an occasion for rejoicing not only among those who, like myself, have watched with sympathy and interest the progress of the Indian Press for over fifty years but also for all lovers of literary effort. The special features of the "Indian Review" are, I may mind, its broad minded views, its reasonableness and the manly character and high standard of its articles. I heartily congratulate the Editor, Mr G A Natesan, on the able and patriotic Indians on the Silver Jubilee of this well conducted periodical —

Harnam Singh
Kapurthala

SIR R. N. MOOKERJEE

I consider it a matter of congratulation that the Indian Review has completed its twenty-fifth year of existence and has attained a high standard of excellence in every matter which always enlisted warm and hearty support from all interested in Indian affairs. I wish the Indian Review every success and prosperity.

R N Mookerjee

Message from Mr D Edwards

I heartily wish that the celebration of the Silver Jubilee of the Indian Review, which has enterprise founded in 1900, so splendidly attended with success. The Journal has excellently performed its experience, and it is to be hoped that during the coming twenty-five years it may enhance its reputation under the fostering care and leadership of those who may be responsible for its conduct. In India that paper will command the respect and the greatest consideration which well-directed energy, sincerity and clean instincts have so wholly & solely devoted to advance the Indian moral & material progress.

D Edwards

DR. ANNIE BESANT

THE THEOSOPHICAL SOCIETY
ADYAR,
MADRAS S

5th 12 1924.

My dear Natesan

Please let me offer a hearty word of congratulation on the Indian Review reaching its Silver Jubilee. You & I are very old comrades in the political struggle & while, naturally we have not always agreed, we have never let small differences cloud our friendly relations. May it be so to the end! Your work steadily & faithfully for India, & that the will bless

With warm kind regards
Annie Besant

THE ANAGARIKA DHARMAPALA

Anagarika H.
Kandy, Ceylon
— 9 December —

I am delighted to learn that the Indian Review completes its 25th year on the 25th instant. I congratulate it sincerely from me & Ceylon as well as H. Natesan for having successfully guided the destiny of the Journal.

The Indian Review in truly cosmopolitan character has each month for several years past been a most welcome visitor to my home. Its progressive & unique study of various aspects of every phase of religious thought to expound the fundamentals of the one faith, the writers of the Indian Review have shown to be a great benefactor of the Nation's sympathy I was given the opportunity to contribute an article on the life of the late Bhikshu Asoka to its pages & by the Editor how to see the gradual publication of the Indian Review and may its pages help to harmonize the conflicting forces now rife in the Indian sky.

The Anagarika Dharmapala

MAHATMA GANDHI

Dear Mr. Natesan

My wishes for a bright future for your Review are with you.

17.12.24 Yours sincerely
M. K. Gandhi

BISHOP WHITEHEAD

I [illegible] my congratulations on the [illegible] anniversary of the first [illegible] of the Indian Reviews & has been a valuable work in promoting the cause of public questions and helping them to the promotion of a sound and healthy public opinion. I offer my very good wishes for its future and I pray that it will have a [illegible] influence and [illegible] for many years to come in the good work that it has done for the last quarter of a century.

To the Editor, Indian Review
Egmore
Madras

December 1924

LALA LAJPAT RAI

I am very glad to learn that the Indian Review is celebrating its Silver Jubilee. I am writing this to convey you my warm congratulations on the occasion and to express my hope that it will continue to render valuable service to the cause of [illegible] for many years to come.

With best wishes,
Yours sincerely
Lajpat Rai

RT. HON. V. S. SRINIVASA SASTRI

Bangalore City
4 January 1925

My dear Natesan

We didn't exactly hitch our wagon, in those early days to a star, but we aimed pretty high and, heaven be thanked, never fell. Many things helped, but I am not cynical in suggesting that one of these was the inviolable rule you made at the start of giving a small pocket allowance to every one who contributed to the review. We had our difficulties, to be sure. Not the least came from one of the editorial board, who, you may remember, had conscientious scruples in complying with the arbitrary exactions of English orthography and English syntax. As one looks back on our beginning through all these years, it seems a wonder but our success was seldom in doubt. I well remember the care and the labour of that time, the anxieties and the regrets. Do you recall. I do — the thrill of joy we felt when an English friend came to your office and congratulated you on the unprecedented and unexpected event of your having reached the first birthday? Since then you have achieved a great deal and, if I may so far offend your modesty, won the distinction of a gubernatorial warning circulation, influence, fame, wealth, staunch friends, unforgiving foes, all the marks of efficient public service have come to you in abundance. May you have more of these and ever more!

Yours as always
with affectionate regards
V. S. Srinivasan

RT. HON. SYED AMEER ALI

3 CADOGAN PLACE, S.W.1
15th December 1924

Dear Mr. Natesan,

I am obliged to you for your letter of the 6th November, and cordially wish you every success in your Review and many congratulations on the anniversary of your having for the first time brought out the journal. I remember well the early days when we were struggling hard to make both ends meet, and the anxieties we had during the last 25 years.

Yours faithfully
Syed Ameer Ali

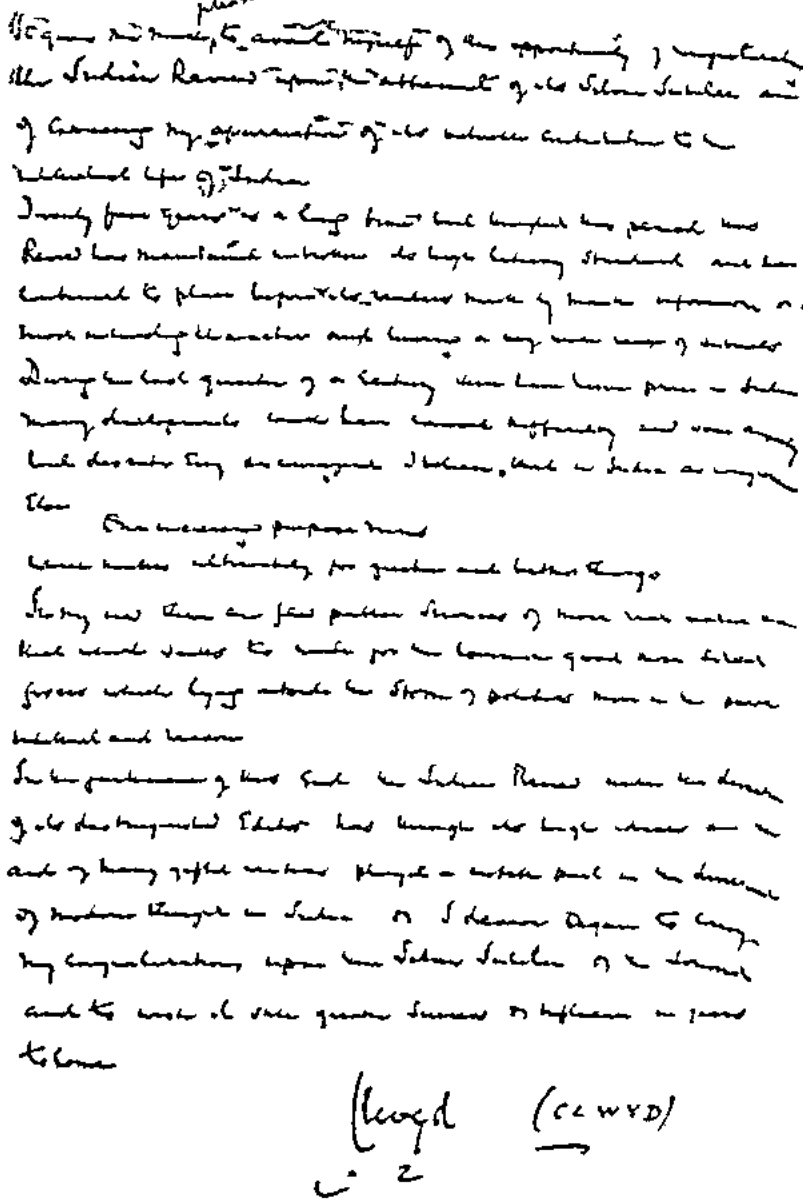
HON. SIR FREDERICK WHYTE

President, Legislative Assembly

It must be a great pleasure to you to look back upon the career of usefulness which your *Review* has enjoyed. It is well-known not only in India but outside, and has many admirers in England.

F. F. Whyte

LORD CLWYD



LORD CLWYD

It gives me much pleasure to avail myself of this opportunity of congratulating the 'Indian Review, upon the attainment of its Silver Jubilee, and of expressing my appreciations of its valuable contribution to the intellectual life of India

Twenty-five years is a long time but throughout this period the Review has maintained unbroken its high literary standard and has continued to place before its readers month by month information of the most interesting character and covering a very wide range of subjects

During the last quarter of a century there have taken place in India many developments which have caused difficulty and some anxiety but despite every discouragement, I believe that in India, as every where else

One increasing purpose runs

which makes ultimately for greater and better things

In my view there are few public services of more real value than that which seeks to unite for the common good those silent forces which lying outside the storm of politics move in the sphere of intel lect and reason.

In the furtherance of this end the 'Indian Review under the direction of its distinguished Editor has through its high ideals and the aid of many gifted writers played a notable part in the development of modern thought in India and I desire again to convey my congratulations upon the Silver Jubilee of the Journal and to wish it still greater success and influence in days to come

SIR P. S. SIVASWAMI AIYAR



Sastri Lodge
Edward Elliots Road
Mylapore
Madras
19-XII-1924

My dear Natesan,

I am very pleased to learn that you propose to celebrate the Silver Jubilee of the Indian Review this month. Let me offer you my hearty congratulations and my warmest wishes for the continued success of the journal in the future and for your own prosperity in the years to come. It looks as if it was only yesterday that you started the journal, but how quickly have the passing years flown! To have built up a sprightly, interesting & popular periodical and to have conducted it for a period of twenty-five years in the face of often real and serious difficulties is an achievement of which you are entitled to look back with a legitimate pride. In addition to the service which you have rendered to your nation you have made the Indian Review a store-house of information which has made it a treasured possession to many readers.

I remain
Yours sincerely
P. S. Sivaswamy

SIR P. C. MITTER

The Indian Review in my opinion is one of the best edited and impartial magazines that we have in India. I wish it all success.

MR. G. A. VAIDYARAMA AIYAR

The choice of a career for the young is now made by the parents or guardians is always difficult one and so, in addition to congratulations I am solemnly happy that your career has been highly successful and you are able to celebrate the silver Jubilee of the Indian Review

The Review today contains all the features which it started and some more. Please continue them as that it may be a record of the future as it is a history of the past twenty five years

Remember that agriculturists all the world over are poor and India is an agricultural country. Means should be to put more bread into each man's mouth and then should be possible if the government is a good and just one. Let the purpose of the Review be to secure such government

Remember the motto with which the Review was started viz about Sunday. The communal quarrels so rampant now a day will disappear in due course when, under proper education people take the true sphere of religions, moral and social codes. Lastly the British Indian will be ashamed himself that we began to think he is one of us and not over us then the formation of a good and just government is well and truly based

I pray you have to celebrate the golden jubilee and may live to celebrate the Centenary is the ardent prayer of your ever affectionate brother,

Mambalam 7/1/25 G. A. Vaidyarama Aiyar

NAWAB SYED HOSSAIN BILGRAMI

It is a paper that every educated countrymen of mine, I think, ought to read. It is so well written, so moderate in its views and so very thoughtful. I always enjoy reading it.

MIAN SIR MAHOMED SHAFI

Iqbal Manzil
Lahore
27/30 12 24.

My Dear Natesan

My sincere congratulations on the Jubilee of the Indian Review. The fact that the Journal with ever increasing circulation successfully completed the 25th year is a credit to you & a staff conducive to progress of the well-deserved popularity and I am confident that it has a long life & devoted services to our Motherland before it. I wish the Review even greater success in the future.

Sincerely Yours
Mahomed Shafi

C. F. ANDREWS.

My own friendship with Mr G Natesan has been unbroken during the whole period of my life in India, which has now extended over twenty one years. I came into closest contact with him, many a time during work on behalf of South African Indians, and I received a message of affection from him & Mahatma Gandhi, when I parted from him in Madras, at the end of November, 1913. The cause of Indians abroad has found in him an indefatigable worker, and now, in the Council of State I have named him, in my own words, "The Member for Indians Overseas". I came to know him first, soon after my arrival in India through the pages of the 'Indian Review'. Some-after that, I began myself to contribute articles to its pages, and I have continued to do so ever since. I have found his heart at all times eager & open to sympathise with the sufferings of the poor. It is a privilege & to be allowed to write a few lines in this issue of the 'Indian Review'.

Sentimentalism.

C. F. Andrews

MR. H. S. L. POLAK

Madras
6th, 1924

My dear Natesan

In sending my congratulations & best wishes for the many years you will be necessarily reviewing upon the occasion of the Silver Jubilee of the Indian Review I would ordinarily refer to the splendid services rendered by you through the Review in the cause of Indians abroad. I well remember the gallant support, & great moral encouragement in pioneering the cause of the Indians in South Africa. Troubles before me, and conversations upon the problem of the treatment and status of Indians abroad have been constantly in the columns of the 'Review' most usefully & regularly. In the arduous days ahead I am confident that the question will be ably and energetically handled by you & all of your Journal you and the 'Review' all success, and hope that Jubilee will be a Jubilee, recording the help in solution of problems at present baffling statesmanship.

Yours very sincerely.
H. S. L. Polak

MR. GLYN BARLOW

Clarence Hotel,
2nd Jan. 1925

Dear Mr Natesan,

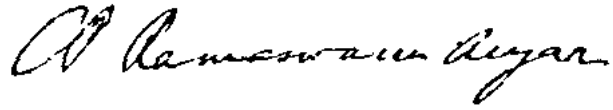
Having seen the beginning of your magazine, and having watched its progress, and having noted the earnestness of its appeal and at the same time the reasonableness of its expression, I can send you no better Jubilee message than a message of hope that the Indian Review of the future will be as good as the Indian Review of the past.

With all good wishes,
Yours sincerely
Glyn Barlow

THE HON MR C P RAMASWAMI

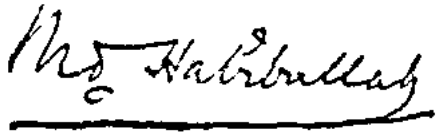
TWENTY FIVE years is not a small space in the history of an Institution and in the conditions surrounding periodicals in our country It is indeed a notable period and my congratulations to the *Indian Review* on the attainment of its Silver Jubilee are therefore sincere and much more than formal In a somewhat severe criticism of journals and newspapers, Lord Morley stated that a newspaper must live and to live it must please and it can only please by being very cheerful towards prejudices, very chilly towards general theories and very disdainful to the men of principle It is therefore, entirely to the credit of a journal if, during its life, it has justly escaped this devastating criticism

As a constant reader of the *Indian Review* I think it can claim that it has welcomed new ideas and has stood for progress, social and political and that it has not invoked the spirit of conformity as its guardian angel The ideals of journalism throughout the world have undergone a profound change There is the temptation to keep up a high note of excitement and as has been recently remarked, the endeavour constantly to secure entertainment as well as instruction is becoming a great and continual strain on every journalist In that work it is not always easy to steer by the compass of truth and principle A versatile Indian journalist has summarised the reasons for the success of a certain popular periodical by stating that it has reproduced all that was interesting in the life the books, and newspapers of Britain and other countries This is one of the tasks which the *Indian Review* has consistently set before itself and has efficiently achieved And I may further utilise as a compliment what was originally levelled as a reproach against Voltaire by Gibbon that he cast a keen and lively glance over the surface of history It is difficult for an Editor who is himself a politician to be impartial and fair to all schools of thought and activity, but this quality is a characteristic of the *Indian Review* to which pointed attention may well be drawn A great Frenchman has remarked *Je n'impose rien, je ne purpose rien j expose* "It is not my function to impose nor to propose, I only expound That is not an unworthy code of journalistic conduct and as Mr Natesan has continuously striven in that direction I convey to his *Review* my best Good Wishes and send a message of God speed



HON SIR MOHAMAD HABIBULLAH

I wish to congratulate the Hon'ble Mr G A Natesan on the occasion of the Silver Jubilee of his valuable Journal. I may claim that I have been a careful reader for th last two decades and more and I must add my own tribute to those of others which I have no doubt will be forthcoming, to the great usefulness and importanc of this Journal from every point of view It invariably contained readable matter which was at once interesting and instructive and I have never missed reading every one of its valuable contributions I wish the Journal every success and prosperity, and its Editor a long life



SIR ALEXANDER CARDEW, I C S

IT would not perhaps be quite tactful to say how many years have passed since I first met Mr G A Natesan but at any rate it was somewhere in the last century". He was one of the bright young men of Madras My experience has been that most "bright young men' cease in a comparatively short time to be either young or bright Mr Natesan on the contrary though he may no longer be young has never ceased to be bright He has always maintained that vivacity of spirit which is the mark of the few chosen ones in this world It used to be said that those whom the Gods love die young, and it is true in this sense that they never grow old The untiring energy and the indefatigable pertinacity with which Mr Natesan pursued his natural quarry, the contributor never cease to be a matter of surprise and admiration to me It did not matter how often the weight of work or the sloth of selfishness (choose which view you like) led to refusal Mr Natesan always returned to the charge as full of hope and as lavish of encouragement as ever That I take it is the true note of the Editor He must never despair, not even of the dullest or shyest of his writers Some day he may hit on the one subject they really do know something about and get something worth printing from them It is the note of youth, of hope, of cheerfulness which has made the "Indian Review' what it is—a living force in Indian Journalism and a success of which Madras not to say all India, may be proud

HON SIR IBRAHIM RAHIMTOOLAH

Please accept my hearty congratulations the occasion of the Silver Jubilee of *Indian Review* A monthly like yours has a distinct place in Indian Journalism, in that it affords great scope for thoughtful and sober comments By opening its pages impartially to writers of all shades of thought on the business topics of the day, the *Indian Review* has acted as a great educative force in the development of Indian politics I am sure that under your distinguished editorship it will continue its useful work for years to come

SIR P C RAY

The *Indian Review* is a journal of long standing reputation, its articles—often from the pen of men of eminence—cover a wide range of subjects Readers of diverse taste always find in them a rich intellectual treat Both the original contributions as also the well chosen extracts from standard periodicals embrace questions of literary, social, economic and even scientific interests I congratulate the *Indian Review* on its Silver Jubilee and wish it long life and continued success

P C Ray

DR SIR J C BOSE

I send you my best wishes for the continued prosperity of the *Indian Review* which completes its 25th year this month

J. C. Bose

HON SIR JUSTICE SHADI LAL

I offer you my hearty congratulations on the success of the magazine, and I have no doubt that it will continue to do its useful work in future

Shadi Lal

DR. GANGANATH JHA

I heartily congratulate yourself and the *Indian Review* for having maintained its career of usefulness for full 25 years That with the exceptionally good qualities, the Review should have acquired the position it has, is not to be wondered at But the fact reflects credit also on the public, who have proved so appreciative of the merits of the Review as to make its continued existence possible Among the innumerible good points of the Review what strikes one most is the honesty of purpose which is evinced by the impartial and judicious use that it makes of its contributions and selections.

PROF D K KARVE

I congratulate you on the great success you have achieved in conducting your magazine It has done excellent work in helping to formulate sober public opinion I wish it good luck

DR R. P PARANJPYE

Accept my felicitations on the continued success of the *Indian Review* which you have so ably conducted for twenty five years My sincere wish is that it may go on with increasing prosperity in future The *Indian Review* has supplied a vacant place in Indian journalism and has been steadily helping the [illegible] of India in all directions.

REV. DR. E. M MACPHAIL, CIE

You have succeeded in maintaining the *Indian Review* at a high level all through its life and have regularly provided the public with a large number of instructive and interesting articles dealing with subjects of general interest Two things that have struck me in reading the Review have been the way in which you have succeeded in getting people to write for it who possessed special knowledge, and the way in which you have sought that different points of view should be presented in its pages I should like to congratulate you on your achievement and wish your *Review* all success in the future.

SIR DEVAPRASAD SARVADHIKARY

The *Indian Review* now occupies a position in the magazine world second to none in India and I have not the least doubt that its usefulness and influence will steadily grow from more to more

Your well thought out and elaborate organisation has been responsible for the development and spread of considerable healthy and sound political literature and the library of publications that you have been able to build up is of great value to the country That you have been emulated in your own city and elsewhere in this direction is a compliment to your own enterprise

MR. P J HARTOG, CIE

I heartily congratulate the *Indian Review* and its Editor on their Silver Jubilee. It is a Review which maintains a high standard of excellence and impartiality, which covers a wide field of interest and has a distinguished list of contributors.

MR. C. W. E COTTON, CIE.

Hearty congratulations to you upon the *Indian Review* celebrating its Silver Jubilee.

It is a reminder to me of the length of my sojourn in India for I contributed, I think, to one of its earliest numbers having been introduced to you by Mr. (now Sir Henry) Stone, when you were first starting it

The *Indian Review* is now an established success and good wine, they say, needs no bush

May the *Indian Review* long continue to prosper under the control of its original founder, to whose editorial skill and catholicity of outlook it owes the assured position it has for so long enjoyed among Indian periodicals

HON SARDAR JOGENDRA SINGH

I offer my hearty congratulations to the *Indian Review* and its devoted Editor It is more than twenty years ago when I first met Mr Natesan and the memory of that meeting never faded till we met again in the Council of State and renewed our friendship India and England were never in greater need of an understanding The *Indian Review* is now perhaps the only magazine, holding to the ideal of bringing about a larger understanding between the two countries May the *Indian Review* continue to serve the two countries and work in the cause of clear comprehension of the minds of the two people whom God has brought together to find unity.

MR R LITTLEHAILES, MA,

I have read the *Review* intermittently for many years and have always found it interesting and instructive It is easily one of the best periodicals published in India

MR N. SUBBA RAU PANTULU

I cannot persuade myself that 25 years have passed away since the *Review* was started During this period several periodicals have come and gone but the dynamic and indefatigable energy of the Editor has sustained the Journal in the midst of many difficulties and made it a success I offer my hearty felicitations on this unique occasion of its Silver Jubilee and wish the *Review* a long and successful career.

NAWAB AMEEN JUNG BAHADUR

I have been a reader—though not quite a regular reader—of the *Indian Review*, ever since it made its first appearance I have always liked its literary excellence, both in matter and form It has been emphatically a busyman's periodical, as it ever aimed at concise and clear representation of the thoughts of the time The able contributors it has secured, the variety of subjects it deals with, and the temperate views it takes of men and matters, are much appreciated by subscribers who are not extremists in anything

57 ELM PARK GARDENS,
SOUTH KENSINGTON
S W

I thank you for sending me the
review I have read it with
interest and appreciation.

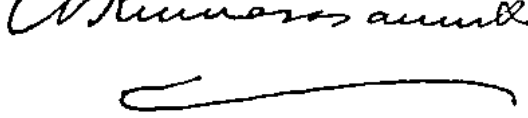
Yours truly
John Morley

6.18.1901

SIR JUSTICE KUMARASWAMI SASTRI

Hearty congratulations on the Silver Jubilee of the *Indian Review* which has been serving so useful a purpose these 25 years A high class magazine appealing to a variety of interests, it is always informing and never dull, As a popular educator giving expression to sober views on politics, literature, science and art it holds the first rank and it is a marvel how such riches can be had at so low a cost

"May your shadow never become less"



MAUNG TAW SEIN, CIE MLC

My heartiest congratulations to you on the attainment of your Silver Jubilee The *Indian Review* corresponds to the *Review of Reviews* of London in its policy and high moral tone

THE HON MR S SINHA

I send my best wishes for the continued success and prosperity of the *Review* which you have so ably conducted for now twenty five years, and which has been a source of great good to India by disseminating sound and healthy information both in this country and abroad on all phases of Indian activities and progress

THE HON SIR P RAMANATHAN

Wish you all success in the great work you are doing



SWAMI ABHEDANANDA

I congratulate you on this occasion of the Silver Jubilee of your valuable magazine I am pleased to see how successfully you have conducted it from a small beginning to its present excellence It has done a great service to our Motherland in the past May it continue under your able management to do greater good in future—is the earnest prayer of your friend and well wisher



PROF T L. VASWANI

Cordial greetings on the Silver Jubilee of the *Indian Review* Richly has it served India these five and twenty years by bringing many thousands month after month in touch with great minds and great events. May God grant it added strength in the coming days to serve India to vindicate her ancient heritage and to summon her sons and daughters to freedom from all hate, to courage, hope and unity. (*By wire*)

MR FRANK NOYCE, I C S, C I E

As a contributor to the 'Indian Review' in its early days when officials had more leisure for such *parerga* than they have now, I am specially glad to be able to congratulate Mr Natesan on its twenty fifth anniversary and to pay my small tribute to the way in which he has consistently maintained the high standard he set before himself at the outset The views expressed in the pages of the "Indian Review" are not in the nature of things, always such as commend themselves to a 'sun dried bureaucrat' but the ability and impartiality with which its editorial duties are carried out never fail to do so.

SIR STANLEY REED

This is the season of the year when we remember the message, Peace on Earth Good will towards men Is it peace in India? unfortunately not The foundations of authority are being attacked Political tempers are high Communal feeling is acute This is a poor foundation for the progress of Responsible Government

Thoughtful men are not afraid of strife nor of discontent, these are the forces which make for progress But they are afraid of rancour and intemperance in thought and speech It is so easy to rouse passion, so difficult to control it

Cannot the sober men of all communities take counsel together and seek to lay broad and deep, in a more tranquil atmosphere of mutual tolerance, the foundations of political progress? We cannot all agree it would be a dull world if we did but we can agree to differ, respecting each other's point of view, not questioning each other's motives

The *Indian Review* has stood above rancour and passion It has been a powerful force in India for reasoned progress My earnest hopes for its future go out to the present conductors and there is no better medium for this plea for peace and good will

Stanley Reed

THE HON EDWARD W PERERA

Wish yourself and the *Indian Review* the same success it had in the past and an ever increasing influence in the future

2a

MR K C ROY C I E

By its steadiness and timely review of important contemporary problems in India, it has done its best to justify its title I wish it increasing success in the task it has been ably performing for the past 25 years

MR M R JAYAKAR, BAR AT LAW

I have to congratulate the *Indian Review*, on its having attained 25 years of a solid record of work in reconstructing thought in India It has played a very important part in the Renaissance movement in India and has helped materially to shape the thoughts of the younger generation in particular It must be a gratification to its promoters to note that the many of the views, at one time unpopular, to which they gave shelter in their columns during the last few years have now been gaining ground in the country

MR C V SESHAGIRI AIYAR

I congratulate you on the Silver Jubilee of your sprightly journal, the *Indian Review* Not long ago I was one of its constituent contributors My recollection is I began literary life by writing to your journal The little make up I possess as a writer was gained by your initial kindness I am therefore particularly happy that your career has been so good Your journal was one of the earliest of its kind in Madras to cater to public want. It has served that public very well Its success has tempted many to follow in its wake—a compliment more eloquent than the testimony which your readers can give—I wish my earliest friend every success and pray for its longevity and unremitting service to the country

SIR ROBERT E HOLLAND

I am glad to see the success which the *Indian Review* has achieved and I wish you all prosperity

PROF P SESHADRI, M A

One of the earliest recollection of my college life is my introduction to the *Indian Review* with the reading of an article on *Two Birds of Song* by Mr Eardley Norton reviewing Lawrence Hope's *Garden of Kama* and Mrs Sarojini's *Golden Threshold* All these years I have had pleasant associations with the Journal writing to it reading it and what is more enjoying the Editor's hospitality, from time to time, in the offices on the Esplanade at Madras The headquarters of the Journal have often been the centre of stimulating intellectual life and I can look back with joy to many friendships formed under its auspices May all success and prosperity attend upon it in its future career.

PROF S RADHAKRISHNAN, M A

It is a pleasure to know that you have always stood for the larger Indian point of view and never succumbed to the narrowing spirit of sectarian or provincial feeling Your endeavour to avoid the extremes of reaction and radicalism has made your magazine popular with the European and the Indian alike I trust that its usefulness will increase in years to come and it will continue to uphold all progressive ideal which make for the more vigorous life of this country

THE HON PHIROZE C SETHNA

The standard of excellence of a magazine is determined by the articles which appear in it and the interest they awaken in the public mind In this direction your monthly has played its part so well during the quarter of a century of its existence that you have reasons to be proud of its achievements Speaking for myself I will say that I look forward to receiving my copy month after month

The Editor of an American Magazine once wrote to a friend "I do not expect you to agree with me if I make you *think*, I have done you a service This is exactly what the *Indian Review* is doing

Your articles do set your readers a thinking and what is more they tend to lead them in the right direction

MR J P COTILINGAM, M A

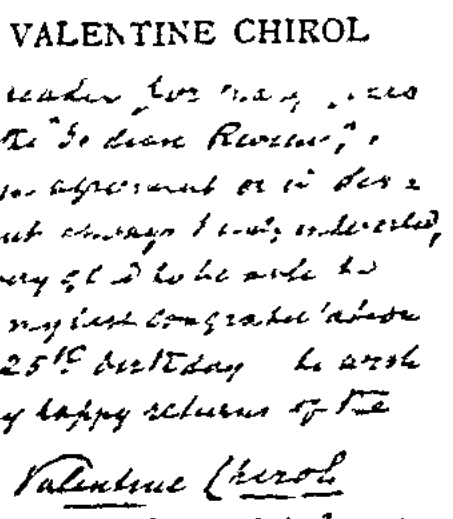
As one of the subscribers to the *Indian Review* when it was started and for many years after that I congratulate you heartily on its Silver Jubilee It made its appearance regularly during all these years and brought its readers into an ever widening circle of authors Indian and European May its future career of usefulness be as bright and as successful as its past has been

MR E S SUNDA, B A, B L

It was nearly fifteen years ago that I first peeped into the *Indian Review* Ever since it had for me a bewitching charm It gave me the earliest tuition in politics and personalities A magazine of all round tastes, satisfying all, disgusting to nobody, neither pedantic nor too technical, the *Indian Review* is a Review for all

GREETINGS FROM THE PRESS

SIR VALENTINE CHIROL



As a reader for many years now of the "Indian Review," I write to express my sincere appreciation of its work. I am very glad to be able to offer it my best congratulations on its 25th birthday. I wish it many happy returns of the day.

Valentine Chirol

Carlyle Square
Chelsea 25/1/12

THE FORTNIGHTLY REVIEW

I note with pleasure that you are about to celebrate the Silver Jubilee of the *Indian Review*. I am sure that such an honourable career deserves every commendation. Indeed I feel certain that the *Indian Review* fulfils a most useful task, conducted throughout by high motives. My warmest congratulations.

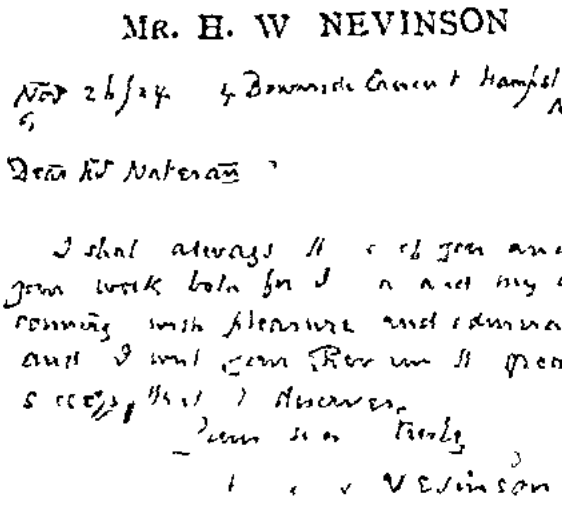
W. L. Courtney

THE INDIAN SOCIAL REFORMER

Pray accept my very cordial congratulations on the twenty-fifth anniversary of the starting of the *Indian Review*, and my best wishes for its future prosperity. Besides providing an open forum to all schools of thought, the *Review* has combined, so far as I know, the best and most reliable chronicle of the principal events in India month by month. Every one who in the years to come attempts to write the stirring story of the last twenty-five years of our national life, will find the volumes of the *Indian Review* indispensable both for reference and for direction as to the main currents of thought among us.

K. Natarajan

MR. H. W. NEVINSON



Nov 26/14 4 Brunswick Cottages Hampstead N.W.3

Dear Mr Natesan

I shall always recall you and your work both for it and my own coming with pleasure and admiration and I wish your Review a great success.

Yours sincerely
H. W. Nevinson

NEWS OF THE WORLD

Good luck. Hearty congratulations. Long may your magazine flourish. (*By Cable.*)

Lord Riddell

THE OBSERVER, LONDON.

The *Indian Review* is to be congratulated upon its wonderful list of contributors and upon the favourable opinions which it has attracted from all parts of the world. I heartily congratulate you upon the Silver Jubilee and hope that years of undiminished success and usefulness will lead you to the Golden

J. L. Garvin

THE HINDU, MADRAS.

May I be allowed to add my congratulations to the enterprising Editor of the *Indian Review* on the attainment by that excellent magazine of its Silver Jubilee. It is no light feat in this land of infant mortality to rear so exotic a plant as a monthly review to full vigorous maturity and I wish the *Review* and its intrepid Editor alike, an ever lengthening career of service in the cause of India.

S. Rangaswami

DAILY HERALD

It is good to know that the *Indian Review* has lived for a whole quarter of a century * * * I hope the following 25 years will bring you more and more success and that during that period the people of India will have won their freedom—a freedom which I hope will keep them within not a British Empire, but the British Commonwealth of Nations

George Lansbury

ASSOCIATED PRESS OF INDIA

I send you hearty congratulations on the occasion of the publication of your Silver Jubilee Number The *Indian Review* has attained a creditable position in the field of journalism in this country I wish it greater prosperity in the years to come

U N Sen

THE LEADER

I have had the pleasure of knowing very well both the *Indian Review* and its distinguished editor since the day of the foundation of the *Review* This periodical has filled a large space in Indian journalism, as its Editor has done in Indian public life, during a full quarter of a century They have served the cause of Indian nationalism, with commendable devotion My friend the Hon Mr Natesan is known throughout India as a man of boundless energy, uncommon enterprise, and remarkable resourcefulness. The name of his firm is a household word wherever the English language is known in India It is a very special pleasure to me as an old friend and fellow worker heartily to congratulate Mr Natesan on the Silver Jubilee of his fruitful journalistic enterprise

C Y Chintamani

THE TIMES OF INDIA

I should like to take the opportunity of saying many happy returns of the day to the *Indian Review* I have known the paper since I came to India in 1907 and find it difficult to realise that it has now reached the mature age of 25 I hope that it will long continue to retain its youth and vigour and that it will proceed under your editorship to gain increased renown and to extend its field of usefulness

S T. Sheppard

THE HINDUSTAN TIMES

Only one thing persuades me to send a message of greeting to the *Indian Review* on its Silver Jubilee—the great debt I owe to it and to the publication undertaken under its ægis for the development of national feeling in me As a little boy, the lives of 'Eminent Indians', published by the *Indian Review* office were my constant companions My interest in that series is by no means exhausted even now As a journalist often I have had to turn to those little books for reference about the life of some eminent man and to most of us it has become a regular Dictionary of National Biography As for the Review itself those who have intimately collaborated from its early days, with Mr Natesan, its distinguished Editor, like the Rt Hon Srinivasa Sastri, and Prof K B Ramanathan will have much to say Speaking as a comparative outsider I can only bear witness to the consistently high tone of its articles, the uniform excellence of its issues and the comprehensiveness of its interests. The *Indian Review* is an asset to national journalism and I hope it will continue to be so for many long years to come

K M Panikkar

THE INDIAN DAILY MAIL

I congratulate the Editor and Publishers of the *Indian Review* on its Silver Jubilee Twenty five years of continuous publication of the *Review* is an achievement, which reflects infinite credit on those who have conducted it as, most unfortunately, periodicals are not eagerly sought after by the reading public in India The *Indian Review* has, indeed, had to create in the public a taste for periodicals, and its success should be a source of pride and satisfaction to every member of the Press I used to read the Review as a school boy in Ceylon, and there is no paper published in India which awakens the same associations in my mind May the Review flourish under the guidance of its able Editor and continue to be a medium for the diffusion of informed and sober opinion in the country

F E Holsinger

THE MUSLIM OUTLOOK

I have only lately begun to appreciate at the correct and high value the broad minded and sensible policy of the *Indian Review* among the welter of journals and newspapers advocating extreme views on all possible subjects—and I may add, fads. That is why I congratulate the *Indian Review* on its 25th birthday

D G Upson

THE RANGOON DAILY NEWS

Allow me as one of your humble co-workers in Burma to offer you my heartiest greetings on the occasion of the Silver Jubilee of the *Indian Review* Its service in the cause of educating public opinion has been immense and I wish it a continued career of usefulness

Y D. Motala

THE STATESMAN

I congratulate you very heartily on the Silver Jubilee of the *Indian Review* I read it with unfailing interest and wish we had in India more such Reviews, publishing contributions from thoughtful writers on a wide variety of subjects without restricting them to narrow platforms or enforcing prejudices Your December number shows that you are going stronger than ever May the *Indian Review* flourish for long?

Arthur Moore

THE ABKARI

I heartily join with numerous other readers throughout the Empire in congratulating the *Indian Review* upon the attainment of its Silver Jubilee Among the many good causes consistently supported by that influential journal the Temperance movement occupies a prominent place

Frederick Grubb

THE GUZARATI PUNCH

The completion of twenty five years by such a high class monthly as the *Indian Review* is not a very frequent occurrence in India Not only is journalism a new profession in this country, but even the number of those who are in a position to appreciate—much less patronise—a high class Journal published in a foreign tongue is extremely limited And these two factors combined together make the path of English Journals in India more than ordinarily difficult The fact, therefore, that the *Indian Review*, has been able to complete twenty five years of its life is by itself a standing testimonial to its high get up and sound management

Somalal Mangaldas Shah

CATHOLIC LEADER

I have always read the *Indian Review* with interest It has a fine collection of valuable articles on topics of general interest, as well as on educational, social, political and economic questions It ranks among the best monthlies in India in style and contents and no one who wishes to be in touch with modern movements can afford to neglect it The *Indian Review* has done great good in the past in enlightening people on the questions of the day and I wish it a continued period of prosperity in the future

P Thomas

THE SANJ VARTAMAN

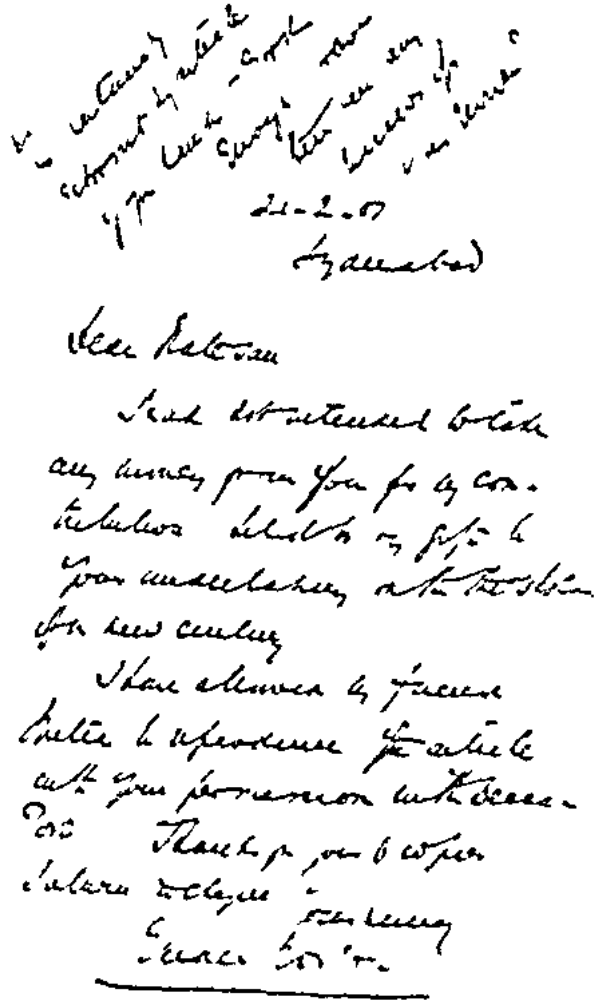
DURING the present auspicious occasion—you are bound to be greeted with a full chorus of felicitations and congratulations from your numerous friends and admirers, whose number is legion and who are not confined within a narrow circle by geographical limitations The key to this unique regard is to be found partly in your own personality, and partly in the commanding position to which the *Indian Review* has reached through your exertions your tact your profound knowledge of journalism and last but not the least, by your penetrating instinct in gathering round your journal an army of devoted and able writers

For some, journalism's chief duty begins and ends by hunting with the hounds and running with the hare Most positively you are not one of them Both in your person and through your journal you supply a pattern which others might profitably follow

The works issued by Messrs Natesan & Co are standard publications in the line that you have made specially your own Indian writers of eminence devoted servants of the public, patriots and pundits find through your firm a most hospitable ground for exposing their intellectual wares before the world in general and the Indian world in particular For this great and patriotic service rendered by you and your firm India cannot thank you enough

Rustom N Vatchaghandy

MR EARDLEY NORTON



ST. NIHAL SINGH

FEW journalists, I am sure, could derive so much satisfaction from the attainment of a Silver Jubilee as my old friend and colleague G A Natesan He started his career at a time when journalism was regarded with disfavour by our people in India, who looked upon it as no profession at all Relatives and friends, therefore, shook their heads in disapproval Natesan not only proved their prognostications to be unwarranted, but showed that Journalism could be made the hand maiden of social upliftment

Writing from experience stretching almost from the day when the *Indian Review* was ushered into existence I can say that no Indian cause has ever failed to enlist the sympathy and co operation of the Editor Proprietor of that publication

During the two decades or more which have elapsed since my association with the *Indian Review* began I have had the opportunity of writing about our people settled or sojourning in various parts of the world So also has my friend Henry S L Polak and so have others interested in securing to our people their inalienable rights The cause of Indians abroad has always found a warm spot in the heart of the Editor of that publication

In the category of Natesan's contributions to Indian progress I would give a very high place to the lesson of promptitude, punctuality and dependibility which his House has set to our people Every article has brought an acknowledgment from him by return post Remittance for every article has been sent out within a day or two of its publication At least one extra copy of an issue containing an article has gone forward to me All this has happened with clockwork regularity, obviating the necessity of correspondence and preventing uneasiness.

Almost as high in the list of Natesan's contributions to the progress of our people I would put the lesson of concise writing which he has drilled into our writers—young and old In a country where people are fatally fascinated by redundant phraseology, and editors, in most cases, lack the moral courage to blue pencil repetitive and extraneous matter, the Editor of the *Indian Review* has shown not only boldness but rare discrimination in pruning contributions received even from well known writers W T Stead once told me that the *Indian Review* was the only Indian journal whose Editor had mastered what he called the "Eleventh Commandment" –that is "Be brief"

Among Natesan's far flung circle of friends none sends him warmer felicitations upon the attainment by the *Indian Review* of its Silver Jubilee, nor more sincere wishes that its Diamond Jubilee will find him still rendering useful service to the Motherland, than myself.

THE PRAJAMITRA

I have been reading the *Review* ever since I was a boy at school, and my first impressions of the political movement in India were formed from a study of its pages Even now I go to the *Indian Review* to find balance of criticism and impartial study of detail Mr Natesan deserves the gratitude of many of our younger generations of politicians I only wish the *Indian Review* had a Gujarati Edition in order to educate the masses of Gujrat

U K Oza

The Editor's Acknowledgment.

ON the occasion of the Silver Jubilee of the Indian Review, I desire to express my grateful thanks to the contributors, subscribers and advertisers for their valuable help.

I have been deeply touched by the overwhelming kindness which inspires the numerous messages of congratulation and the greetings from the Press. I only wish I was deserving of them all.

No one is more keenly alive to the shortcomings of the Review than its Editor: for it is hardly possible that a periodical should have been conducted for five and twenty years "without the commission of some mistakes, articles admitted which might as well have been left out, opinions expressed which have a crudish look in the mellow light of years, phrases dropped in the heat or hurry of the moment which one would fain obliterate"

The first quarter of this century has been a period of extraordinary activity and interest, sometimes events taking a threatening turn to the great embarrassment of Government and people alike. It is a source of satisfaction to me to have the testimony of so many that during trying times the Review "has always kept its head cool", that political differences have never stood in the way of personal friendships and that even in the midst of a tearing controversy, representatives of rival schools have never hesitated to write to its pages.

For once, the pages of the Review have been opened for kind things to be said of the Editor and his public activities; having regard to the special character of the occasion I feel I can count on the indulgence of the reader.

G. A. Natesan.

JUBILAEAN REMINISCENCES

BY MR. GLYN BARLOW, M. A.,

Late Editor, The Madras Times.

WILL you preside at a meeting of our Literary Association? This was the request with which the youthful Mr. Natesan



MR. GLYN BARLOW.

first came into my ken. It was thirty years ago—in 1894, but I still remember well the "coming of Natesan." He was a student in the B. A. class of the Presidency College, and I was an assistant-editor in the *Madras Times* office, which was then located in Popham's Broadway; and he had come to me with his request. I had a great deal of work to do, in and out of office hours, and, ordinarily, I should have pleaded "No time;" but Mr. G. A. Natesan even in his youth had a happy knack of getting people to do things that he wanted done, and, accordingly, I agreed to preside. It has been a happy knack with him throughout his career. At his bidding, such people as High-Court Judges, Members of Council, and Governors of Provinces have made speeches in public and have written articles for his *Review*; and that the happy knack remains with him still is to be seen in the fact that at his bidding an old man like myself is writing these reminiscences. In the day of his collegiate youth, when G. A Natesan was Honorary Secretary of the Presidency College Literary Association, the happy knack manifested itself in getting



MR. BARLOW AND MR. NATESAN.

people to preside at meetings of the Association, which, during his secretaryship, was quite a distinguished society, whose meetings

were announced in the "coming events of newspaper columns In his search for lecturers and for chairmen, "G A. Natesan, Student, Presidency College," made himself well known in Madras, for he had a way with him that gained him a welcome where another student might have met with a rebuff Earnestness attracts and young Natesan's earnestness could be seen at a glance, with the result that prospective lecturers and chairmen gave him a friendly hearing and, more likely than not, complied with his request On one occasion indeed he succeeded in persuading the Governor of Madras in the person of Lord Wenlock to preside at one of the Society's meetings

In due time G A Natesan appeared for the B A examination of the Madras University, and the days of his student career were ended The young man had meanwhile made himself so well known in Madras that the Madras Government had an eye on him in respect of what he was going to do He was a young man with a future, and the Madras Government, on its own initiative, as personified by leading officials offered him Government service

There is a tide in the affairs of men etc

and if Mr Natesan had accepted the offer, he would have taken the tide at the flood and it would undoubtedly have led him on to fortune in officialdom He would certainly have made his mark, and there would, long ere this have been some such letters as C I E, after his name But as a Government servant his actions would have been restricted, he would have been unable to attend political meetings or write political articles, or in fact to do anything at all in public that met not the approval of the powers that would be To most young men such a restriction would offer no difficulty, but Natesan's was a spirit that would have chafed under restriction, and he felt that Government service was not for him Young Natesan was no hot headed anti-Government politician, and the demands of even the Extremists of those times were milder than the demands of the "Moderates of to day but he felt that he wanted to be free to do things "on his own' He wasn't quite sure, moreover, whether the Government was offering him a post because it really required his services or because it wanted to tie up the tongue of a young man who, if left to himself, was likely sooner or later to make himself heard in public—and perhaps on the anti Government side Mr Natesan wasn't at all predisposed to orate against the Government, but he wanted to be free to gang his own gait True that there's "a tide in the affairs of men but there are more rivers than one, and young Natesan preferred to look for a tide in some other river than that of Government service

So Mr Natesan came to my office, where I was now in the editorial chair I remember our interview most clearly First, he told me about the offer of Government service and his feelings in the matter—just as I have described them above. Then he told me that he would like to be a journalist, and asked to be allowed to give me voluntary assistance Before this, I had had literally hundreds of applications, in person and by letter, from young Indians who aspired to journalism, some of them with influential backing and with offers of a good premium, but I had rejected them all, without so much as even a

hesitating idea of acceptance But now it was Mr G A Natesan that was applying—and, as usual, he got what he wanted It was a strange fact that, although I had rejected so many applicants without a thought, yet, as soon as G A Natesan applied, my sub conscousness immediately discovered the desirability of an Indian assistant. It was like this I used to write a good deal about Indian matters, and, with an Englishman's ignorance of Indian manners and customs and ways of thought, I was often in need of information It had been my practice to summon a clerk from the manager s office whenever any necessity for information arose, but clerks are not journalists, and my consultant always took a clerical length of time to see the point, and another clerical length of time to answer the question, and he was moreover unable to realise the necessity of the strictest accuracy in journalistic statements—so much so that on a certain occasion he interpreted an Indian marriage custom in such a way that, as a result of the article that I wrote with his warrant, the enraged wife of a certain Indian gentlemen was ready to tear my eyes out Young Natesan would at any rate be a good and reliable informant, and would know where to get accurate information on any point about which he might feel uncertain Besides this, I was sure, from what I had seen of him, that he had the "journalistic sense"—that indefinable instinct with which the journalist, like the poet or the artist or the musician, is born, not made I realised, however, the advantageous prospects that Government service affords to any specially intelligent and resourceful young man, and I demurred at the idea of being instrumental in keeping a young man out of Government service when the gate had been specially opened for his admission So I told Natesan what I felt, and I dwelt on the advantages that he was throwing away, but it was to no purpose, for he had made up his mind not to accept the employment that was offered, and he was determined to be a journalist. So it was all settled, and on the following day Mr. G A. Natesan had a desk in my office side by side with my own

Mr Natesan was very helpful indeed as my adviser on Indian matters, but he did much more in the office than merely supply me with information Besides writing a weekly column of interesting "Indian Notes," and paragraphs on various topics, he took pains to make himself thoroughly efficient in general journalistic work In a newspaper office, apart from the interesting work of writing articles, there is a good deal of drudgery, such as reading the effusions of correspondents and revising the manuscripts of selected screeds, examining proof sheets, blue pencilling abridgements of printed speeches and printed reports, and lots of things more, and Natesan went whole heartedly through it all I forget exactly how long he remained in the *Madras Times* office—I think it was nearly a year—but anyhow it was long enough for an earnest young man like Mr Natesan to have gone through a complete apprenticeship in journalism

With his apprenticeship fulfilled, it was now time for Mr Natesan to find a footing in the sphere of remunerative labour. In the *Madras Times* office there was no "tide" that would lead him on to fortune I should have been happy to have given him a good post, but

the conditions were against it The paper was owned by a European a partner in the late firm of Messrs Arbuthnot & Co, who were themselves its agents, and its editor, sub editors, and manager had always been Europeans, and I felt that I had no right to break its traditions, so all that I could do was to offer Mr Natesan a small post that I would have created specially for him But he very appropriately found the post unworthy of his acceptance, for it offered no prospects to ambition I suggested the field of Indian journalism, but in those days Indian newspapers in Madras were not held in high regard, and their very existence was precarious Their poverty was to be seen in the fact that, instead of subscribing for Reuter's telegrams, they were content to serve up to their readers belated reproductions of telegrams clipped from the *Mail* or the *Times* and Natesan felt that it was not in any of them that he would find his permanent footing

The end of it was that Mr Natesan left the *Madras Times* office to start a printing establishment, for the foundation of which some family property supplied the finances I remember that I felt disappointed when he told me what he was going to do, for the passage from journalism to printing seemed a lamentable descent The members of his family too, with the exception of a brother, scouted the printing office, so forcefully indeed that, in order to humour them, he went through the form of keeping two or three terms at the Law College at the same time that he was running his press As a matter of fact, G A Natesan thoroughly knew what he was about In journalism, as in everything else, he preferred to be his own master—editor straight away—and the printing business would give him his opportunity and would make the journalistic venture financially safe First of all however, he devoted his energies to working up the printing business to success I remember him proudly showing me over his establishment The young man had good reason to be proud True that he was wise enough to begin in a comparatively small way, but everything was of the best—no dingy den in a back street, but airy premises on the Esplanade (from which he afterwards removed to the larger premises that he now occupies and owns)—no second hand printing press but a high-class machine that glittered in its newness—no second hand type, discarded founts of a larger firm, but type of the clean cut newness that makes reading an unspoiled pleasure

When the printing business was an assured success, the time for the journalistic venture had arrived The journalistic venture was to be the *Indian Review*, of which the youthful Mr G A Natesan was to be editor, manager, printer, and publisher, all in one. When Sir Walter Scott took to printing his own works, the luckless venture landed the unhappy writer in a debt of £147,000, but Mr Natesan had a better capacity for business than Sir Walter, and Mr Natesan's venture was luckier than his

I remember the day, late in 1899, when Mr Natesan came and told me of his intention of starting the *Review* in the beginning of the following year He told me that the Review was to be devoted to the welfare of India, but was to be independent in its views, in such a way that both Englishmen and

Indians, without any animosity, might contribute to its columns It was his idea that the cover of the *Review* should display an armorial device symbolical of the journalistic intention. He had already conceived the design of a European and an Indian standing side by side, and he asked me for a motto I coined one in Latin, *Absit invidia*, "Away with ill feeling," and he approved of it So the armorial bearings of the *Indian Review* were the occasion of the first co-operation of an Indian and a European in connection with the magazine, but I must bid the reader not to imagine that the picture of an Indian and a European that for so many years appeared side by side on the wrapper of the *Indian Review* was a portrait of Mr Natesan and myself!

The *Indian Review* was a success from the very beginning With so youthful and unproven an editor, it is more than likely that a good many of the first subscribers paid their first year's subscription in a friendly way 'to encourage young Natesan,' but any such subscribers found that they got good value for their money, and the list of subscribers rapidly increased Mr Natesan now displayed a happy knack of getting good writers, and in the first number, as in every issue, there were distinguished men among the contributors, the opening article, if I remember right, being from the pen of Sir Arnold White, Chief Justice of Madra I remember well the appearance of the first number, and how glad I was to see what a really good magazine Natesan had turned out I remember too reviewing it in the *Madras Times*, I don't remember what I said, but I know that in all sincerity I gave it high praise. Many a magazine has had an excellent first number, with an anti climax of succeeding issues For the first number the editor is all enthusiasm, and into it he puts his best, but when the novelty has worn off, and the periodic recurrences of labour become irksome, the enthusiasm wears away too Belated issues, apologetic prefaces, uncorrected printers' errors, hasty screeds, re dished versions of contemporary articles, and a growing multitude of purposeless extracts are signs of degeneracy, and eventually one of the issues is so very belated that it never appears at all There's not, of course, so much actual work in a monthly magazine as there is in a daily paper, but in the case of a daily paper the daily work, like the daily bath or the daily shave or the daily breakfast, becomes a natural part of a man's existence, but in the case of a monthly magazine, for which the work can be done either to-day or to-morrow, the work is liable to become a monthly nuisance, which is shirked each month so long that it has to be done in a hurry Twenty five years, then, is a long life for a monthly magazine—always up to the mark—under one and the same editor It means as many as 300 monthly issues, each with its own toil, its own worries and its own demand for unflagging enthusiasm I could name not a few magazines that were set going during the past quarter of a century and have come to grief, some of them started under high auspices and with money and influence at their back, and the Hon'ble Mr Natesan may be proud indeed that the magazine that he started in his youth as a literary venture has arrived at the stage of its silver jubilee, and has gone on from strength to strength, and is now an outstanding figure in Indian journalism.

was prepared to publish the book himself, to my financial advantage, and, as for the Governor's introduction, it would surely be better he said to let a book go out on its own merits than to have it boomed with official approval I felt that this was true, and the matter was arranged before the engine whistled the train away The book was written in a fortnight, and Messrs Natesan & Co had printed and published it a long time before the official report appeared His firm was in its youth at the time, but it did the work well, and I have never regretted the railway station agreement

"I've brought someone to see you This was in 1896, at the *Madras Times* office The someone whom Mr Natesan had brought was an insignificant looking little man, with a very unassuming manner, but there was a gleam in his mild eye and a firmness about his mouth that betokened force The someone was Mr Gandhi, on a trip from Natal to India At that time I didn't remember ever having heard Mr Gandhi's name but Mr Natesan told me how Mr Gandhi in his capacity of a barrister had been contending in Natal for better treatment of Indians in the Colony, and that he had come on a trip to India to stir up public feeling in this country in the South African Indians behalf I remember that Mr Gandhi spoke at a public meeting in Madras and I remember too that, in respect of Reuter's reports of what he said in India a crowd of angry colonists assembled on the port wharf in Natal when the steamer by which he was returning came into port, and the little man was badly mobbed when he stepped ashore In 1916, when Mr Gandhi, after a betterment of the condition of Indians in South Africa, finally returned to India, Mr, Natesan brought him to see me again, and this time Mr Gandhi was accompanied by his wife, both of them being Mr Natesan's guests during their stay in Madras The "insignificant looking little man was now famous, though his Indian fame had yet to be achieved and his title of 'Mahatma' to be attained From time to time Mr Natesan brought various other celebrities to my office as for example at one time Sir Romesh Chunder Dutt and at another time Mr Gokhale There was never indeed, any knowing who would be Mr Natesan's companion of the hour and I remember that on a certain occasion when he invited me to a small tea party at his house the guests of the evening were such heterogeneous personages as Bishop Whitehead of Madras and the Bishopess?

I mention this reminiscence of Mr Natesan's personal association with public men because I realise that his facility of making himself acquainted with people whom he has wished to know has been a very important factor for the success of his own career To play, like Mr Natesan, the part of a public teacher of public affairs, it is necessary to study both men and matters There are people who study matters but not men, and they must needs be something in the way of bookworms There are others who study men but not matters, and they are likely to be empty headed chatterboxes Mr Natesan has been careful to study men as well as matters I have said that 'whatever was on,' Mr Natesan was on it,' and I may add that he was also on to the persons whom the matter chiefly concerned,

TWENTY-FIVE YEARS AGO

By Rao Bahadur K B RAMANATHA AIYAR, M A

THE occasion is one of self gratulation and it will not be amiss if one comes out with reminiscences. Every one that has been keeping a diary knows how it helps memory to recall old days and occurrences



Prof K B RAMANATHA AIYAR

A few extracts from my Diary for the year 1899 will explain how naturally those came together who had their parts to play in the starting of the *Review* twenty five years ago

This is from the entry for the 1st of January 1899

"After an early breakfast S A and myself went to V S S and took him and his brother with us to the Congress Pavilion On the way ascertained that the printed copies of the Resolutions had not yet come Soon after reaching the Pandal Mr Narayana Rao brought the copies Messrs. S A and V S S assisted The speakers were arranged for as well as possible . After the meeting, went to the Railway station and saw Mr Ranade off This is one man out of a million To have got to know him and see him work was a rare privilege The Diarist's official enthusiasm may be pardoned

S A of the Diary is Mr S Anantanarayana Aiyar a retired Government official now settled as a Vakil at Mambalam I came to know him when I was appointed in 1889 first assistant in the Anglo Vernacular School of Triplicane now known as the Hindu High School, Triplicane He was then Headmaster, having succeeded Mr T P Kodandarama Aiyar, the brilliant Christian College graduate, who had resigned his place for the Vakil's profession Two years after he followed Mr Kodandarama Aiyar's example Finding however the profession of law somewhat uncongenial, he became a Revenue official and was Tahsildar at Madurantakam in 1899

V S S is now world known as the Right Honourable Mr V S Srinivasa Sastri, the President of the Servants of India Society He was then about to leave Pachaiyappa's College and to become Headmaster of the Hindu High School Triplicane

Mr Narayana Rao mentioned in the Diary was Mr H Narayana Rao one of the most cultured of men who a few years later went to Bombay and helped Mr Malabari in his journalistic work In 1899 he was a Vakil practicing in the Madras High Court He was a member of the Social Reform Association and Editor of the *Indian Social Reformer*, then a Madras Weekly He had earlier worked with me in the Anglo

The party broke up the next day, the brothers Vaidyarama Aiyar and Natesan returning to town by an early train and Mr Srinivasa Sastri and myself by a later train

The *Indian Review* has been before the public for 25 years It has secured an assured position in the world of journalism and is one of the healthy influences of public life in South India, one might say, in all India People who have been attending the Congress—all of us did so in those days—know what an indispensable *vade mecum* it has been to all who greatly daring would address the gathering And the most cursory examination of the *Review* would show how successful it has been in enlisting among its contributors all the varied talents of the country

The men that started the journal had just the combination of qualities that would make for success in such an enterprise The elder partner on the business side had the necessary forethought and caution and the younger the needed enterprise and push and they were knit together by strong, brotherly love As for the chaperons of the young Editor one of them has been recognised by Vasishta s as Brahmarishi those that ought to know have recognised in the Rt Hon V S Srinivasa Sastri a master of the music of speech as of the written word As for the other the brothers supposed that he who driveth fat oxen must himself be fat he who has had to teach literature must be literary What weighed with them mainly was this I was "warranted against fire I was eminently safe I was expected to bring that touch of "heaviness which would make the *Review* respectable From the business point of view, it would not do to make the *Review* too bright or sparkling and I cheerfully accepted the role of one trashing the quick hunting of my partner The young Editor had 'lead poisoning' very early, had served his apprenticeship under Mr Barlow of the *Times* and had mastered the hodman work of journalism

The editing was under the veil of anonymity But it was anonymity in the keeping of Mr Natesan He must have taken a considerable number of the Madras public into his confidence as I had reason to guess On one occasion the late Rev Mr Kellett happened to mention in appreciative terms the *Review* and dwelt on the able conduct of the paper We were coming out of the Wesley College after some meeting of the Teachers Guild most likely—Messrs Srinivasa Sastri, Kellett and myself I must have assumed a tone of unconcern and talked of Mr Natesan doing it all admirably as if others had nothing to do with the matter Mr Kellett said something like hum' and cut me short saying he *knew* and there was no need to pretend

My connection with the *Review* was not longer than the first year Mr Srinivasa Sastri kept on the connection of editing for some time longer The signed articles are in my case generally either literary or educational When protected by anonymity I venture on discussions about Revenue and Famine and other themes not within the province of a lecturer on English literature and logic I appear to have taken myself seriously and read much to do the task entrusted to me worthily With regard to my friend Srinivasa Sastri he did his work like an adept—as to the manner born He seemed

GENESIS OF THE "REVIEW"

By Mr. D. SCOTT BREMNER,

Editor, "The Madras Mail."

MORE years ago now than I care to look back upon, I first made the acquaintance of Mr. G. A. Natesan in circumstances which need not be recounted, but which are still a matter for laughing recollection between



MR. D. SCOTT BREMNER.

us. This encounter, I may say frankly, was not as friendly, on my part at least, as it might have been, but since it has led to one of the most lasting friendships I have made with Indians in the Presidency, I do not regret it. A few days afterwards Mr. Natesan turned up again and was introduced to me formally and with less unconventionality than attended our first meeting. He was then a slim, nervous youth, with a hesitating manner of speech, but a very evident intellectual alertness. He has always been an enthusiast, and his particular enthusiasm then was journalism, for which he was undergoing a training on a local journal. Afterwards he frequently dropped in for a chat and I discovered, what his modesty had previously hidden, that he was a graduate of the Madras University, who had no wish to enter Government service on the strength of this diploma, but desired very ardently to embark on a career of his own choosing—something with a literary and journalistic bent about it. He disappeared from my ken for a short time and when he again emerged it was as a full fledged printer and publisher with the *Indian Review* as the *raison d' etre* for the venture. The first number was published soon afterwards and proved that the young Editor and Proprietor had not only a sound knowledge of what was worth while, but a distinct *flair* for getting good contributors and keeping them. He did what, I believe, is not usual with Indian journals struggling to establish themselves; he paid for contributions from the very outset. It may not have been a very opulent honorarium, but it showed that he recognised one of the basic principles of English journalism namely, that what is worth publishing is worth paying for. He sometimes does me the honour to say that a casual remark of mine in the days of his journalistic apprenticeship guided his action in this matter.

One has only to glance at the very formidable list of "old and valued contributors" to the *Indian Review* to be convinced of the fact

"spontaneous assimilation that takes place in the mentality of men thrown together for a time Mill wrote about a friend who need not be named here —

"He and I started from intellectual points almost as wide apart as the poles, but the distance between us was always diminishing



Mr YAKUB HASAN

if I made steps towards some of his opinions, he, during his short life, was constantly approximating more and more to several of mine and if he had lived there is no knowing how much further this spontaneous assimilation might have proceeded

If you substitute the word "political in the place of 'intellectual' in the above sentence it will describe our standpoints in respect of our political views In this field we were truly as wide apart as the poles In the beginning you were an ardent member of the Indian National Congress and I looked askance at it, and as an humble follower of my Guru Sir Syed Ahmad Khan, I believed that the regeneration of my community could only be possible through wide diffusion of education in my community and its friendly co operation with Englishmen I looked upon the Congress as a body of extremists and arch agitators who embarrassed Government to the great detriment of the ordered progress of India My idea, along with that of my co religionists, underwent a gradual change which found its ultimate expression in the founding of the Muslim League Still we were far from co operating with Hindus I resisted even your invitation to join the Congress when it was held in Madras in 1914 I told you that I would go to it in the company of my co religionists and not alone Next year at the special session of the Congress and the Muslim League at Bombay this fusion of the two bodies was brought about and both of us played important parts in our respective spheres in this connection In the constitution making that followed we worked together at Allahabad, Calcutta and Lucknow It must be remembered that all this took place in war time When the aggressive nations in Europe were fighting a bloody war, each to exterminate the other, and find a place for itself under the sun we, Indian politicians were engaged in nation-building of a different character In a calm and peaceful atmosphere we plied the art, and persuation and arguments were the only weapons we employed to attain our end Our share in the common calamity had for the

THE REVIEW AND ITS EDITOR

1 MR N C. KELKAR BA, LLB MLA,
Ed tor of the Kesari and the Mahratta

MY friend Mr Natesan is bringing out the Jubilee Number of the *Indian Review* and I gladly take this opportunity to express my sense of appreciation of his work as a publisher and a publicist We



MR N C KELKAR

have unfortunately been ranged throughout ar public career, on oppos te sides but that ict has happily never interfered with our iendly personal relations which have been ordial throughout

It was I think in 1898 that we Mr Natesan and myself became acqua nted w th each other when the Ind an National Congress was held at Madras The Late Mr Anand Mohan Bose was the President and he was infusing everything he touched with his peculiar sweetness of temper and superior culture While the session was progressing and some of us were seeing more of the Congress from the outside I met two young Madrasee gentlemen nearly of my age I say Madrasee in a general way, because I had not then learned to make the distinction by sight between a Tamil an Andhra and a Karnatak These two young men were Mr G A Natesan and Mr C Y Chinta mani Mr Chintamani had then brought out h s collection of the speeches and addresses of the late Mr M G Ranade on Social Reform and had already been noticed by the elderly men of his Province as a very promis ing young man though he could not complete his University education He was not then the full fledged ' Walking Index Card Cabinet of Politics as he has been happily described But I remember that he had already given performances of the storage battery of his retentive memory and ready reference The other was Mr G A Natesan He too had brought out his volume on the subject of the Indian National Congress which was an opportune publication and very much appreciated Mr Natesan however, had done something more He had decided to issue a monthly magazine to be called *The Indian Review* which was rightly regarded as a novelty and an enterprize As for myself I was then editing both the *Kesari* and the *Mahratta* and my work at these two papers had received a somewhat undeserved attent on owing to the fact that I had tal en the place of such a well known leader and publicist as the late Lok B G

MANY years ago the late Mr Labouchere told me an amusing story of a retired Colonel who came to him with a letter of introduction from the then Prince of Wales and wanted to be employed on the staff of



Mr E L THORNTON

Truth "What have you done since you left the Army?" asked Mr Labouchere "Oh, replied the gallant Colonel I have tried several things but succeeded at none of them And so I thought I might try journalism Needless to say Mr Labouchere did *not* give him a post on *Truth*

The story is illustrative of the popular belief that anyone can write and explains why so many mushroom publications barely survive the pains of labour Mr G A. Natesan is a conspicuous instance of the little believed fact that journalism is a jealous muse, and that he who would woo her successfully must be prepared to give up his whole life to keep the sacred torch burning I remember the first issue of the *Indian Review*—nicely got up, well printed, and a success from the day of its birth And now that it is celebrating its twenty fifth birthday, it is not too much to say that the Review occupies as established a position in this country as the *Saturday* or the *Spectator* in England

To what is this success due? Entirely to the sterling qualities of its Editor Time was when Mr Natesan was thought by Government circles to be a rather advanced politician But times have changed and the Natesan of to day who has *not* changed is a leader of Moderate opinion That is the first quality a journalist must possess To be a little ahead of public opinion To guide it and to lead it And may I venture to add, to restrain it when it seems inclined to go too fast. Perhaps as important for an Editor is the faculty of collecting around him a band of able writers One's mind goes back to the flowery days of the *Pall Mall Gazette* under John Morley and William Stead They had greater choice of material than an Indian Editor can have among English contributors But Mr Natesan has done marvels, and has not only collected distinguished names but also interesting contributions—from dry as-dust Indian Civilians as well as from the facile pens of his own countrymen

And so it is that the *Indian Review* has won the success it deserves And in the difficult days to come I as an Englishman who loves India rejoice that a journal of such established position should carry into the midst of the fray the splendid motto *Absit Invidia* Long may its distinguished Editor be spared to guide its destinies Long may Indians and Englishmen co operate in the great task the *Review* sets itself of winning for India her place in the Sun *within* the Empire

Late Chief Reporter Madras Mail

THE *Indian Review* of which Mr G A Natesan is the founder, editor, and publisher has had an eventful history during the quarter of a century of its existence Unlike the founders of the



C V M AIYAR

ordinary run of Indian periodicals Mr Natesan was determined from the commencement of his career as a journalist to be not an amateur in the field to make his venture not merely a success both from the literary and business point of view but to make it a power for good and an example if possible to his countrymen as to what a vast field there was for talented young men to work in and carve a career out for themselves With every opportunity for him to enter the service of the Government Mr Natesan unlike the average youth of his community turned his face against it and linked his fortune to publishing business in which there were no men with University qualifications Establishing a small press of his own on the Esplanade young Natesan worked with a determination and an enthusiasm which were the admiration of his friends and well wishers of whom even then he could reckon many amongst men of influence and position A man of unbounded energy, foresight and calculation it did not take long for Mr Natesan to see that there was room for a first class monthly magazine in the city of Madras if only one brought to its conduct, business capacity literary talent and powers of organisation to make it an enduring success as he has made of the *Indian Review* His academic training and his active work in connection with the organisation and running of the Madras Presidency College Literary Society gave him the necessary opportunities to equip and shape himself for his future career as a publisher and a publicist Once he launched the *Indian Review* he was determined to make it a leading Indian magazine He was inspired from the very commencement by high ideals and would not follow any path other than that which led straight to the front rank He would have *only* first rate men for his contributors and try to beard many a literary lion at the time in its own den He made straight for the Gaekwar of Baroda, the Chief Justice the highest educationalist the leading legal practitioners, the foremost politicians and what is more, was determined to pay for the literary wares which he sought to purchase however humble and comparatively small the price offered might be

The story of Mr Natesan's rise and advance in the public life of this Presidency is

an epitome of the history of the progress of this Presidency in various fields, in politics, in literature in economics, in industries, and in short in all that has made for all round and enduring pr gress A man of noble ambition, great talent and unbounded—almost irrepressible—energy, Mr Natesan's services were enlisted in all causes that required sincerity of conviction, earnestness of purpose, and unceasing devotion to work, qualities which he brought in an abundant measure to all tasks which were entrusted to his young hands. Was a big movement to be inagurated at a critical juncture in the political or other affairs of the presidency without much loss of valu able time The leaders of the community em ployed Mr Natesan s resourceful genius for organisation and undaunted resolution to crown the movement with success, if necessary even against powerful odds I can recall many such movements in the life of this Presidency which but for Mr Natesan's masterful and dynamic personality and capacity for taking infinite pains and giving honest and un requited work to the cause will not have succeeded It was an inspiring sight, to mention only one, to have seen Mr Natesan giving the best in him, energy, time, money and what not, to espouse the cause of his unfortunate countrymen in South Africa, particularly those who have been against their will virtually deported into this country and left stranded in the streets of Madras It was, I can say without appearing to exaggerate, wholly and entirely Natesan's high purpose and unques tioned and lofty patriotism that induced the Right Rev Bishop Whitehead of Madras, to head the movement to secure justice for ndians in South Africa

It was one of Mr Natesan's youthful ambi tions to do his utmost in the narrow sphere of parochial work like municipal work in the Madras Corporation and to promote the cause of educational reform on national lines through the Madras University. The characteristic feature of all work done by Mr Natesan for his constituents in the University as well as in the Madras Corporation was that he brought to the discharge of his work in these spheres the same zest and devotion as he did to his own business and in some exceptional circumstances even to the neglect of the needs of his ever expanding business In both these spheres where the interest of the com munity required it he was never afraid of risking his popularity, and espoused many causes which though at the moment may have appeard to be provocative of unfriendly criticism in certain quarters proved to be in its real interest

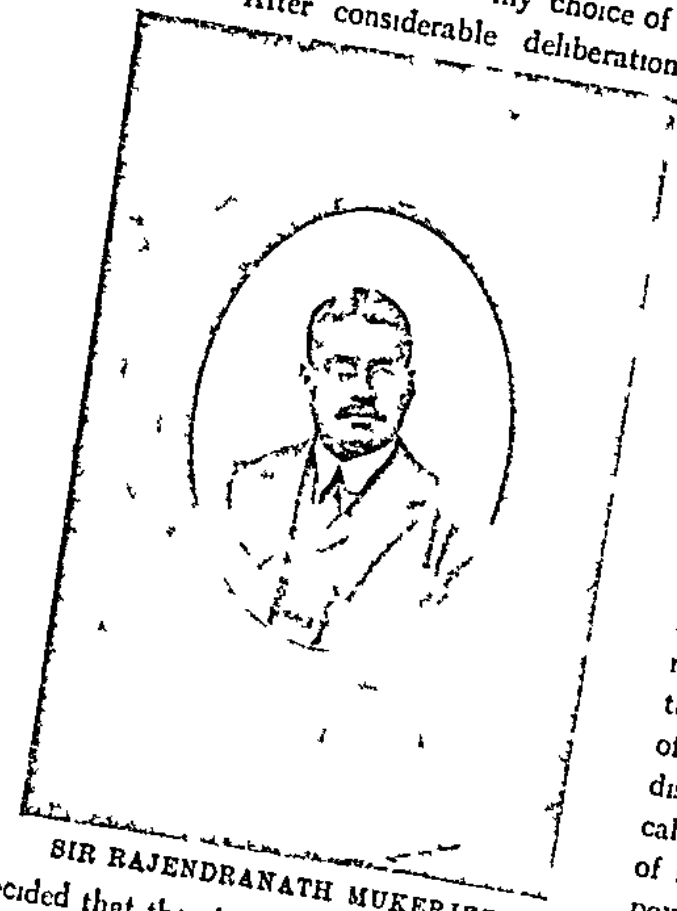
He identified himself with the most pro gressive and moderate elements in the Congress almost from the beginning of his career and he played no mean part in the activities of those days for obtaining self Government for India.

No one can claim to have had more intimate relationship with Mr Natesan than I have had, for I know him long anterior to the period in which he made a name for himself by his disinterested public work in many departments of national activities Making all allowances for the biassed judgment of a warm friend ever ready to overlook shortcomings I feel, I can honestly proclaim that the Silver Jubilee of the *Indian Review* and Mr Natesan s career as a publicist are events in the recent history of this Presidency which should serve as an inspiring example to impel ambitious youths to go and do likewise.

The Chain of Politics, Science and Industry

By SIR RAJENDRANATH MUKERJEE, C I E

WHEN the Editor of the *Indian Review* requested me to give him a contribution for the Jubilee Number of his Journal, he did not restrict my choice of the subject After considerable deliberation I



SIR RAJENDRANATH MUKERJEE

decided that the above title euphonious as it is, might do as well as another for a discursive short talk It has the merit of epitomising in a few words the aims of the able magazine which is celebrating its 25th anniversary

As politics is the scientific industry of governance, just as science is the industrious pursuit of ideals which hold good both in political and industrial spheres, so industry is the harmonious chain between science and the State—it derives inspiration from the one and benefits the other Attempts have frequently been made to differentiate human activities into rigid compartments, but it is futile to subdivide where harmony and co-operation are the obvious links for growth and prosperity Science politics and industry are three great inter dependent factors which govern and regulate human affairs and it behoves all progressive communities to realise the value of co operation between them The spirit of combination which seems to be growing though slowly within the community will in due course, be firmly established in the whole country It is now becoming increasingly obvious to every industrialist that in order to keep pace with the growing keenness of competition he must inform himself of the latest improvements in his particular branch of manufacture These improvements are the product of scientific research and the application of discoveries made in the laboratory to practical problems of manufacture The application of science to industry will soon become a powerful factor which at present is only a pious wish In every civilised country the march of scientific discovery has led to an enormous increase in the application of science to productive industry The industrial revolution in England was the direct outcome of the recognition by the manufacturer of the value of science in his Workshop England took the lead in applying science to industry and gained the predominance in trade and commerce which was her monopoly till the close of the nineteenth century Conservatism and inertia, however, prevented her from renewing her stock of scientific aids and

we witnessed at the beginning of this century other nations striving to capture from England her mastery over the world's trade Germany was the leader and there is no gainsaying the fact that had the World War not intervened, she would have far outstripped England by now and ousted her from her monopolistic position in the world s market Germany set to her task by an intensive application of science to industry One is surprised to read that in the dye industry alone there were engaged over 30 000 chemists—each specialist in a particular line and co-operating with one another in forwarding and bringing to perfection this great industry What Germany did, other nations are striving to do The first two decades of the twentieth century have witnessed marvellous discoveries in the domain of physical science and chemistry Succeeding years will show how far these discoveries can be adopted in the factory

Manufacturers all over the world now recognise their vital dependence upon the laboratory There can be no permanent and stable progress unless industry is intimately connected with the results of scientific researches *Industrialists should recognise* their obligation to science although scientific scholars and savants do not pursue their researches for commercial ends But the obligation is there and the sooner it is recognised the better for the future both of industry and science And yet it is common knowledge that scientists are but a poorly paid lot and scientific institutions are starved for want of funds and public appreciation A wide awake community of industrialists appraises the scientists at their true value and liberally and munificently endows the institutions that further the cause of science A notable example is the United States of America where commercial magnates and rich manufacturers take upon themselves the task of maintaining research institutions In other countries, where industry is in a struggling stage, individual or communal help is not forthcoming and in such cases it behoves the State to come to the aid of science and indirectly therefore of industry The State ought also to encourage labour to realise the importance of industry and by granting honours, rewards and privileges stimulate the increase of ability and the promotion of productive capacity—in short, we want in India what England has been doing for her people, sparing neither labour nor expense in furthering commerce and industry. The mutual benefit should be recognised and prosperous industrial magnates should take a keen interest in the development of scientific institutions and support them financially

No powerful State can be built up without the help of industry A State is a conglomeration of individuals for purposes of government it is a community of classes for *purposes of service If you wish the State* to give you efficient service, you must provide it with the necessary equipment, you must give your Government ample resources to draw upon to enable it to initiate schemes for the greatest common good These resources form the wealth of different classes amongst which the industrialists occupy the foremost place I give them pre-eminence, for their work is of a more durable, and therefore communally beneficent, nature than the work of other classes looked at from the point of view of wealth production alone. If

industrialists are rich, the State is rich and becomes growingly powerful If industry is lean and resources are few, the State is poor and must take a low place in the hegemony of nations The relation, therefore, between industry and the State is a vital one A rich and powerful industrial class always benefits the State and makes it rich and powerful Prosperity and success beget self confidence in individuals and in nations. A strong Government may not take notice of industrial interests but it will do so eventually at its own cost If Government is farsighted, it will not place impediments in the path of economic progress, rather industry expects State help and the most useful manner in which the State can render help is the encouragement of scientific pursuits amongst the people It is indeed deplorable that in India we find a callous indifference in the matter of industrial problems The Government of India cannot claim any credit for having taken any deep interest in the industrial development of the country It has been forced at times by political and commercial bodies to interest itself in fostering trade and industries, but no genuine effort seems to have been as yet made. Public opinion should express itself strongly on this point

State help to industry is sometimes confused with State control and management the two are quite different things and the choice between the two rests upon controversial arguments This is not the place to enter into an analysis of this aspect of the relations between the State and industry But it may be added that State embodies the idea of governance, it is a political symbol which requires for useful action, a particular kind of organisation. Detailed industrial control is an entirely different kind of activity and requires a different kind of organisation for efficient conduct The State cannot run industry efficiently, just as it cannot work in a laboratory and dictate scientific discoveries to order The steam road roller cannot race with a motor car nor can it climb up a hillside The links of the chain of prosperity are three—the State, Industry, and Science Each to its own particular channel of action and all for the service of the community—is the co operative motto of growth and power May India learn the lesson in time and adopt her institutions of governance, of scientific knowledge, and of industrial organisation on the basis of harmony and co-operation to yield to her in future the rich fruits of abundance and plenty

101 Gaikwad Wada,
Poona.
20th July '03

My dear Mr Natesan

Allow me to congratulate you on the success which your Magazine has so far achieved & the position it has won for itself in so short a time

Yours sincerely
S K Gokhale

LEST WE FORGET

1900—1925

BY SIR VALENTINE CHIROL.

THE Indian Review was born with this century, and this 20th century of ours will in a few weeks* have run a quarter of its course towards a goal which none can yet foresee, whether through a yet worse cycle of social tempests and devastating wars to



SIR VALENTINE CHIROL

some overwhelming cataclysm or whether, taking warning by the past, to a new era of peace and goodwill amongst men A quarter of a century is but a relatively short time to look back upon when one has passed beyond the appointed span of three-score years and ten but it is a long time for those of far less mature years whose experience hardly reaches to or beyond the conditions which existed in 1900 Terrifically old as is India's own civilisation modern India—in so far as she can be called modern—largely moulded into her present shape by the alien civilisation of the West, is still extremely young Hence I think the difficulty for many Indians of realising the immense changes which have taken place in their own country, greater perhaps than in most other countries, during this first quarter of the 20th century and their tendency to impatience because things do not yet move as quickly as they would desire

In 1900 the venerable old Queen Victoria still reigned a curiously pathetic figure in her old age deeply revered by all her peoples and not least by her Indian peoples for whom she had always entertained a peculiar affection since she issued her famous proclamation after the Mutiny assuring them that 'in their prosperity will be our strength, in their contentment our security and in their gratitude our best reward' In 1900 Lord Curzon was Viceroy He was undeniably a great administrator but incarnated for last time as Viceroy the supreme belief in the all sufficiency of a highly competent but adamantine bureaucracy The few Indians appointed to his Executive Council had in those days a merely consultative voice, and so little account was taken of Indian opinion that even on the question of education, which, if any was a matter of intimate concern to India,

* The article was written in December

Lord Curzon appointed only one Indian, and him an official, on the Committee over which he presided at Simla The total number of Indians employed in the Superior Public Services was small and almost all were relegated to an inferior branch which was called the Provincial Civil Service as opposed to the Imperial Service practically reserved for Europeans The sense of civic duty in its broader aspects had not yet been quickened by such admirable institutions as Mr Gokhale's Servants of India , and very few Englishmen had begun to realise or to take seriously the new sense of Indian nationhood to which the Indian National Congress was somewhat crudely beginning to give organised expression In 1900 India was barely on the threshold of the great economic developments which are already transforming an almost wholly agricultural into a partially industrial country

To day India is governed under a new Constitutional Charter inaugurated with a message from King George, a grandson of Queen Victoria, which was delivered at Delhi in 1921 by the Duke of Connaught one of Queen Victoria's sons

"For years', the message ran 'it may be for generations, patriotic and loyal Indians have dreamed of Swaraj for their motherland To-day you have the beginnings of Swaraj within my Empire, and the widest scope and ample opportunity for progress to the liberty which my other Dominions enjoy'

For the last four years therefore India has possessed Legislatures with a majority of elected representatives from All India and from the provinces, and in the Provincial Legislatures there are Indian ministers responsible to them for the large fields of administration already transferred to them and destined to be still further expanded as time goes on For the Charter embodied in the Government of India Act of 1919 is not intended to do more than to cover India's first period of transition in her progress towards the final goal of self dominion within the Empire Already she has taken rank with other parts of the British Commonwealth of Nations as one of the signatories of the Treaty of Versailles and an original member of the League of Nations Her representatives have sat side by side with the British Prime Minister and the Dominion Prime Ministers in the Inner Councils of the Empire during the war and in the Imperial Conferences which have been held since then in London In India itself Indians occupy some of the highest positions of influence and trust There are three Indian members of the Government of India and there are Indians on every Provincial Governor's Executive Council there are Indians on the Secretary of State's Council in Whitehall and one Indian has already been Governor of a province Many of the highest posts in the Public Services are held by Indians, and the Indianisation of all services is to be still further accelerated under the recommendations of the recent Royal Commission The Indian army has fought, and fought very gallantly, side by side with British troops even on the battlefields of Europe, and a beginning at least has been made with the creation of units to be ultimately commanded by none but Indian officers and with the granting to them of commissions from the King Emperor himself The recognition of Indian fiscal autonomy to India has followed on her unprecedented

industrial and commercial development during the war when her natural resources were for the first time thoroughly explored and the great contribution made by the Tata Steel and Iron Works to the construction of strategic railways in Palestine and Mesopotamia gave some idea of India's potential strength as an economic factor in the Empire in times of peace as well as of war All through India there is a social and intellectual as well as political ferment which, if it presents some grave dangers, testifies to a new and abundant vitality. All this may have failed to satisfy many Indians and some of them display an angry impatience for more But surely if they would only look back with *some of* the pride of nationhood they love to display in other ways to what India was twenty five years ago and compare it with what she is at present, the contrast might teach them one of the greatest virtues of statesmanship, which is patience

AS THE LAYMAN SEES IT

THE ORDINANCE IN BENGAL

BY

THE RT. HON V S SRINIVASA SASTRI, P C.

MR Gandhi was reported to have said to the All India Congress Committee in Bombay that he had not seen any statement on the government side that the Viceroy's ordinance was not aimed at the Swarajist party of Bengal If so, he must have missed a passage in His Excellency's introductory remarks containing a clear disclaimer of such intention. If that was not enough, there have since been emphatic pronouncements by Lord Lytton which put the question of intention absolutely beyond doubt That, however, cannot reconcile one to the measure To admit the existence of anarchical crime and the evident anxiety of Government to put an end to it is not the same thing as to approve of every step taken with that object The Anglo-Indian press has been writing as though there was no alternative The crudeness of this reasoning is not less than that of the reasoning by which young Non Co operators used to jump to the conclusion that every one who believed in the wrongs of the Jallianwala Bagh and the Khilafat was bound to join their ranks The remedy of Government against the Bengal situation is no more justifiable on its inherent merits than was the remedy promulgated by Mr Gandhi in 1920 The protestations of Lord Reading and Lord Lytton amount only to this—that they wish the ordinance to be put into effect only against those whom the authorities believe from the papers submitted to them to be guilty of revolutionary crime Perhaps, too, we shall be told hereafter by apologists that they felt considerable hesitation in sanctioning the obnoxious measure, that they actually delayed it by a few weeks, and that there were several persons in whose cases they refused permission for proceedings to be taken under the ordi-

nance But these facts afford no consolation to those who complain that their liberties are placed at the mercy of the executive It is well known that even experienced judges if com-



THE RT HON SRINIVASA SASTRI

pelled to decide cases on the evidence of the prosecution only, might occasionally convict innocent persons, that no evidence can be really trusted which was not submitted to cross examination and that no condemnation of a prisoner can be safely accepted till he has had an opportunity of confronting his accusers and producing evidence in defence of himself Where punitive action is taken against individuals merely on the papers produced by the police against them there are no means of ascertaining in how many cases out of a hundred injustice has been done The judgment of another set of people who read the same papers is all that is available A test of this dubious type was made a few years ago, and the percentage of error that it disclosed was about five If an open trial had been possible in all the cases the percentage would certainly have been much higher Let us assume that among every hundred proceeded against under the ordinance ten are innocent. In the ordinary judicial process every chance would be given to these ten of escaping through an open trial or in appeal The ninety, whom we assume to be guilty, have their own rights in the matter as subjects of a constitutionally governed state They are not outlaws as a high authority recently described them in a moment of vexation Government and its critics are alike in the habit of confining their attention to the innocent, as if it did not matter one whit what happened to those who were supposed to be guilty Even they must be tried and judged according to the forms of law An ordinance which suspends the law and substitutes the will of the executive is for this purpose not a law Besides the innocent and the guilty who come within the scope of executive action, there are the outside public who in a country like India have to be eternally vigilant against the inroads of an administration which they cannot control in law Not only are the governments in India irresponsible, they do not care to conform to a high standard of propriety If they respect public opinion it is the opinion of the Anglo-Indian community, which stands to lose nothing by repressive legislation and always eggs the executive on to it A public enquiry is granted as a matter of course in western countries when a riot has had to be put down

by recourse to firing In India, even after a protracted exercise of martial law, during which official terrorism was carried to incredible lengths, it required strenuous agitation to secure the appointment of a public commission, and it is highly doubtful whether it would have been secured but for the happy accident of Mr Montagu being the Secretary of State at the time

We are bidden on occasions like this to put our trust in Viceroys and Governors We respect and honour them duly, but where do they come in here? They proclaim, they authorise and they disappear The daily exercise of arbitrary power is not theirs and cannot be Political workers in this country have to deal with the members of a bureaucracy largely foreign in personnel, without active sympathy with popular movements, and always concerned about their special prerogatives and privileges It is notorious that they are in a state of perpetual irritation against the educated classes, against lawyers and particularly against political agitators They have their own notions of what suits the genius of the east and lament nothing so much as the modern tendency in India to replace personal rule by the operation of law and to spread among the people a taste for enlightened citizenship, a love of individual freedom and a zeal for representative institutions Barring honourable exceptions, and allowing for the broadening effects of time, this characterisation is still true of the main body of public servants who initiate policy and execute it Is it any wonder that they welcome arbitrary power at all times and regard it as an administrative convenience in times of trouble? It is an essentially demoralising practice to read the reports of the C I D You may be never so full of the milk of human kindness, but if there is a system under which reports pour in upon you from all sides, apparently emanating from different quarters, and convey ing something or other against the best men in the land, you cannot help living in an atmosphere of suspicion and believing that human nature in India is cursed with a double dose of every sin We have reason to flatter ourselves that our C I D is among the best of its kind in the world, and we all know that a government cannot get on without spies and informers of sorts But a jealous bureaucracy necessarily exalts secret reports to unduly high rank among the aids to administration, and the evil assumes a most irritating aspect when those reported on belong mostly to one race and those reported to mostly to another Supposing the future ministers of autonomous governments started a system of espionage and secret reports against the prominent memb rs of the Anglo-Indian community, what strange things they would read from day to day, most of them false but so seemingly true that one might see around one many plotters against the advance of India to dominion status!

Surprise is frequently expressed at the exclusively destructive character of public criticism in this country and the apparent incapacity of the ordinary Indian politician to appreciate the necessity of maintaining law and order and therefore of supporting Government when engaged in the performance of that primary function The former criticism is beside the mark in this particular instance Those who withstood Non Co operation, even

where it was non violent, as a barren method of agitation, have not been slow to condemn disorderly outbreaks whenever they occurred If they now and then criticised Government, it was when its officials exceeded with impunity the necessities of the situation and encroached without discrimination on the liberties of the subject If in Bengal at the present moment there is need for drastic action on the part of the executive, sober opinion would support the adoption of extra ordinary measures, provided they stopped short of the closure of all chance of redress to the aggrieved subject The gravamen of public displeasure is against the indefinite duration and the apparent permanence of detention, imprisonment or other restrictive order If it is necessary to put out of action certain suspected persons, let it be done, subject to the condition that after a certain period say, three or four weeks, the executive is under an obligation to bring the victims to trial before a regular court of law Some day the executive must disclose the reasons for their drastic action, or the liberty of the subject is gone The public are invited to believe that every person against whom action has now been taken under the 1818 Regulation or the present ordinance is in some way connected with anarchical crime But one would not be right to believe it in any particular case merely on the word of the executive, though one may be willing to believe it in some cases Certainly the people of India have shown no general disposition to believe it in the case of Mr S C Bose Are they to believe it, for instance, in the case of Mr C R Das, if he should be one of the future victims? At first, when drastic powers are assumed or asked for, promises are made of the most scrupulous care in their exercise No doubt at the time they are sincerely made Once however, a repressive measure finds its way into the statute book and subordinate officials here and there begin to put it into operation, they interpret the promises in their own way, look into the letter of the law and decline to be bound by statements of intention or interpretation made at the time of enactment This is precisely what happened in the case of the Press Act of 1910 The member in charge and the Law member undertook that existing presses would not be affected prejudicially, and the statement of objects and reasons had words to that effect But not many months passed before magistrates brought old presses also under its operation Mr Gokhale, who had lent reluctant support to the Act felt compelled to make public protest against this abuse of its provisions Other safeguards too were pronounced to be illusory by the highest courts in the land Still the Act was worked in all its rigour and, though often requested to do so, Government would neither amend nor repeal it Officials found it an administrative convenience and Anglo Indian opinion favoured it So it continued till the other day The advent of a popular legislature makes a great difference in the situation Nevertheless, certain rules of caution must be observed in the case of repressive legislation of the drastic nature of the ordinance It must never be made permanent The executive must not be given power to bring it into life by a proclamation of its own without invoking the aid of the legislature When a citizen is deprived of his liberty to any extent, a limit must be placed on the period of such deprivation, after which the executive must bring him to trial

HINDU-MUSLIM UNITY

By MIAN SIR MUHAMMAD SHAFI, K C S I, C I E

BROAD based on the solid rock of Hindu Muslim Unity, India's constitutional edifice will be more beautiful than that loveliest of all monuments of love, the Taj of Agra built on that sure foundation, it will be more permanent than even the



MIAN SIR MUHAMMED SHAFI

Pyramids of Egypt Without Hindu Muslim unity, Swaraj is bound ever to remain a mere dream a mirage which as we seem to ap proach it will recede further and further

But this unity, in order that it may bring about the desired results must not be founded on common hatred For, common hatred is in itself a thing of evil and its product can never be good The cause of hatred being removed from the hearts of even one of the parties, such artificial unity itself comes to an end In order to achieve the end in view, this unity must be the spontaneous outcome of a true hearted patriotism, of the just recognition of each other's equitable rights and interests and of a sincere conviction that both being children of the same mother each is indispensable to the other

Only five years ago I saw them embrace each other as if two brothers had met after ages of separation I saw them even drink *sherbat* out of the same tumbler The spectacle was indeed pleasing to the eye of the superficial observer but the student of causes and effects foresaw the transitory character of this artificial union It was based mainly on common hatred it could not last Born of a thing of evil its results manifested themselves in destruction, yea even in blood shed setting the clock of progress back by many years The *Shuddhi* and *Sangathen* among the Hindus having given rise to *Tabligh* and *Tanzim* among the Muham medans religious passions were roused to an extent unknown in recent Indian history And the results of this rousing of religious passions were heart breaking—riots, in which scores lost their lives and hundreds were injured, looting in which the householder and the shopkeeper suffered grievous injury, and incendiarism, in which properties of incalculable value were destroyed Even places of worship did not escape the hands of fury

The hearts of all true Indian patriots must mourn over this shattering of ardent dreams

this spectacle of fratricidal warfare Mother India weeps over this mad folly of her children Seeing some of her children preach fraternal love from the platforms of unity conferences in passionate language and at the very next moment fly hither and thither hatching schemes of communal aggression, her heart is well nigh broken

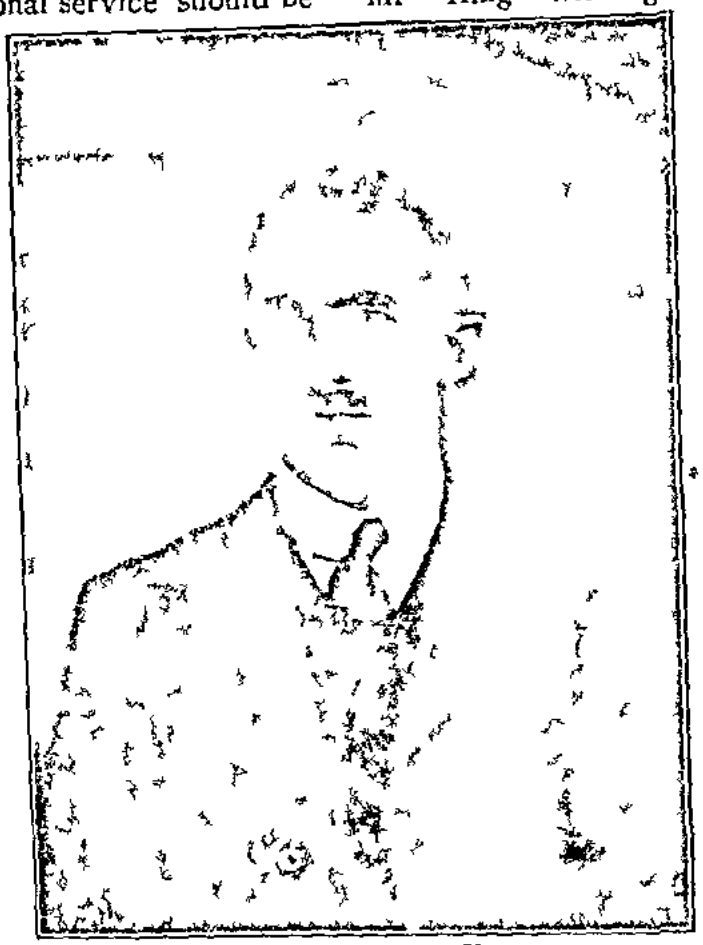
As if the rivalry for power, the fight for loaves and fishes, the manœuvring for ascendancy were not enough, to this whirl wind of secular friction is now added the storm of religious animosities It is this rousing of religious passions on both sides which constitutes the dire feature of the new situation And unless all sincere patriots Hindu and Muslim, combine wholeheartedly to put an end to this new phase destructive of all inter communal co operation and good will there is no hope for India's future All organised effort for conversion and physical culture intended for purposes of supremacy must be abandoned on both sides So long as religious passions continue to be roused as they have been during the last two years closer union between the two communities by means of a common understanding on things political will be impossible Let those who believe that without Hindu Muslim unity India can never attain her dream of Swaraj, concentrate all their efforts and all their energies on this acute phase of the existing situation Once religious passions, roused by those who are ever ready to resort to any thing calculated to realise for them their dreams of leadership, die away and a genuine consciousness of brotherhood and of identity of interests is created in the hearts of the Hindu and of the Muslim alike, an equitable settlement of all other controversies will become easy

Resolutions on paper, passed by gatherings, however seemingly representative, will not accomplish this desired end What is needed is the translation of sentiments embodied in such resolutions into earnest action by means of practical steps adopted in the different parts of India Let a net work of Arbitration Boards consisting of Hindus and Mussalmans possessing influence among their peoples and imbued with a sincere desire for Hindu-Muslim unity, be established in all provinces and in all districts where the dragon of religious hatred has shown its head Let these arbitration boards see to it that scenes such as we have recently witnessed in Kohat Cawnpore, Delhi Lucknow, Allahabad and other places become impossible of occurrence in the near future Unless we set to work in right earnest and in a spirit of whole hearted enthusiasm along these lines, all our political activities for the attainment of Swaraj for India will come to nought Swaraj in these conditions will be like a house built on sands incapable of withstanding the slightest shock Once this is accomplished, let us settle once for all, in a spirit of generous recognition of each other's rights and interests, the part which each is to play in the future constitutional development of India Conceived in this spirit, the Hindu Muslim Pact, brought into operation in an atmosphere of mutual love and toleration, will constitute the surest foundation upon which, by means of constructive work and scrupulous avoidance of destructive forces, India's constitutional edifice can be built with the surest guarantee of its permanence and stability

"Q" AS A LITERARY GUIDE

By J CHARTRES MOLONY, ICS

A suggestion frequently mooted before the recent Royal Commission was that the public services of the country, especially the educational service should be recruited in the country, but stiffened kept up to the mark by importation from all quarters of the globe of small quantities of experts No definition of an expert' was attempted just as the enunciation of a truth requires two persons one to speak and one to hear so must choice of an expert be conditioned by the audience on whom he is to practise his art Kipling in *A Diversity of Creatures* has described one particular kind of 'expert and his purpose in life



J CHARTERS MOLONY ICS

the fifth form had been dragged several times in its collective life from one end of the school House to the other Those were the years when Army Examiners gave thousands of marks for Latin and it was Mr King's hated business to defeat them The pupils to whom Mr King addresses himself are allowed to present themselves *Oblitus* Beetle corrected hastily, 'forgetful—*ancilla* *rum* of the shields or trophies, *et nominis*, and the his name *incolumi Jove* Jove being safe and so on "May I ask, enquires Mr King with gentle sarcasm 'if it conveys any meaning whatever to your so called mind? Here is a clever little sketch of a genuine scholar condemned to prostitute his scholarship to the purpose of gaining examination marks for wholly uninterested youths and incidentally a living for himself Yet Mr King, in some miraculous way seems to retain his soul alive

The lines of 'Q' * are cast in pleasanter places From the chair of English Literature at Cambridge he delivers untrammelled by thought of examinations, a message to the world as much as to the classes present before his eyes At what might have been his fate amid mere utilitarian ideals he glances once he read the papers set by "a renowned

On the Art of Writing By Sir Arthur Quiller Couch
Studies in Literature By the same author
On the Art of Writing By the same author
Adventures in Criticism By the same author
Cambridge University Press (Price Rs 4 1as each)
To be had of G A Natesan & Co Madras

Examining Body" and found *this* (how significant are the capital letters and the italics!),—"in a paper set upon three Acts of *Hamlet*—three Acts of *Hamlet*!—the first question started with 'G tt . p cha' 'Al -g tor', and invited the candidate to fill in the missing letters correctly Being morally certain that the words 'guttaperchа' and 'alligator' do not occur in *Hamlet*, 'Q' invited the "Examining Body' to explain itself The answer he got was that, to understand Shakespeare, a student must first understand the English Language And this in Modern England! "this year" (to misquote Browning) "the nineteen hundredth since Christ died for men"

"Q s" first book is an attempt to teach young men how to write their mother-tongue, an art apparently held in small esteem in all countries Cambridge established a chair of Greek in 1540, Arabic followed a hundred years later, "faint but pursuing" 'Q enumerates the "chairs' round or over which one must pass ere one arrives in 1910 at that of English Literature It is some excuse for Cambridge's long neglect that, if she waited long to choose she chose at last supremely well, her first professor

To write English "Q 'assures his students, one must practice the art, no "feeling" for literature can obviate this need Especially "Q" advocates the sedulous practice of verse writing, a practical counsel, but one hitherto not frequently offered, possibly because of a certain shyness of misapprehension A learned professor conducting a poetic *kindergarten* is a picture that may well provoke a smile, but, the question of actual poetic worth being disregarded, verse writing, if the mere mechanical rules of rhyme and rhythm, of English Grammar, be strictly followed, must impart a certain neatness and dexterity in the use of language Next "Q" would have the would be writer offer sacrifice "to the Graces and to Clarity," and avoid especially "Jargon," that stock in trade of the professional scribe To "Jargon" one whole lecture is devoted! and the examples quoted are happy "In most instances the players were below their form.' What, asks "Q', were they playing at? Instances? "He was conveyed to his place of residence in an intoxicated condition" Why not say plainly "he was carried home drunk? Nowhere can this advice be given with greater appropriateness than in the East, where the writer, compelled by force of circumstances to write often in a foreign tongue (English), is seduced by the fancied superiority of the involved to the simple of the resounding periphrasis to the short direct word Yet this search for what Flaubert called "the Exact Word' can be carried too far there is much practical wisdom in Francis Thompson's criticism "the habit of excessive care in word selection frequently results in loss of spontaneity and, still worse the habit of always taking the best word too easily becomes the habit of always taking the most ornate word, the word most removed from ordinary speech" I remember well an Indian friend showing to me a book of verses, sent to him as to a fellow scholar by the author. This, my friend assured me, was literature of the highest class, but when asked to translate a portion he explained, unsmiling, that the work was so extremely literary that there were not more than three or four words in the whole book which he understood

The Art of Writing is advice to the would-be workman, *Studies in Literature* is a masterly survey of finished work. Here what is left for the humble reviewer save to pay tribute of admiration to the width of "Q's" reading, and to the sanity which informs his judgments? How excellent, for example, is this advice not to befog ourselves with abstractions, absurd personifications, in considering the actual written page "The German bemuses himself with a theory that Wordsworth (we will say) wrote naturalism, or that naturalism wrote Wordsworth. We know that what Wordsworth wrote was *Tintern Abbey*, while what naturalism wrote was nothing at all for it never existed but as a concept in somebody's mind, an abstract notion God made man in His image Germans make generalisations in theirs That is all, and that is just the difference"

From the days of the early English ballads down to the work of masters who trod the earth in our own time 'Q' considers English literature. Nor does he fence himself in English pastures, he is a firm believer in Bagehot's saying that he who would pretend to an appreciation of modern litetature must at least be aware of the existence of such languages as Latin and Greek A quotation from Andrew Marvel's *Horatian Ode upon Cromwell's Return from Ireland*

> Nor called the gods with vulgar spite
> To vindicate his helpless right
> But bowed his comely head
> Down as upon a bed

leads naturally enough to Horace himself, "Q's" first parallel

> *Scilicet invidens*
> *Privata deduci superbo*
> *Non humilis mulier triumpho*

leads me still further back to a line of the *Odyssey* which Mr. Gladstone considered to have some claim to be considered the finest single line in the literature of poetry It is that which tells how Penelope "scorned to gladden the heart of any lesser man than Odysseus" But a second excerpt from Horace ranges me, on a question of taste, in opposition to "Q' luckily I can find shelter beneath the shield of a great name

> *Tendens Vena franos in agros*
> *Aut Lacedaemonium Tarentum*

"Q" claims the support of general opinion for his belief that "the falling close is one of the noblest on which ever poem concluded" I cannot agree Kipling's imaginary "Mr. King" spoke truly when he said that the great Regulus Ode was written in blood, in such work there is no place for mere collocation of sonorous sounds The late Dr Tyrrell bluntly derided this dragging in of many syllabled proper names as sheer bathos

"Q," I feel sure, will not take it amiss if his scholars, taught by him to reflect, at times dissent from, or criticise with respect, their master's judgments "Q's," general admiration for George Meredith's work I share; it is when we descend to details that I perceive some differences between us Take for example the poem *Phœbus with Admetus*

> When by Zeus relenting the mandate was revoked
> Sentencing to exile the bright sun god

"Mark," says 'Q,' "the triple hammer beat, closing the 2nd 4th, 6th, 8th lines throughout It is one of Meredith's master strokes" I "hint a fault and hesitate dislike" Internal complications of metre do not at any time appeal to me greatly, I see, for example, little point in the curious "internal rhyme"

have taken "a prodigious great dragon" as a professed enemy to the Sun and Moon, ready at all times to eat them up (Lewis Le Comte's History of the Empire of China)

Even the etymology of some of the words for an eclipse point to a kind of hostility of some evil powers with the great luminaries For example, the Persians speak of the eclipse as *giraft*, *i e* the capture of the Sun or the Moon The corresponding Pahlavi word in connection with an eclipse is *vakhduntan* which also means "capture" The Sanskrit *grahan*, which has given our Gujarati word for eclipse, *grahn*, also comes from a similar root *grah*, Pers, *giriftan*, German *ergreifen* which root has given us our English words "graft" and "grip" Again the proverbs of some people also point to the supposed ancient belief in a kind of hostility The Parsis even now speak of two persons when they fight as *grahan lagun se* the eclipse has begun The Mahrattas also speak similarly of a quarrel

Concerning Educational Shibboleths

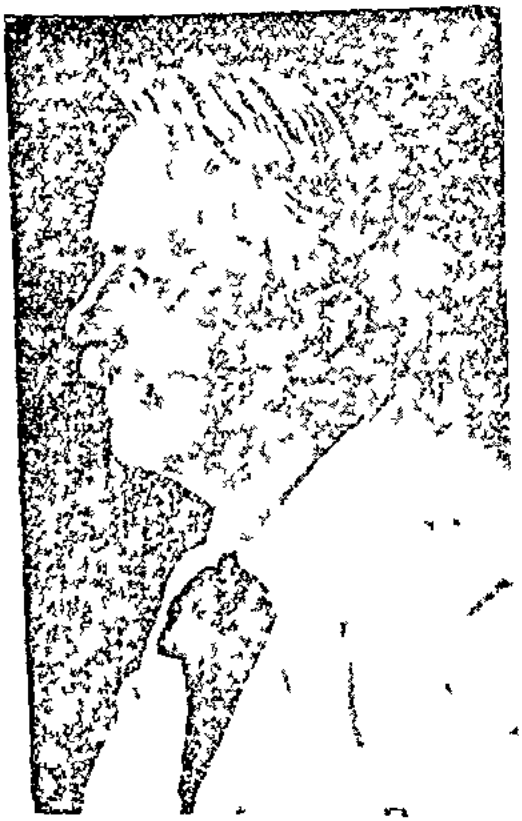
By Dr JAMES H COUSINS D LITT

THE power of phrases to produce mental and emotional attitudes, and hence to influence action, is not a discovery of politicians or physicians to day It was known to the ancient makers of tribal cries such as the "shibboleths" of Western Asia mentioned in the Biblical story of the Children of Israel It has been used from the earliest phases of Aryan civilisation in the mantric systems which recognised the potency of reiterated formulae not only to evoke the latent powers of the individual but also to invoke reinforcement from the invisible regions of the cosmos

But whether such formulæ raised a mortal to the skies or "drew an angel down, their essential power and secret lay in the *attitude* that they established in the individual or the community That is their value to us to day, not their words and accents, though these have their importance, but their direction The foolish may quarrel over the rival merits of certain finger posts on the road of evolution, their picturesque location the material of which they are made, the style of their lettering, but the wise follow the indication of the finger, and pay the post the highest compliment of fulfilment in turning their backs to it

In the grammar of life, out of which its shibboleths are formed, far too much stress is laid on *things* that are accumulated, and on *actions* that increase accumulation (the nouns and verbs of daily duty), and far too little importance is attached to the *interrelationships* of things and actions, and particularly to our relationship with them—to the prepositions of life that are, in fact, the true makers of things and the true shapers of that action, since they determine attitude, and attitude is the one reality in human nature Take care of the prepositions of your life (the *ins* and *outs*, the *fors* and *froms*, the *overs* and *unders*), and the nouns and verbs will take care of themselves. This is the essence of all philosophy Relate your attitude, said Laotze, the Chinese sage, to the Divine Mind, which is the source of all things (in other words, conform

to the best of your ability to what you perceive to be the highest law of nature), and the materials and doings of your life will settle themselves The burden of the "Bhagavad Gita" is the acquirement of an attitude of poise in the midst of the illusory activities of illusory things. "Pray without ceasing,'



J H COUSINS

says the Bible, but the value is not in the form or objective of the prayer but in the attitude of recognition of the Divinefulness

As a matter of fact every moment of life, whether we know it or not is both offspring and parcent of an attitude which determines our action towards the objects that fill the space of our personal universe, and since our attitude is subject to alteration not only by direct experience but by the indirect influence of the shibboleths of our environment (the catch cries of ephemeral propaganda, or the atmosphere of an era such as that of nineteenth century materialism), it is especially incumbent on all concerned with the sacred work of education to examine tendencies of current mantrams, and wisely to guide the young through them to a wise attitude towards life

An example will give point to these reflections, the example, indeed that provoked them In the Convocation Address to the new graduates of an Indian University the speaker referred to certain "proposals to increase the number of our universities and to extend the range of their curricula so as to make those who undergo them more effective combatants in the battle of life In these words one has an educational shibboleth of a most disastrous kind the shibboleth which, translated into action as all shibboleths tend to be, was one of the initiating factors of the European War and its existing and terrible consequences, the shibboleth of education as a preparation for battle A mere figure of speech," one may say Yes, but a figure of speech which is a survival of the 'ape and tiger stage of human evolution and tends to create and perpetuate an attitude of antagonism which is false to the true character of human relationship Such a shibboleth, dangerous as it is when uttered from any platform in the ears of youth, is peculiarly out of place on the platform of an Indian University which is (or ought to be) reared on the fundamental Aryan concept of all varieties of human activity as co operative not antagonistic, phases of one unifying Cosmic Life Its prepositional attitude, "against,' is wrong It assumes an enemy and will ultimately find subterfuges to create him That is the psychology of the

European catastrophe. All attempts to assign blame to this person, that event, or the other nation, are the futilities of a universal bad conscience The War began in the schools of Europe Its first shot was fired in the battle shibboleths that distorted and polluted the mind of youth in Europe He who writes these words knows whereof he writes, for he went through it thirty years ago and many a time foretold the ultimate outcome of the lamentable tampering of a false view of life with the naturally generous and helpful mind and imagination of youth The psychology of India's practical immunity from the War, save in so far as she was linked with one of the combatant nations is the same, for beneath the surface differences of Indian social life, there is the great shaping vision of all life as One Life her prepositional attitude "for, is right It assumes a friendly though differential relationship between all the constituents of life visible and invisible, and its general tendency, save where it has been temporarily deflected by extraneous influences, is towards the realisation of this relationship

And how easy it is to find a quite effective shibboleth for the expression of the inevitable struggle that is the condition of all life from Deity to dust easy, but for the terrible thought form of antagonistic individualism that obsesses the imagination of Europe, and for the facile and uncritical manner of so-called "educated" Indians of falling into the automatic use of the verbally crystallised fallacies of an external civilisation that is in many respects a barbarism partially saved from itself by fragments of wisdom filched from the Wise Men of the East.

The condition of human life is struggle, but the struggle is co operative, not mutually destructive Superficially it has to face the antagonisms of nature that take the forms of disaster and disease But even that superficial antagonism is, from the point of view of Indian conceptions of life, a beneficent constituent in the working out of universal and human destiny Not a hair of our head can be touched without the consent of our karma or destiny which in its deepest connotation, means our spiritual needs The winds may ultimately overturn us but it was the wind that filled the sails of our life's adventure, the waves may in the end engulf us, but it was they that bore us up to the joy of Sun and Moon and the passage from port to port of life's experience These figures of speech lead us on to a shibboleth of education that comes nearer the truth of life than the battle shibboleth Life is struggle yes, but struggle is not necessarily battle in the crude interpretation of that word There might be some justification for the use of the battle shibboleth of life if life were the aim of battle, but the aim of battle is death, not life, and death not as the fulfilment and translation of life at its end, but a cutting across life at its beginning that troubles the world with lamentation and disorganisation, and troubles the inner worlds with incursions of premature and bewildered souls It is true that these things are as inevitable and necessary in the spiritual unfoldment of humanity as the winds and waves that, figuratively, are the external agents in the fulfilment of our destiny, but their necessity is temporary, and is only necessary because it is the outcome of the battle attitude in human education and

predilection Get rid of the battle attitude and you will get rid of battle For the educational shibboleth of making students 'more effective combatants in the battle of life substitute "more effective mariners on the voyage of life' There you have a "slogan that is not less stimulating to the sense of activity and adventure and danger and struggle than the battle shibboleth but *that comes closer to the true condition of* life's essential struggle against external things and the necessity of human co operation in carrying forward the various Ships of State that form the Fleet of Humanity not individual or *group antagonisms among the crews* for that is not navigation but mutiny And this voyage shibboleth is as true as the battle shibboleth to the condition of strict organisation and discipline on which both successful warfare and navigation depend *From* the commander to the cabin boy all are a unity in inter related activities and aims Superiorities of rank do not arise from the particular office since all are essential to one another they depend on the extension of experience and character involved in the rising from restricted duties in regard to details to the large synthetic duties that involve a previous knowledge of details to be applied in moments of crisis with quick and accurate judgment

Education then, is a training for life navigation The question for the student is, what is going to be your position in the ship of state—a stowaway, a passenger, or a mariner? In other words what is to be your prepositional attitude to the voyage and your fellow Voyagers? Your ship is called 'India, an ancient and glorious name that loses none of its inspiration whatever tongue you speak it in Are you going to live *on* India like a stowaway devouring what he can lay hands on and accomplishing (if not found out) the voyage without return or responsibility? Or are you going *merely to live in India* like a passenger who pays his fare and from the point of view of the life of the ship might as well be classified as "cargo? You may reply that the paying of your fare entitles you to the passage *That may be in the ships of commerce* but not in the Ship of Life Your ship was not built in America, where mariners and passengers and cargo are mere constituents of the great illusion of the almighty Dollar, nor *was she built in Europe* where the fleets sail out to mutual destruction in the false atmosphere of an illusory individuality which is merely mutiny Yours is the ancient but ever new Ship of the Spirit whose sails diverse in shape and function are filled by the one Wind of Eternal Truth whose cargo is composed of the necessities for human happiness She does not demand of you a fare she demands you You have not entered her from outside as an *independent entity* You were born aboard ship You owe her all you are and have You cannot fulfil your obligation to her by allowing her simply to carry you along She is your Ship of Life and she is herself alive

Not where I breathe but where I love I live
Not where I love but where I am I die

Thus sang Robert Southwell, a sixteenth century English Poet The *condition* of life is struggle—but struggle to give, to rid yourself of the sinking weights of personal accumulation in order that you may be free to devote all that is best in you to the work of navigation towards the *distant port* of human attainment in order also that you may serve those aboard the Ship who are as

yet at the stage of being passengers, the young, the really poor, the sick and infirm, the socially suppressed, the ignorant In other words you must live *for* India That is your true prepositional attitude, the true direction of all your deliberate effort Therein lies personal and national felicity, for, as says the "Vishnupurana" (VI, 7, 28, a saying, alas! held from your ken by the system of irreligious and unphilosophical battle education now imposed on you) "The will trained to right attitude attains heaven."

MY PRAYER (by IQBAL)

TRANSLATED BY DR BRAINERD SPOONER

By Director General of Archæology in India

Sated, Lord! am I, and wearied
With this worldly throng and press!
When the heart its fire hath quenched
What of joy can crowds possess?

How I yearn to flee the turmoil
'Tis for silence that I crave
Silence such that its enchantment
Speech itself would swift enslave

'Tis for stillness I am pining
And my prayer is this alone,
On the skirt of some far mountain
Just a hut of leaves to own

Let me have the joys of singing
In the songs the birdlets sing
Let me have, for all my music,
But the babbling of a spring

In the lap of Earth aslumber
Let the verdant grasses lie
Let the wending, winding waters
'Neath the bushes sparkle by!

Let the floweret's opening chalice
Give me tidings of my Friend,
Like a tiny cup of Jamshid
Showing forth Earth's furthest end

Let the green and verdant bushes
Range in ranks on either side
While their likenesses are taken
By the river's crystal tide

Let the mountains glorious landscape
Be so full of charm and grace,
That the streams, in waves uprising,
Shall aspire to view its face

When the westering Sun with henna
Shall adorn the bride of Night,
Let the flowerets ruddy turrets
Gleam again with golden light

When the traveller, benighted,
Finds his weary feet refuse,
Let my battered earthen lamplet
Him once more with hope infuse

My Muezzin be the cuckoo
When the night's last watch is gone,
She will call and I shall answer,
Chanting thus in antiphon

Spare my ears the temple's jangling
And the mosque's loud morning cry,
Let my hovel's chink and crevice
Softly tell when dawn is nigh

For the flowers when dewdrops, gathering,
Shall the morning bath prepare,
Let my tears be my ablution,
My lament my morning prayer.

Let me weep for this my country,
Let my heart its flood gates ope,
Till my tears with their abundance
Stir to life the plant of Hope!

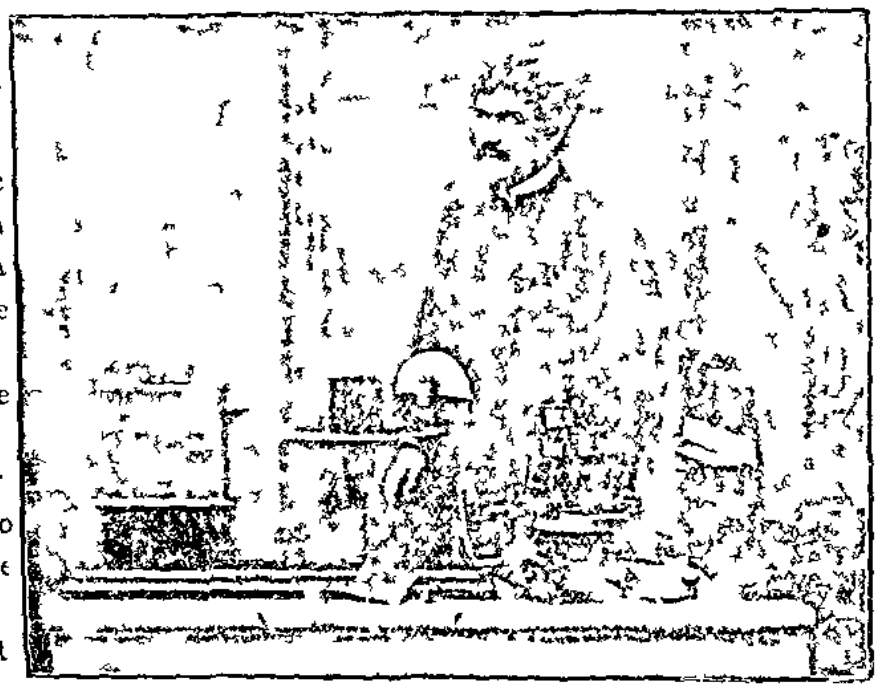
Let my cry of lamentation
In the stillness upward swell
Till the stars mistake its ringing
For their caravan's own bell

Let the hearts that now are heavy
Learn from my tears how to weep,
That perchance some heedless sleepers
May be wakened from their sleep.

Circulation and Assimilation in Plants

By SIR J C BOSE CSI, CIE, FRS, MA, DSc, LLD

AT first sight nothing appears to be so widely different as the life activities of the animal and of the plant The animal is in constant movement, while the plant is apparently passive and irresponsive The animal has a nervous system by which shocks from without are perceived with n the tremor of excitation started at the end organ is thus transmit ted with a defin ite speed along certain conduct ing tissue the nerve causing a movement at a distance The plant was sup posed to have no such conduc ting tissue cor responding to the nerve of the animal The an mal has a pulsat ing organ the heart by which its circulation is maintained No similar pulsating organ has been suspected in the plant



Prof J C Bose lecturing on his discoveries at the Royal Inst tu tion rendered famo s by the works of Davy and Faraday

I have however been able to show that there is no fundamental difference in the physiological reactions in the animal and the plant Three principal characteri tics of contractility, conductivity and rhythmicity are found in both types of life These facts I have been able to prove by the invention of various automatic recorders of extreme sensi tiveness by which the plant is able to record its own responsive movements It has thus been possible to show that even an ordinary plant is sensitive that it exhibits a twitching movement when it is irritated by a pinch or a mechanical blow, or by an electric shock The imperceptible movement of growth has been recorded by my Magnetic Crescograph which produces a magnification of a hundred million times By its means it is possible to re cord the rate of growth in a time as short as a second and ob serve the effects of chemical and electrical stimu lants

Far more im portant than ex ternal manifes tations are the activities in the interior of the organism which is beyond our scrutiny New instruments of great sensitive ness have therefore to be invented to bring the invisible within the range of the visible I shall describe a new method and appliance I devised, which enabled me to probe into the interior of the organism The internal activities, hitherto unsuspected thus be came fully revealed I shall describe other experiments which solved the great mystery of the ascent of sap in trees, which baffled inquiry for more than two hundred years.

I will also describe my new apparatus by which the rate of carbon assimilation in plants becomes automatically recorded, and by which investigation on this subject has been greatly extended The shortness of space will allow only brief accounts being given of two very extensive lines of investigation The subject will be found fully dealt with in my "Physiology of the Ascent of Sap," and the "Physiology of Photosynthesis," recently published by Messrs Longmans

THE ASCENT OF SAP

The movement of sap inside the tree is invisible, and no accurate means had hitherto been available for the measurement of the normal rate of ascent of sap, and how that rate is affected by changes of the environment I have overcome the difficulty by devising three different types of apparatus by which the normal rate and its modifications are determined with the highest accuracy

Strasburger, from his experiments, imagined that poisoning did not affect the ascent of sap, hence he inferred that the movement of sap cannot be due to the physiological action of living cells This view, which found general acceptance, had the most disastrous effect on investigation of this intricate problem My results completely disprove Strasburger's conclusion The records obtained by my apparatus show that a complete arrest of ascent takes place under the action of poison A simple, yet most conclusive, experiment is to take two similar drooping stems, of these the cut end of one is placed in water, that of the other in a poisonous solution of formaldehyde. In the first case the drooping stem soon becomes turgid and fully re erected by the ascent of sap, but there is no recovery in the poisoned stem, which droops still more and soon becomes a huddled mass of dying tissue This offers a conclusive proof that the movement of sap is essentially due to cellular activity in living plants Further experiments prove that an active tissue extends throughout the length of the tree, the cellular pulsations of which in regular sequence cause the propulsation of sap by a pumping action In the animal, the circulation is maintained by the pumping action of the throbbing heart. Since the mechanism for the movement of sap is essentially similar, the tree may be regarded as possessing an elongated 'heart"

The effects of various agents on the 'heart' of the tree and that of the animal exhibit most astonishing similarities Very striking results are produced by the action of anæsthetics, which in small doses act as stimulant A small dose of ether is thus found to enhance the cellular pulsation and cause a great increase in the rate of ascent Chloroform causes a preliminary enhancement, followed by arrest due to the toxic effect of a large dose

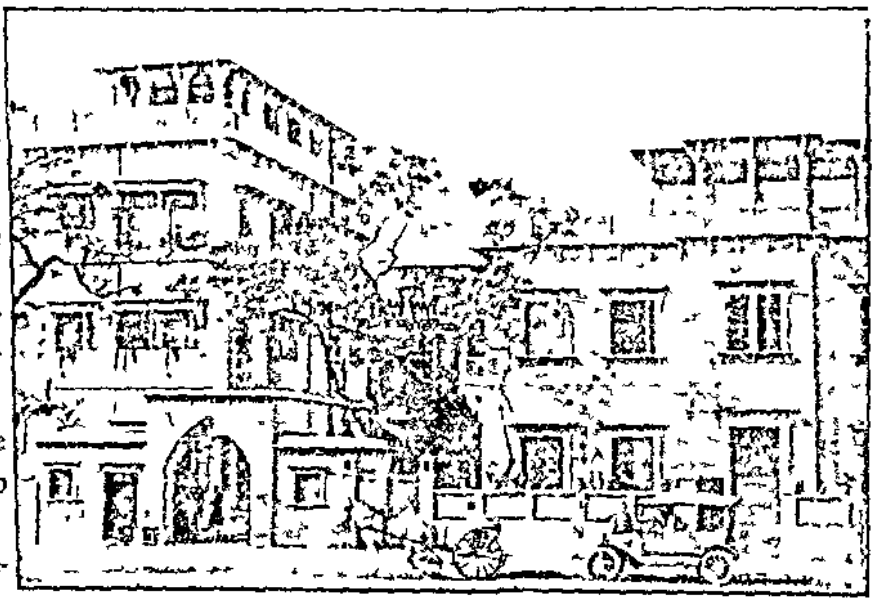
DIURNAL PERIODICITY IN PRESSURE

The cellular activity undergoes a periodic variation, in response to changes in the environmental condition during twenty four hours This causes a very interesting diurnal periodicity of the pressure exerted by the sap as indicated by self recording manometer attached to the tree It would no doubt be interesting to find out whether there is a diurnal periodicity of blood pressure in the animal

THE "MILKING" OF THE PALM TREE

The water pumped up by the root causes intra vascular pressure, and profuse exuda

tion may thus take place when a hole is drilled into the tree. But the Indian Date Palm grows in a dry or even arid soil, and necessity compels the tree to exploit the scanty or precarious supply of water. The sap is held very tenaciously in the trunk, and a hole drilled into it causes no exudation of sap. Yet, after certain special treatment, the tree yields quantities of sap containing sugar as large as 20 litres per day. No explanation has hitherto been offered for this copious exudation in the absence of internal pressure to urge it. My experiments show that a dormant and inactive tissue is roused to intense activity under repeated irritation. When a slanting cut is made in the Date Palm it does not cause any yield of sap. But when the wound is made for several days in succession, the cumulative irritation is followed by copious exudation of sap. This drastic and harsh treatment cannot but cause injury; it is within bounds of possibility to devise other modes of irritation which are less injurious to the tree. In certain other varieties of Palm, the sugar-containing juice is yielded by the inflorescence, and the coercion employed here is as curious as it is interesting. The Malays inflict repeated blows for several days with a wooden hammer to the base of the flower stalk; after this an incision made at the tip of the spadix is followed by copious exudation. In Bengal the practice is perhaps a little more humane; the long spadix is held tightly between the fingers and kneaded downwards. This potential milking process is continued for about a week, after which the yield of sap becomes abundant The two processes just described may be aptly described as "butting" and "milking," from the analogy of the action of the calf to make the cow yield her milk.



THE BOSE RESEARCH INSTITUTE, CALCUTTA.

THE ELECTRIC PROBE

The experiments already described prove that the movement of sap is maintained by the pulsating activity of certain cells. The next problem was the localisation of the pulsating layer, and to obtain an actual record of the individual pulsation and watch its responsive variations under drugs and other agents. For this we have to get access to the smallest unit of life, the individual cell or the "life atom," a congregation of which constitutes the living organism. But the pulsatory movement of a cell is ultra-microscopic and its detection may well appear to be beyond the range of possibility. This has, however,

been accomplished by my Electric Probe in circuit with a recording galvanometer The probe is gradually introduced across the tree, its tip thus coming in contact with successive layers of cells The galvanometer remains quiescent till the probe comes in contact with the active layer, the throbbing pulsation of *which gives rise to corresponding electric* pulsation In dicotyledonous plants it is the inner layer of cortex which functions as the organ for the propulsion of sap Moreover, any agent which quickens or arrests the heart beat of the animal is also found to enhance or inhibit the electric heart beat of the tree We thus find that the tree which appears so insensitive and inactive is not so in reality but that notwithstanding its placid exterior intense and ceaseless pulsations are taking place within it—pulsations which are modified in response to changes in the environment The fluctuations of the life activity in the interior of the tree are thus revealed by the waxing and waning of its pulse records We are now in a position fully to realise the essential similarity of physiological mechanism in the maintenance of circulation in the plant and in the animal

ASSIMILATION IN PLANTS

It is through these incessant internal activities that the tree is enabled to raise large quantities of water to a height sometimes as great as 450 ft, as in the giant Eucalyptus The energy for doing this work resides in the breakdown of complex chemical substances in internal combustion or respiration Energy must therefore be stored in meeting *this loss, green leaves* function in storing the energy of sunlight, Co_2 which is the gaseous food of the plant being built up by photosynthesis into carbohydrate The phenomenon of Co_2 assimilation in plants is of great theoretical interest, as an example of the simplest type of assimilation In normal photosynthesis a certain volume of Co_2 is absorbed and an equal volume of oxygen evolved Photosynthetic *activity may therefore be measured* from the rate of absorption of Co_2 or of evolution of oxygen The method that has been generally employed is the absorption of Co_2 necessitating complicated chemical analysis which is therefore a very prolonged and laborious process It is not a very sensitive or a highly accurate method The evolution of oxygen by water plants is a more sensitive indicator of photosynthesis, but numerous sources of error had hitherto stood in the way of its employment for quantitative measurements These difficulties have been completely removed by the new method which I devised by which the evolution of equal volumes of pure oxygen becomes automatically recorded This method being automatic all personal errors of observation are completely eliminated It is also so extremely sensitive that it is possible to measure photosynthetic deposit of carbohydrate as minute as a millionth of a gram The extreme sensitiveness and accuracy of this new method has led to the discovery of several important phenomena which otherwise would have been impossible Stimulation is found to produce characteristic modification in the assimilation A moderate stimulation enhances this power, but a stronger stimulus inhibits it, the period of *inhibition* depending on the strength of the stimulus Still more interesting are the actions of

chemical agents, the effects of which are strikingly modified by the strength of the dose

DERANGEMENT OF NORMAL ASSIMILATION

In normal cases the various co efficients for the activity of assimilation in a particular season of the year are fairly constant The respiratory quotient is in normal cases very nearly equal to 1. But a sudden derangement occurred in the physiological condition of the plant during the passage of heat wave in Bengal in April The respiratory quotient was then found to be very much lowered and less than unity Further examination showed that the juice of the normal plant was practically neutral but under the excessively high temperature in April the plant became markedly acid, this physiological derangement being probably associated with the abnormal variation in the respiratory quotient



SIR J C BOSE

The plant is a multi cellular organ and hence necessity arises for intercommunication and interaction between more or less distant organs; this is accomplished in two different ways the first is exemplified by the hydraulic convection of liquids carrying chemical substances in solution such as occurs in the circulation of sap The second mode of intercommunication is the conduction of excitatory change along certain tissues in the plant which function as nerves

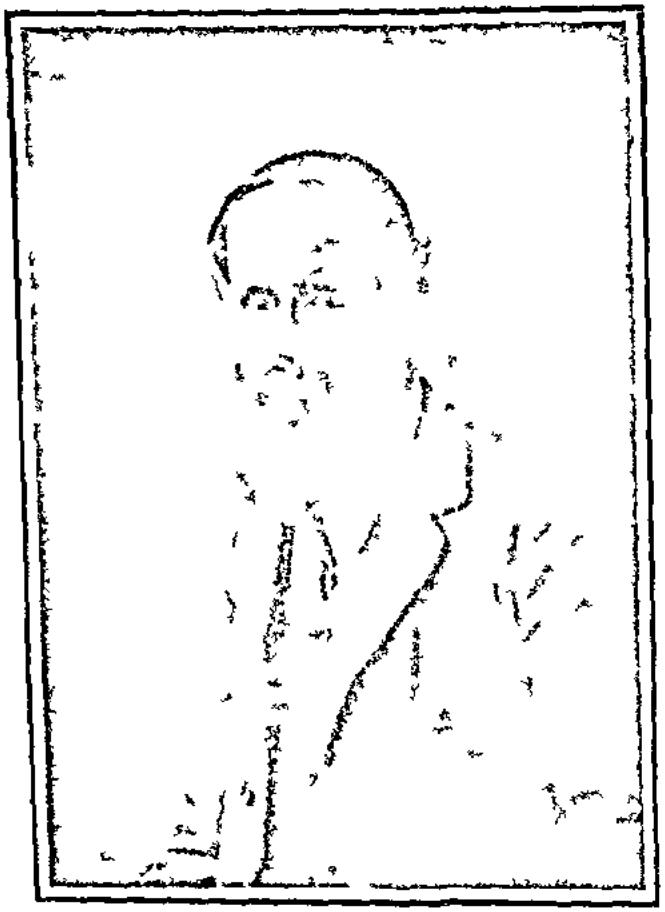
The ultimate result of investigations such as these and others which I have been able to complete, is the establishment of the important generalisation of the unity of physiological mechanism in all life. For we find in the plant and in the animal, similar contractile movement under stimulus, similar reaction under particular drugs, similar cell to cell propagation of pulsatory movement, similar circulation of fluid by pumping action, similar nervous mechanism for the transmission of excitation, and similar reflex movements at the distant effector The simpler type of plant organisation offers a unique advantage in investigation, the pursuit of which will no doubt lead to the solution of many perplexing problems of animal life

SIR JAGADISH BOSE His Life, discoveries and writings The matter has been carefully selected and arranged under three headings Educational General, Science Price Rs 3 To Subs of 'I R Rs 2-8 as Modern Review —The excellent biographical Sketch (prefixed) enhances the value of the compilation G A Natesan & Co Publishers, George Town, Madras

Rabindranath Tagore and His Age

By C. F. ANDREWS.

IN order to understand the poet Rabindranath Tagore, we have to go back one hundred years in the history of India We



C F ANDREWS

shall then find one of the greatest men of the world of that day, named Rajah Ram Mohan Roy, whose rightful place in history is only gradually being established

Rajah Ram Mohan Roy was a Brahmin by birth From his early childhood his mind was so free and his intellect so bright that he seemed to be able to break through all sectarian and racial distinctions He was, in the end, destined to stand out as one of the very greatest men of the century. But he had to struggle against every obstacle in thus winning his own spiritual emancipation On account of his marvellous moral courage and intellectual genius he stood far ahead of all the people of his time In India itself, he understood from the very first the meaning of the meeting of East and West Even one hundred years ago he seemed to have been able to predict, in his writings the very course which civilisation would take after his own death He was the first great unifier of East and West He was also the true originator of the practical study of Comparative Religion On the one hand, he held fast to the learning and wisdom of ancient India and was full of the spirit of love for his own country and its glorious past On the other hand, side by side with that, he welcomed freely with his commanding intellect all that came from the West Little by little he worked his way forward into world history so as to become as I have said, the actual founder of the science of Comparative Religion in our modern times He studied, not only his own ancient Hindu scriptures, but he was deeply learned also in the teachings of Islam, and in the ideals set forward by Christ This amazing man not only was a profound student of Arabic and Persian, so that he became a scholar in all the learning of Islamic literature, he also learned Greek and Hebrew, and in that way became a true scholar of the Christian Scriptures as well

I have read through, many times, all that he has written in English, and though it was set down a hundred years ago, it is still fresh and living to day in its main interests, and many of his theories, which were then regarded

as highly original and even startling, have since proved true

As he grew older, he became the pioneer of liberal reforming Hinduism The Brahmo Samaj movement was his own origination One of his earliest pupils and disciples was the grandfather of Rabindranath Tagore, whose name is still remembered in Bengal, Prince Dwarkanath Tagore

Dwarkanath was a man of very brilliant intellect who followed closely in the footsteps of Rajah Ram Mohan Roy He was, in wealth and station one of the leaders of Hindu society, and he was famed not only in India, but in England For he was one of the very first to cross the seas and to come to Europe to study the mind of the West Prince Dwarkanath Tagore had, as his eldest son the child who was in his turn to become the father of the Poet His name was Debendranath Tagore* As Debendranath grew in years and saintly wisdom he became well known throughout the whole of India as Maharshi —Maha Rishi —the great Rishi — because, in the whole of India, there was no one so saintly, no one who could bring back to memory so clearly the Rishis of Ancient India



MAHARSHI DEBENDRANATH TAGORE
(THE POET'S FATHER)

When Debendranath was quite a young lad he was taken to Benares, to the banks of the river Ganges, where his grandmother was lying on her death bed waiting for her death, so that her ashes might be placed in the sacred waters after she had died

By the bedside of his grandmother, as she lay facing death this young child of eleven or twelve years old began to meditate upon God and there at Benares his thoughts were turned away from wordly wealth to divine wisdom From that moment, he became, as it were, a Bairagi, a religious wanderer, one whose life was ever wandering away into the infinite far apart from the limitations of earth He became a pilgrim of eternity He tells us that from that day of his grandmother's death riches were just like the dust of the ground beneath his feet to him Nothing that was of this world was satisfying for all his thoughts were concentrated upon God

* DEBENDRANATH TAGORE A sketch of his life and career with a portrait (Biographies of eminent Indians series) Price 4 as G A Natesan & Co Madras

When he grew older, at last his father, Prince Dwarkanath Tagore died. It was expected that Debendranath, his eldest son, would come into enormous wealth. People were saying "What will happen when he gets his great fortune? Will he still be unworldly then? Will he be truly a Bairagi?"

But when his father's death took place, it was suddenly discovered that most of the wealth of his father had vanished. For great and heavy losses had been encountered, and his vast estate had been very heavily mortgaged. The creditors were waiting for it. Nevertheless there was one very large sum, set apart by legal deeds, which could not be touched by any of the creditors; and this sum was placed to the credit of the eldest son, Debendranath Tagore. The amount was so large that it still constituted a fortune; but on the other hand his father's debts were remaining unpaid. So this young lad, at the very threshold of his life-experience, when he saw the situation, called together the creditors of his father, and said to them: "All the money ear-marked for me in my father's will, which you cannot touch by the law, I give to you by right. I hand over everything I have, and I will work as your servant until I have paid off every penny of my father's debts"

The creditors were so deeply touched by the wonderful magnanimity and generosity of this young man, that they were almost moved to tears. One of them said: "Such a young man, so faithful and so honest, should surely be our steward. We need not take away the estate from him. But instead, we will make him the steward, and give him charge of all the property."

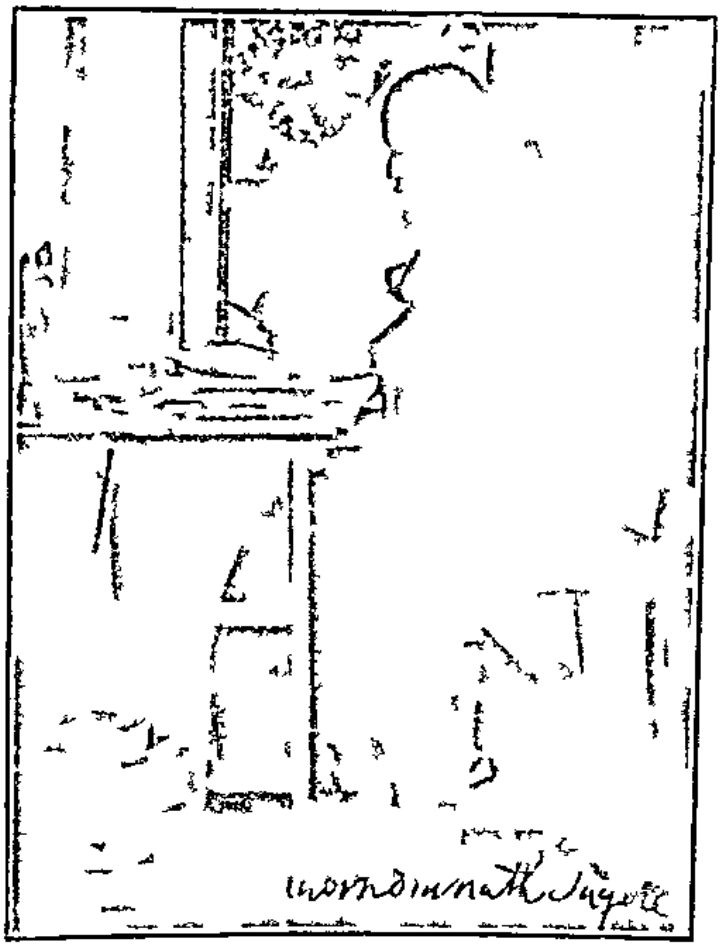
So they left the father's estate still in his hands; and he dealt with it so wisely and so well,—without spending one farthing on himself or taking one farthing in any doubtful manner,—that in the end he paid off all his father's debts to the last pie and built up an income of his own. "Maharshi" he was very truly called after this; because everyone saw that though he was in the world, like a householder, though he was building up a family, having many sons and daughters; though in a true sense, he was like 'Janaka', living in the midst of material things and sharing in the world's wealth, yet he was always living at the same time the life of detachment. As they watched him they said: "He is truly a Rishi": and they called him 'Maharshi'.

When he grew older, his family increased, and he had very many sons and daughters. In his middle age, when he had already a large family of children, at last the youngest of all his children was born. That youngest child he called Rabindranath Tagore. 'Rabi', in Bengali, means the sun. 'Indra' means the storm. Rabindranath* means the Lord of the sunshine and the storm. That was the name he gave to his little child, who was to be the sunshine of his old age. From the day of this child's birth, Maharshi loved this youngest child better than all his other children, because he seemed to be able to attain specially through this one of his children the vision of God. He was able to witness in his own little child the Divine Image. So Maharshi loved with the deepest affection the youngest of all his sons.

When Rabindranath was quite young

* RABINDRANATH TAGORE: A Sketch of his life and career with ample extracts from his works and a portrait. Price 4 as. G. A. Natesan & Co., Madras.

he was found to possess the most beautiful voice for singing the hymns about God His voice was like a bird and as he sang Maharshi used to go into the ecstasy of *Samadhi*, enraptured by divine thoughts Again and again, as little Rabindranath sat at his father's feet and sang the divine hymns to God, the aged saint would feel the sweet compulsion of prayer and he would lose all consciousness of space and time in the perfect rapture of the divine vision So the young boy was rarely separated from his father



RABINDRANATH TAGORE IN HIS STUDY

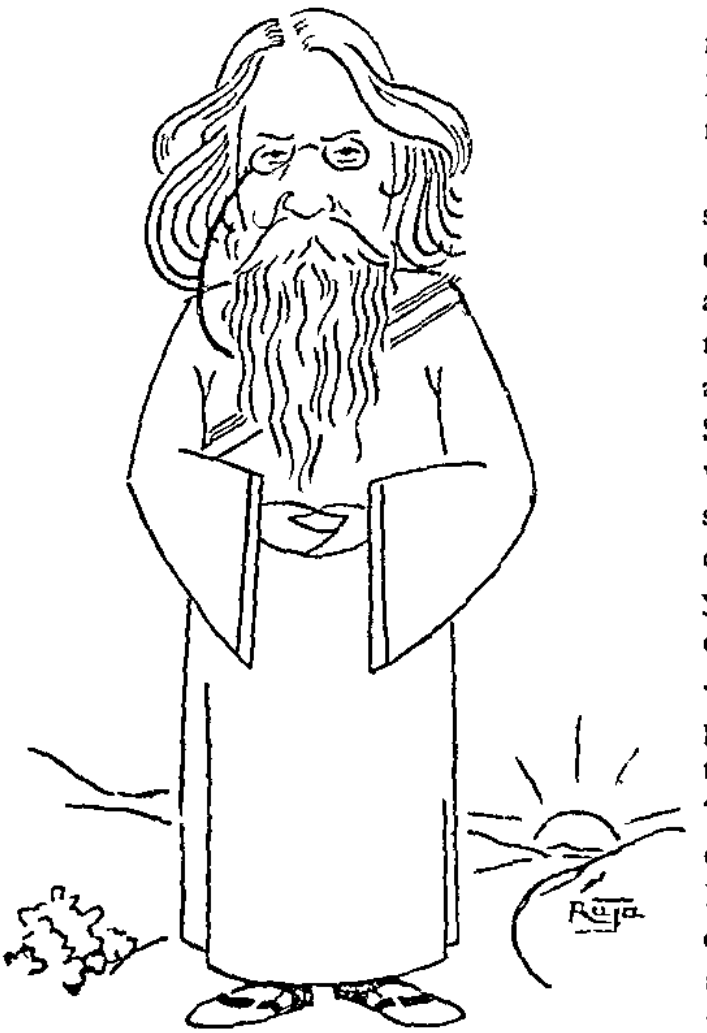
Such was the beginning of the future Poet's life as a little child Rabindranath at this period of his life was constantly taken by his father on his pilgrimages The father by this time had already passed the age of fifty According to the ancient Shastras he had determined now gradually to leave the Grihasta Asram and become a Vanaprastha —a Bairagi,—one who left his home in search of God

First of all, he went up into the great Himalayan mountains taking his little child with him He went right on through these mountains nearly to the borders of Tibet behind the Himalayas In every place where he stopped he would sit and meditate and the little child would sing his songs The father's heart would become glad

But the Maharshi was all the while longing to find a place of rest He wished to discover some home in the Himalayas, where he might stay and retire from the world till this wandering life was over Yet in the mountains of the North he could not find it and he went back again to Bengal seeking a solitary place where he might find God in peace and solitude of heart One day at length he came to a spot near to a little village called Bolpur, about a hundred miles north of Calcutta There from the village he started off in his wanderings right into the open country The country was all barren, like one vast plain with scarcely any trees except here and there some scattered palm trees The soil was sandy, and there was nothing except one long open heath in front of him gradually rising towards the horizon At last as he walked on, with his little son beside him he saw two trees in the distance right on the horizon, standing by

themselves, dark and thickly covered with leaves They were *chattim* trees, and he went there and sat under those two trees

Just as he had seated himself for silent prayer, the sun on the horizon was getting low and the glory of the sunset was before him in all its beauty He sat there absorbed in meditation Then, in a moment, the Rishi's eyes were closed in rapture and the great peace of God came upon his soul That bliss, which only the saints are able to experience, filled his soul He gazed at the evening sky, and all through that night he never slept at all, his heart was so filled with gladness When the morning came and the sun rose once more, he got up from his seat with his heart uplifted to God in praise and joy, and said "This is my Shantiniketan,—my abode of peace Here will I live, here will I die, here will I find my rest for ever"



RABINDRANATH TAGORE THE POET
Drawn by Mr S Raja

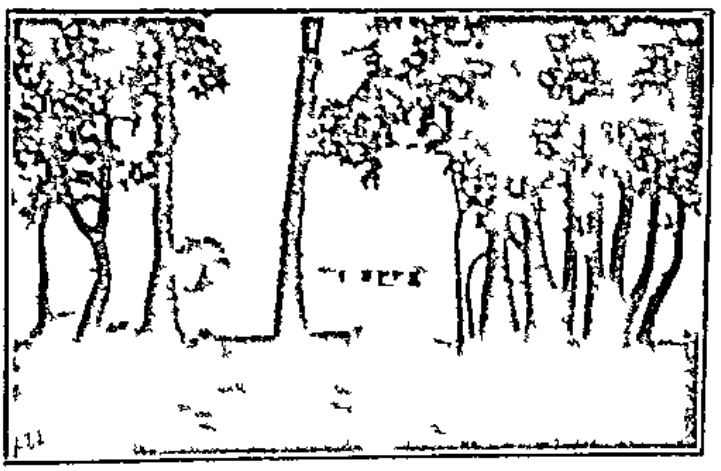
That is how Shantiniketan became founded The father of the Poet, Maharshi, for nearly forty years after that, still went on with his prayers and meditations, until the place became a holy place He was almost ninety years old when he died, and all that while he poured forth his prayers to God and therefore the spot is still a shrine It has become a *Tirtha*, a place of pilgrimage, where many come to see those two *chattim* trees, under which Maharshi found the Divine Presence so wonderfully near

It is near this very spot that to day in our Asram we sit and meditate, morning and evening If anyone comes to Shantiniketan, he will see little children sitting just as Rabindranath sat sixty years ago as a young child with his father,—sitting there in peace, and finding the presence of God There is the very centre of our Asram From that spot now can be heard, day and night, children's voices praising God in the hymns which Maharshi composed and in those also which the Poet himself had composed at a later time

So this little child grew up side by side with his father at this beautiful spot, called Shantiniketan But when he had come to be twenty years old, his father decided that the

time had come for him to be married He gave him a noble and unselfish lady who became his wife Rabindranath had five children born to him, two sons and three daughters His father said to him 'Go and manage the estate, which I used to manage in my youth' He sent him to a place called Shileida on the banks of Ganges to the east of Calcutta, and there for nearly twenty years, from the age of twenty two to the age forty, the Poet lived among the village poor

There, in the villages of his father s estate the Poet learned to love the poor Just as Mahatma Gandhi who was born in the West of India learned to love the poor when he was in South Africa while he went among the coolies in the coolie lines and bore their sorrows, so our own Poet who was born



THE HOUSE OF THE POET

in the East of India, Rabindranath Tagore, learned to love the poor of the villages by the banks of the Ganges near to Shileida, where they lived and toiled day and night at their fields He has, in one of the most beautiful of his poems, sung the joy of the poor, the true blessing that God is with them He says, "Here is thy footstool and here rest thy feet, where are the poorest and the lowliest and the lost." He means that God is to be found most closely of all among the poorest and the lost It reminds me often of the words which Guru Nanak sang, when he spoke to the disciple called Farid and told him that the divine Temple was to be found among the poor and the humble, and that the one who was to find God must stoop to the very ground and touch the feet of the poor so that by stooping to the lowliest he might find the Temple of the Lord

This domestic life near the Ganges formed the second chapter of the Poet s development One further thing I would mention that strikes one with amazement when we hear about it He would every now and then be so eager to get close to God and away from mankind, that he would go out into the solitude, far away from every one, and for six months he would live on the sand banks in the middle of the Ganges and there he would never speak one single word to any human being, but only commune with nature He has told me that more than once, when he has come back from his solitary wanderings, his lips and his tongue had become so unused to human speech, that for a day or two he was hardly able to utter a normal word

Thus, then, he learned the second lesson of his life experience The first lesson was understood at the side of his father, Maharshi, at Shantiniketan where his father lived in prayer His second lesson was learned in the villages of India among the poor, and in solitary communion with Nature

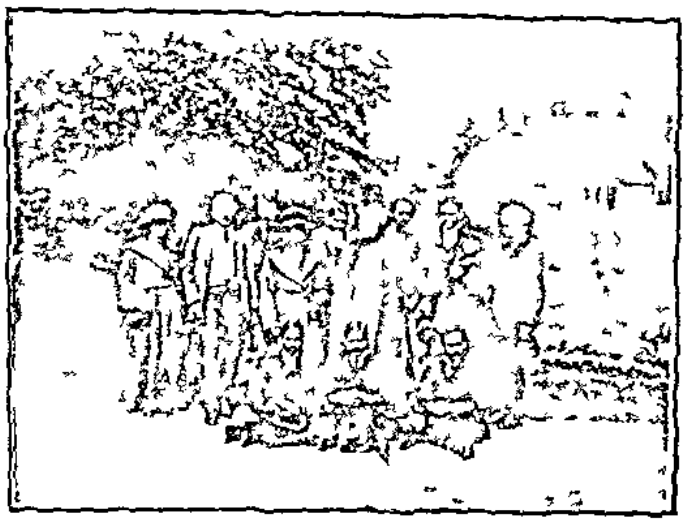
Then, when he had reached the age of forty there came to him, as to his father

before him, an inner call He longed to go somewhere, but he did not know where to go. He thought at first that he was being directed to take part in the national movement So he went away to Calcutta and threw himself into the Swadeshi movement of Bengal But very soon he found that he was no politician, and that merely to lead a political life was not at all his gift At last he thought of that home of peace at Shantiniketan, and he determined to go back there once more to his father, in his extreme old age, and seek to build there a school He said to his father 'Let me found a school here, let me build up an Asram for children on this spot'* When his aged father heard this he had great joy at heart and he blessed him and gave him permission and handed over to him the trust deeds of all that part of the country

So then at the age of forty, the Poet began to build up this religious Asram for little children and the school has become known as Shantiniketan Asram The school is still going on Still the little children come to us and we give them the very best education we can, especially on the spiritual side, and the little ones learn all about Maharshi They also learn to sing the songs of the Poet and to worship God in peace

But very gradually the Poet's mind wandered away farther still, even from the children in the school, to the whole wide world He said to himself "My message is not merely, for one place, but for the world" It was at this time, that he came to England, and suddenly became famous by the translation of the book of poems, called Gitanjali I cannot stop to explain all this in detail, but when the Poet came to Europe and found that the West was eager to receive his message, and that his poems were loved in the West and not only in the East, then there came to him the supreme conviction with living spiritual power that East and West must truly meet, unite and realise their fellowship in one common humanity

But at this very time suddenly came the European War During the war, the Poet was filled with long drawn agony of suffering,



THE POET IN FRANCE

because he saw the whole world as it were, dashing itself to pieces The brotherhood of men was torn asunder by the poison gas, the bomb the submarine and other hateful abominations which modern science had discovered So his heart was filled with torture throughout the time of war, and he determined there and then, even in war time, that when it was over, he would go forth to all the world and speak of peace, of brotherhood, of

* VISVABHARATI (The World University) By Rabindranath Tagore and C F Andrews with 6 Portraits and illustrations As 8 To Subs of the 'I R As 6 G A Natesan & Co Publishers Madras

love He would strive with all his heart and soul to bring mankind together Shantiniketan should be a place of peace, not only for little children, but for men of every nation Those who came from the ends of the world should find peace there, in the place where his father had found it before, and where he himself also had found it in his turn



SIR RABINDRANATH TAGORE

So from the year 1919 onwards the Poet has never ceased his journeys He has been wandering up and down the world, to every country, spreading peace He now calls this great new work of his at Shantiniketan by a Sanskrit name, Visva bharati Visva means world and Bharati means 'wisdom, or culture'—universal culture

There, at Visva bharati we have scholars and workers and students and teachers from all parts of the world who mingle together in mutual fellowship There, on the same spot, at the same Shantiniketan, they find their peace together The Poet goes out, now to Europe, now to America, now to China, now to Japan He has started recently for South America He will go, one by one, to all the countries of the world, and everywhere he will speak the same message,—the message of universal goodwill and peace He tells them in every place that mankind was not composed of one country, or of one people, but of all the world The same universal spirit is everywhere in every heart and soul of man and beast Thus he has gone abroad and told to all the world that this universal message must be learned, this universal brotherhood must be brought together He has united this ideal with Shantiniketan itself and it is gradually becoming a place of pilgrimage and rest for all peoples and races and religions that fulfilling the great wish that was in Maharshi's heart when he founded it nearly fifty years ago

"THE INDIAN PROBLEM" BY C F ANDREWS.

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Montagu: A Personal Tribute

BY THE HON MR. C. P RAMASWAMI AIYER, C I E.

HUMAN memories are proverbially short and political memories specially brief It has been, moreover, not untruly said that the history of this age will never be well written by us as we know too much about it,



MR C P RAMASWAMI AIYER

and it is not by the direct method of scrupulous narration that a personality or an epoch can best be described And so, I shall be forgiven if, in estimating the achievements and in appraising the character of Mr Montagu, I do not give a summary of his brief but brilliant career We in India, were hardly aware of his entrance into public life as Secretary to Mr Asquith or his early years of political apprenticeship It was only when at the age of 30 the young man became Under Secretary of State for India and when he revealed an amazing industry and aptitude for figures and ability to transport himself mentally into foreign surroundings that the attention of India was directed though, at first, only languidly towards the statesman in the making The Mesopotamia speech so corroding and so incisive and so marvellously well informed gave promise of vigour though not as yet of constructive foresight His work during the war was notable but it was only on his assumption of office as Secretary of State for India that Montagu came to his own The period of five years during which he imposed his personality on Indian affairs and wrought the most significant peaceful revolution of modern times can and ought never to be forgotten by any of India's children

Let us look back to 1909 Let us realise that then there presided over the destinies of this country a statesman who was known to be singularly free from all prejudice, who never bowed his knee to any idol and one to whom the philosophy of history was an open book Morley contemplating the then so called revolutionary step of appointing an Indian as a Member of the Viceroy's Council battling with his colleagues, being subjected to the gentle remonstrances of His Majesty the King Emperor, being solemnly adjured that the projected reform was of evil savour and that all that England should do was to lie still and let agitation take its course, ironically describing himself as a double faced Janus for having in one House of Parliament to show how moderate he was and in the other to pose

himself as the most ultra reformer, consoling himself for these tactical exigencies by the reflection that all will come right in the end and that "we shall be soon out of the wood and that the Viceroy will have to take up the burden of shaping the rules and regulations," and finally relying on 'the shortness of human recollections and hoping that every word of the tremendous controversy will be as stale as the first Chapter of the Genesis — this is the picture of a state of affairs not quite 15 years old to day

What has happened in the interval? India is now a world entity and from the international point of view stands on the same footing as any other part of the British Commonwealth In these 15 years —there have been nine Indian members in the Viceroy's Executive Council, every Province has been governed through the instrumentality of Indian Members and Ministers the Legislative Councils have been changed out of recognition, the franchise though not yet as wide as some would wish, would have been inconceivable to Viscount Morley and the most paramount functions of the Government have been discharged by men the grant to whom of that responsibility would have seemed an impossibility if not an absurdity

It is not my purpose, nor is this the place for discussing the merits and demerits of Dyarchy But let us visualise to ourselves what, in essence, is the meaning of this very expression That each Province should be governed by two sets of functionaries, both of which comprise Indians and one of which is a body legally responsible to public opinion, that it is possible, nay, inevitable and necessary, that England should devolve and delegate some if not all the functions of governance now and inevitably and not long after all those functions to the people of this land This is the significance of the expression and this the necessary import of the idea underlying it To whom was this revolution due? A just estimate cannot ignore the working of the time spirit, that urge towards democratic self expression which, as is not uncommon in history, found a consentaneous expression as a result of the war and was notably reflected in the Speeches and Sayings of President Wilson Making all allowance for this as well as for the growth of Indian nationalism which was ushered into being as early as the eighties of the last century, who can gainsay that the main instrument of the great change was the young man to whom, as to Disraeli, was vouchsafed a catholic and world wide political vision Montagu's fa- in English politics was perhaps the cause of his success in Indian reform His most recent and most capable biographer remarks of Disraeli that the fundamental fact about him was that he was a Jew who seemed throughout his life never quite of the nation which he loved, led and governed, who seemed always to be a little detached when in the act of leading, always to be the spectator as well as a principal performer How true this description was of Mr Montagu also can only be adequately judged by those of us who not being of the English race, were privileged to share the intimacy of Mr Montagu's political thoughts We felt he was of us, somehow also we perceived that he could, as not many Europeans can, realise the passion for equal status which has not always been ungrudgingly satisfied We saw how anxious he was

that India should vindicate herself in the war and should, not as a reward but as of right, take her place in the Councils of the Empire With these objects he pursued his goal with steady aim and not without a profound appreciation of the difficulties

Mr Montagu came to India in 1917 and travelled throughout the Continent with Lord Chelmsford whom he soon inspired with his own aims and ideals He came into a country which was discontended, where divided counsels prevailed and where there was a growing distrust of English intentions He conciliated the Muhammadans, he strove to harmonise Indian political parties, and whether or not he succeeded entirely in the task of political organisation, he made everyone feel that here was a man who did not think very differently from them and who strove for the realisation of their own aspirations Many of us confronted him with the Congress League Scheme which was a logical extension of the Minto Morley Reforms But Montagu put before us in answer a baffling problem in some such shape as this — I shall not be allowed to introduce responsibility in the Centre or complete responsibility in the Provinces If I attempt the task I shall fail, and the work of reform will be delayed for many a long year Think, then of a scheme which will originate the principle of responsibility in the seat of Government, realise that this is a psychological moment for reform and see that by demanding the impracticable you do not jettison the possible" In that subtle persuasive way which was peculiarly his own, he converted many of us against our own judgment He accounted no labour too great in achieving even a small success I remember having had three long conversations with him in Madras, and having been sent for to Delhi to discuss the same topic and having departed from my last interview a half-convert of his political theory but a full convert to Mr Montagu himself, and I can say that the same result was achieved in the case of many others Sir Surendranath Banerji, Mr Srinivasa Sastri, Mr Chintamani, Sir Tej Bahadur Sapru, Mr. Jinnah, Sir Chimanlal Setalwad, every one of them entered his room anxious to fight, but emerged from it willing to try the experiment of partial responsibility and entirely hopeful of the best results not so much from the experiment as from the goodwill that animated the English statesman who came as a messenger of reconciliation and hope.

Then followed the pilgrimage of the Indian politicians to Westminster where we had to meet the Joint Parliamentary Committee. The evidence that was given is recorded in a Blue Book and was largely moulded by the arguments and the personality of Montagu, but that is the least thing that he did With a constant solicitude and eagerness to satisfy India, he introduced us to prominent English statesmen He desired to create an atmosphere of mutual regard between us and the leaders of the various parties He was anxious to demonstrate that Indians could take a hand in constitution making and further that they could be trusted with large responsibilities He made us enter the social life of the English capital He was a propagandist and a missionary in the cause of India, and, during those fateful months when Parliament was considering the new constitution, it was not so much the constitution that mattered, inasmuch as

Mr Montagu's real work was to make India understood and appreciated by those to whom are entrusted the destinies of this country No labour was too exacting no exertion was too great for him at that time I was one of the many delegates who were then in London and he arranged for me not less than a dozen interviews with Parliamentary and oth r leaders He entered into correspondence for my sake, arranged for tea on the Terrace so that my point of view could be put forward to men in Parliament And I know he d d the same thing with many others This was the process by which he was able to convince us that he was a real collabora or with us and a true guide Who can with all thes proofs deny that he gave of his best to this country ?

It is needless to do more than refer in pass ing to the skill and the reg mentation of forces with which he piloted the Reform Bill through Parliament It is indeed true to say of such work that success depends on three things, who does it, what he do s and how he does it Perhaps what he does is the least important It was a tragedy that, when the Bill was enacted the experiment which he in augurated did not receive that warm hearted welcome which he anticipated, that the inherent difficulties of the problem were not surmounted even by him, and that a new spirit came into being in India which, coupled with other things partly at least nullified the utility and value of the scheme It was a still greater tragedy that the problem of the Holy Places of Islam emerged at the time and in the form it did and proved to be a new and unforeseen stum bling block in Montagu's path In his letters during the last year of his life, Montagu con fessed himself a disappointed and brok en heart ed man He was deeply affected by the hap penings in India and in the Near East and as is well known he sacrificed a great political career for the sake of placating Indian senti ment

Sometime after his enforced resignation, he said that he was tired of politics and had deliberately chosen other fields of activity —financial and scientific Most of us who knew him felt or rather hoped that this was a passing pha e and that his splendid talents would again be available to the country of his love This was not to be, and he was cut off in the pr me of his powers It is for the future to decid whether th work he has done will endure and whether other solutions will replace his But who can deny that he was one of those of whom it has been said "to find out what you cannot do and then to go and do it, there lies the golden rule Who will also deny that he must be ranked as one of that band of men who tra nscending parochial politics, have ventured greatly and won the affection and goodwill of alien races and people of other faiths It is not a small glory to claim the fellowship of Morley and Burke.

FOLLOW THE FLUTE

BY

PROF T. L VASWANI

As leaves in richer beauty fall
So dying old year falls
Into the rich unending wonder of Life
New Year is born and toro it looks anew
God the Beautiful
God the Rad ant One
Singing in the morning sun
May ye follow His magic Flute!

Indians in the Army

BY SIR KRISHNA GOVINDA GUPTA, KCSI

I TAKE this opportunity of saying a few words on a subject which has for many years been uppermost in my mind, and which is intimately bound up with our national well being—I mean the army



SIR KRISHNA GOVINDA GUPTA

Unfortunately our countrymen with a few notable exceptions have hitherto regarded it with lamentable apathy Nevertheless it is being slowly realised that there can be no real autonomy or true self Government without a national army entirely under the control of the Central Government of the country

The *British Government* have made a solemn declaration that they will do all in their power to help India to attain complete Dominion Status and it may be said that something is being done to introduce popular responsibility in a few civil departments and to increase the Indian personnel in the public services generally But there is no corresponding advance in all that relates to the army

True after much struggle, a very limited number of King s Commissions are offered to Indians But the number is totally inadequate, and the mode of recruitment is so faulty, that the best men are not selected, with the result that a good percentage of the chosen candidates fail in the end to secure Commissions Then the scheme of employing the successful cadets exclusively in a few units set aside for the purpose, so that in course of time they may be entirely officered by Indians is open to the gravest objections. This clever plan has doubtless been devised to prevent an Indian Officer ever having a British officer under him But in the Civil Departments no such distinction is made, and British and Indian Officers work together in a spirit of comradeship and mutual subordination

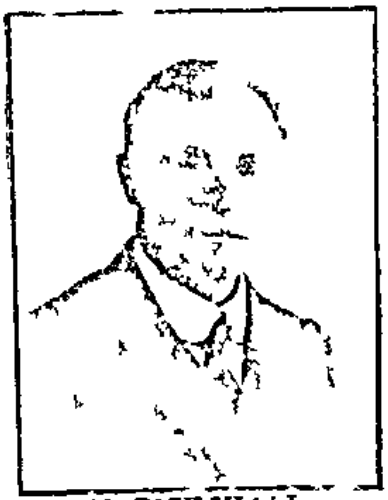
The army in India though nominally under the control of the Government of India is in reality ruled and dominated by the War Office The cardinal proposals of the Esher Committee were designed to tighten that grip On the other hand, the modest and unanimous recommendations of the Committee in the direction of opening the artillery, the air force and such ancillary services, as the Sappers and Miners to Indians, have been turned down by the obdurate Army Council

In the face of these stubborn facts Indians may be forgiven if they doubt the sincerity of the promise of the British Government to lead on India towards Dominion status It is time that this all important question was taken up by our public men in all seriousness

French Imperialism and the East

By Mr. MARMADUKE PICKTHALL

THE British Empire has been called the greatest Muslim Empire, merely because it happens to contain the greatest number of Muslims In the same way it may be called the greatest Hindu Empire But the Empire of the French Republic (O anomaly!) is a Muslim Empire in another sense There is nothing in that empire to confront French culture but Islam Whereas,



M PICKTHALL

in the British Empire, the Islamic question is one question among many others and has been treated as of relatively small importance—with unfortunate results—in the Empire of the French Republic it is, and is now seen to be, the chief imperial problem For the peoples of North Africa are now the asset on which all the future hope of France is staked

The attitude of Frenchmen towards their subject peoples has always differed very much from that of Englishmen They have no *racial* pride, the difference of colour is to them a source of scientific and artistic interest They fraternize with other types of human beings more easily than do the English, and are, at least upon the surface, more agreeable. On the other hand their *national* pride exceeds that of the English French nationality and French culture seem to them the garland of humanity The glory of France is something they believe to be intrinsic and eternal They idolise the language and the name of France They are perfectly capable of looking forward even with enthusiasm, to a day when the President of the Republic will be an Arab and a majority of the population of France will be African by descent, provided that the name of France be still supreme, and that the language and the love of France be still maintained A man's religion is of no account to them, only the cult of France must come before religion It was at this point that they differed from their Muslim subjects, and before the war were often irritated at the failure of the latter to recognise the beauty of the French ideal

Many years ago in Egypt I met an Algerian resident in that country, who described himself as a refugee When some one expressed surprise that he should have fled from a country under French dominion to one under British occupation he declared "The French are more amiable than the English, that is true They are prepared to drink with us, but we must drink what they drink They will eat with us, but we must eat what they eat Their object is to make us bastard French The British, on the contrary, keep distant and, by their very coldness, rouse in us a manly spirit They do, at least, allow us to remain ourselves I give his statement as an interesting point of view which will be new to many of my readers

Before the War, the Muslims under French dominion, were, as Muslims, much worse off than those in British hands, because the French did not admit that they had rights *as Muslims* The Protectorate of Tunis still preserved the structure of a Muslim

State, so did the "Empire" of Morocco, though all real power was in the hands of Frenchmen, but Algeria was treated as a French department, with the difference that nine-tenths of the inhabitants had no political rights This was not because they were Arabs, not (ostensibly at least) because they happened to be Muslims, but because they were unable to declare on oath that they accepted monogamic marriage *as a principle* Most of the Algerian Muslims practised strict monogamy, but they were unable to accept it as a principle Most of the Frenchmen in Algeria did not practise strict monogamy, but they were able to accept it as a principle A subtle difference!—The test, of course, was really acceptance of the French view of woman, which was indeed the outward and visible crux of the social problem between France and the Muslims whom she wished to Frenchify Thus Algeria had representative institutions but they represented only the French colonists (500 000 out of a population of six millions), she sent deputies to the French Parliament, but they were French, not Arab, deputies So far as I know, the concessions which have since been made are in the nature of concessions only, not of that emancipation of the Arabs which has been so often talked about and even promised

The structure of French hopes to day is built on the collaboration of North Africa It may, or may not, be in consequence of the divergent views of woman above mentioned that the French birth rate is decreasing while the birth rate of French Africa shows no inclination to decrease But the fact remains, and causes grave anxiety to the rulers, who see that France alone cannot henceforth maintain her lofty stand among the Powers That is why France claimed and got exclusion from that clause of the League of Nations covenant which forbids conscription of the subject population in mandated and colonial territories for purposes of European War. She has a large and highly efficient Army of Africans, and she intends to go on strengthening that army and to use it for all it is worth As a natural corollary to that intention comes a "change of heart" towards Muslims in French policy

The Mosque and Muslim Institute in Paris —for which the site was given by the City of Paris in gratitude to Muslim troops who saved the City, and to which the French Government contributed a comparatively trifling sum, thus leaving all the credit of the work to Muslims—is a notable instance of French tact in diplomacy, and also evidence that Islam, as a religion, is now to be an inner factor of French policy The study of Islam is now encouraged, not only for North African administrators but among all categories of political aspirants The friendly acts of France towards Islam, throughout her history, are now remembered sentimentally, the unfriendly acts are buried in oblivion There is every symptom of a yearning for an *entente cordiale*, not only with the Muslims of North Africa but with the whole world of Islam The French have felt the solidarity which still exists among the Muslims everywhere and, with their usual acumen, have seen in it a rock to build on

Of course, an "understanding" in the grand political arena involves some little misunderstanding or reserve on either side France seeks her own advantage and aggrandise-

ment, while Muslims seek the restoration of certain broad conditions which they deem their rights France can alter her demands and change her attitude, the Muslims cannot, and in spite of the behaviour of some men of wealth in Paris, the Muslims are even less likely to become French than are the French to become Muslims The hand of power is not relaxed, but rather stiffened upon Syria and North West Africa The Muslims are not blind to that But so much tact, dexterity and charm have seldom been displayed in furtherance of any diplomatic move as are being shown by France to Muslims at this juncture

Communal Representation

By LALA LAJPAT RAI

THE problem of the day is the Hindu muslim problem You in the South are not affected by it and cannot therefore realise



LALA LAJPAT RAI

either its significance or its importance for upper India For us it overshadows every other question In my humble judgment our advance towards Swaraj is being hampered by it, but a Swaraj is no Swaraj if it only leads to a civil war between the two great communities of our country I am afraid communal representation with separate electorates is bound to lead to it I will not be afraid even of that and may prefer it to existing dependence if I could be sure that the British Government will not use this for the purpose of perpetuating our dependence The only means open to us to get Swaraj is by peaceful pressure Can we bring to bear any effective pressure so long as we leave the Government free to use the weapon of communal representation to keep us divided That is the experience of the last three years and if we ignore that lesson woe to us!

New Year

BY MR. P NARAYANA KURUP, M A

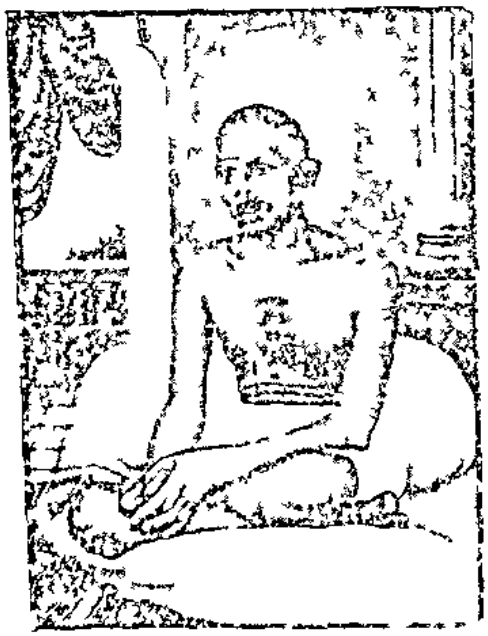
There must indeed have been a "time when He
The mover of the Universe unrolled
Immanent Space and set the empyrean gold
Of systems rolling all eternally
Which we that tread this earth of mystery
Have been in dark superbly left untold
Then Time perhaps was New but now tis Old
Though Days and Nights in Seasons Harmony
Link us with things in Times Before and After
And cause relations dual Old and New
Which may to Him be faulty reckoning!
Yet we that are shaped by the charm of spring
And spell of Song live in our happy view
In Faith that the years shew to day for Laughter!

Congress and Conferences.

As usual we have attempted to give the readers of the *Indian Review* a bird's eye view of the various December gatherings At the invitation of the President of the National Congress various other Conferences held their last session at Belgaum The Liberal Federation however met at Lucknow, the Moslem League and the Indian Christian Conference at Bombay, while there were two Social Conferences one as an adjunct to the Belgaum Congress and the other along with the Lucknow Federation [*Ed I R*]

The Indian National Congress

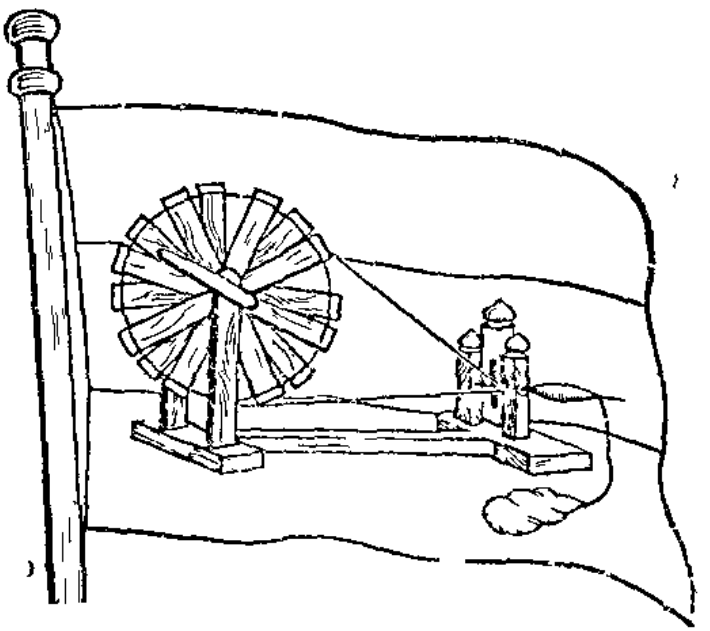
FOR the first time the Congress was held in Karnataka and naturally the whole province had been for months past making arrangements for the 39th Session of the Indian National Congress at Belgaum. The fact that Mahatma Gandhi was



MAHATMA GANDHI

to preside over the deliberations added special importance to the session. And then certain recent events like the Unity Conference at Delhi and the All Parties Conference at Bombay paved the way for a fuller understanding of differences among the diverse sections of Congressmen The two outstanding questions of the hour—Hindu Muslim Unity and the Gandhi Das Pact were expected to be settled and ratified in the Congress These circumstances imparted special interest to the Belgaum session,

Leaders of different wings of the Congress began to arrive at Belgaum from the 18th December, while Mr Gandhi himself was there on the 20th In accordance with previous arrangements Mr. Gandhi met both the No Changers and Swarajists in a number of informal Conferences when he tried to persuade them to see each others' points of view Throughout the conversation he placed the Charka in the forefront as an answer to critics and sceptics When they wanted a fighting programme Mr Gandhi would say "The fighting programme is there in the boycott of foreign cloth which if



THE CHARKA

properly carried out will bring about an atmosphere for something like civil disobedience" He then referred to Hindu Muslim Unity and removal of untouchability as two indispensable items in his constructive programme, But the

discussion centred round the spinning franchise in lieu of the present four anna franchise In deed, as the *Mahratta* put it, this was the point which Mr. Gandhi claimed as a set off against his readiness to suspend the Non Co operation move ment and the recognition of the Swarajists as Con gressmen who could work in the Councils on behalf of the Congress Several delegates questioned Mr Gandhi in the language of the terms of the agreement with Das and Nehru over the contribu tion of 2000 yards of yarn which each Congress man is to send every month as subscription Mr Gandhi explained that the words "unwillingness and inability in the case of exemptions would not be taken advantage of by unbelieving Swaraj ists to secure membership of the Congress Thus when voting was taken there were only about a dozen dissentients among 200 No Changers In respect of the other parts of the agreement Mr Gandhi justified the necessity both for suspending Non Co operation and allowing Swaraj sts to be an integral part of the Congress

On the question of Swarajists in the Councils Mr Gandhi explained that they might be in the Councils speaking on behalf of the Congress but they could not claim the consent of the No Changers in their action. He finally appealed to the house not to divide the Congress on this question and he "obtained the signatures of practically all those present pledging that they would themselves spin

The All India Congress Committee which form ed itself into the Subjects Committee met on the 23rd afternoon At the outset he said he would not divide the house on any question in regard to the Pact wh ch was already passed by the late Committee He frankly expressed that 90 per cent of the people are against the franchise, both among No Changers and Swarajists He therefore let the Committee unfettered liberty either to accept the Pact or reject it If they accepted it, let them do so with the inten tion of carrying into effect the Pact with all its implications He told them repeatedly to put him out of consideration in coming to a decision in regard to this vital matter

Mr Das then made a statement In the course of his speech he was frequently heckled with questions, the opposition suspecting the real in tentions of the Swarajists in accepting the spinning franchise which was generally understood to be adverse to them Asked by Dr Pattabi Sita ramayya whether every member of the Swarajya Party was also a member of the Congres , Mr Das said, those who were members of the Swarajya Party but were not members of the Congress were called the Council Section of the Swarajya Party. They were a section of the Swarajya Party who were with them as regards Councils, but were not in agreement as regards other work

The Pact was subsequently put to vote and carried by a large majority, Mr Patel and Lala Lajpat Rai voting with the minority At the suggestion of the President a Committee of 16 Swarajists and No changers was formed to consider the resolution on the Pact to be placed before the Congress Mr Patel declined to serve on the Committee Mr Gandhi submitted a draft resolu tion which was recommended by the Working Committee

The resolution as it emerged from the Sub Committee points to several alterations in the original draft prepared by Mr Gandhi Though the basis of Mr Gandhi s suggestion has been retained the clause in which every Congressman was warned against regarding the requirements in respect of hand spinning and khaddar to be the maximum expected of him was deleted So also the recommendation that every Congressman should personally spin at least half an hour a day is removed. Another deletion is the clause appealing to friendly Europeans to help the nation in regard to boycott of foreign cloth, and so on The text

of the resolution as finally adopted by the Sub Committee is printed elsewhere

This resolution was proposed in the reassembled meeting of the Subjects Committee on the 24th by Mr A Rangaswami Iyengar and seconded by Dr. Pattabi Sitaramayya Mr Jamnadas Mehta wanted to put a time limit to the operation of the franchise but his amendment failed Then Mr. Patel led a strenuous opposition Suspicions were also raised as to the real attitude of the Swarajists Pandit Motilal Nehru explaining the constitution of the Swarajya Party said that it is a disciplined packed body and no member of the Party could defy the rules. In the course of his speech he referred to Mr Gandhi as *his General*, which caused a smile "we soldiers are bound to follow him," he said *though his own faith in spinning* was not so robust

But I must confess that most of us have a suspicion that this franchise will not work properly That may be but taking every thing into consideration as regards the working of the Pact is it not proper for us to give Mahatmaji a chance to work independently and help him in carrying out his wishes as far as we can

It is interesting to note that this was the occasion for a good deal of plain speaking in which Mr Patel, Lala Lajpat Rai, Mr Yakub Hasan and others took part. Mr Patel said they had no right to exclude from membership of the Congress any man or woman who did not believe in Khaddar *and so he opposed the change in the Congress* Constitution though he had no objection to Khaddar or hand spinning Lala Lajpat Rai was equally firm in his opposition for a different *reason*

The Pact in his view was a bundle of inconsistencies In regard to Khadi and spinning if they believed that Khaddar would lead to their salvation, they should make it compulsory on the part of all Congressmen to spin personally and to wear Khaddar at all times Making the use of Khaddar compulsory only for ceremonial occasions was to make themselves appear ridiculous in the eyes of the world

He also protested against the Pandit's theory of discipline and his characterising the Mahatma as *his General* "*If* that position was correct," he said "the Swarajya Party had no right to exist at all." Mr Yakub Hasan also took Pandit Nehru to task and said

Panditji said they agreed to it for the sake of Unity. Very clever politicians the Swarajists were They knew that if Mahatmaji was won to their side their party would get great importance and be able to capture the Congress

Mr Das made a fighting speech in which *he denied the charges of hypocrisy and insincerity.* After speeches from Mr. Mahomed Ali and others the resolution was adopted, Lala Lajpat Rai and a few others voting against

The Subjects Committee reassembled on the evening of the 24th and the resolutions recommended by the Working Committee were considered. Mr C Rajagopalachari moved the first resolution on Indians Overseas, the text of which is printed in another page

Then the position of Indians in Burma and a resolution expressing regret at the deaths of distinguished persons during the year were adopted

On the 25th the Subjects Committee considered further resolutions regarding untouchability and national education The first was moved by Mr C Rajagopalachari and the second by Mr. Gandhi Dr Moonji declared that to maintain these national institutions was a waste of time but his proposal was rejected

A good deal of interest also centred round the resolutions on Egyptian situation and Kohat With regards to the latter the Congress *advised* the refugees not to return to Kohat except upon honourable invitation from Kohat Mahommedans

Mr Gandhi explained on what lines his resolutions on Drinks and Drugs would *run* Then there was discussion regarding the venue of the next Congress on the basis of *superior results* in Khaddar production Finally Mr Hasrat Mohani's motion for independence *was discussed*. It was put to vote and lost

The President in conclusion *made* a moving appeal to Swarajists and No Changers to sink their differences and work side by side in the Congress.

IN OPEN CONGRESS

On the afternoon of the 26th the Congress met amidst scenes of great enthusiasm Mr. Gangadhar Rao Deshpande welcomed the delegates in a Kanarese speech. He said that Mahatma Gandhi was the fittest person to preside. He was even giving up his Non-Co operation movement for the sake of unity and Mr. Gangadhar Rao felt sure that under the Mahatma's wise guidance and able leadership India would reach her goal In conclusion he said —

I have ever held that it is not the scientific precision of a programme but the will behind it that really counts I want our masses to rise to the consciousness of the potentiality and thus develop a will to Swaraj Whatever programme secures this has my support I have *worked in that spirit under the flag* of the Lokmanya and am now trying to do the same under Mahatmaji who has been holding aloft that flag since I can only say that without unity among ourselves and a leader commanding the confidence and *affection of* all masses as well as classes, our further progress is impossible. Fortunately for us, we have amongst us to-day Mahatmaji who visibly embodies in himself such unity and such leadership, and with him at the helm of our national affairs I am confident, we shall not only be able to recover our lost ground but soon again be in sight of our cherished goal.

Mr Gandhi's presidential address having been circulated was taken as read, but in opening the proceedings he made a few general remarks first in Hindi and then in English. He said that the work they undertook in 1920 was still undone and if they wanted Swaraj for the masses the only way was through the *charka* If they disbelieved they should not hesitate to reject it

Mr. Gandhi's views on the leading topics of the day being so well known there could not in the nature of the case be anything new or sensational in the address For one thing it was remarkable for its brevity. in fact it is the briefest in Congress record as Mr Mahomed Ali's was possibly the longest Mr. Gandhi reaffirmed his faith in the spinning wheel, Hindu Muslim Unity, the removal of untouchability and such other subjects with characteristic lucidity He traced the course of the Non Co operation movement and pointed out why it was necessary to cry halt at this hour of disunion and weakness. But his own faith in Civil Disobedience still stood.

I swear by Civil Disobedience. But Civil Disobedience for the attainment of Swaraj is an impossibility unless and until we have attained the power of achieving boycott of foreign cloth.

Then he defined our immediate goal .—

Our goal must be the removal, at the earliest possible moment, of communal or sectional representation. A common electorate must impartially elect its representatives on the *sole ground of merit.* Our services must be likewise impartially manned by the most qualified men and women. But till that time comes and communal jealousies or preferences become a thing of the past, minorities who suspect the motives of majorities must be allowed their way. The majorities must set the example of self-sacrifice.

With regard to the schemes of Swaraj of which there are many in the field, Mr. Gandhi suggested certain points for incorporation in any scheme that might be adopted by the country. His suggestions are recorded elsewhere

As regards India's political goal Mr Gandhi was for *inter dependence* on the basis of perfect equality. He is for "a federation of friendly interdependent States rather than for independence"

In my opinion if the British Government mean what they say and honestly help us to equality, it would be a greater triumph than a complete severance of the *British* connection. I would therefore strive for Swarajya within the Empire but would not hesitate to sever all connection, if severance became a necessity through Britain's own fault. I would thus throw the burden of separation on the British people

He concluded with an affirmation of his faith :—

As a Congressman wishing to keep the Congress intact, I advise suspension of Non-Co-operation for I see that the nation is not ready for it. But as an individual, I cannot, will not, do so as long as the Government remains what it is It is not merely a policy with me, it is an article of faith. Non-Co-operation and Civil Disobedience are but different branches of the same tree called Satyagraha It is my *Kalpadrum*—my *Jam i-Jam—the Universal Provider.* Satyagraha is search for Truth, and God is Truth Ahimsa or Non-violence is the light that reveals that Truth to me Swaraj for me is part of that Truth. This Satyagraha did not fail me in South Africa, Kheira, or Champaran and in a host of *other cases* I could mention. It excludes all violence or hate. Therefore, I cannot and will not hate Englishmen. Nor will I bear their yoke I must fight unto death the unholy attempt to impose British methods and British institutions on India But I combat the attempt with non violence I believe in the capacity of India to offer non-violent battle to the English rulers. The experiment has not failed. It has succeeded, but not

to the extent we had hoped and desired I do not despair On the contrary I believe that India will come to her own in the near future, and that only through Satyagraha The proposed suspension is part of the experiment Non Co operation need never be resumed if the programme sketched by me can be fulfilled Non violent Non Co operation in some form or other whether through the Congress or without it will be resumed if the programme fails I have repeatedly stated that Satyagraha never fails and that one perfect Satyagrahi is enough to vindicate Truth Let us all strive to be perfect Satyagrahis The striving does not require any quality unattainable by the lowliest among us For Satyagraha is an attribute of the spirit within It is latent in everyone of us Like Swaraj it is our birthright Let us know it

All the resolutions having been discussed at length in the Subjects Committee it only remained for the Congress to ratify them This was done with the greatest expeditiousness as will be seen from the fact that the proceedings were brought to a close on the evening of the second day of the Congress.

When the Congress assembled on the 27 h Mr. Gandhi moved from the chair the resolution expressing condolence on the deaths of B Amman, Sir Asutosh Mukerjee, Bupendranath Basu and others Mr Das moved the resolution on the Calcutta Pact, Mr Mahomed Ali supporting it Mr Hasrat Mohani opposed the resolution "even at the risk of being turned out of the Congress Mr N.C Kelkar, and Mr Abhyankar supported the resolution and Pandit Motilal Nehru wound up the debate with a lucid speech

Mr Gandhi before putting the resolution to vote said he had allowed more Swarajists to speak because some No Changers had expressed doubts about Swarajists' intentions What better promise had they wanted than had been given by Mr Das and Pandit Nehru? He appealed for unity between the two wings and asked them to vote with God as their witness and with sincere faith He would be most pained if any one voted without faith Both parties must act in the spirit of responsive co operation

The resolution was adopted. Resolutions on other subjects including untouchability having been spoken to, Mrs Sarojini moved the one on Indians Overseas After recounting her experiences in South Africa and Kenya she said that the Indian and Imperial Governments have failed to protect the interests of settlers which they have repeatedly declared to be their trust Mr R. K. Shanmugam Chettiar, M L A, seconded the resolution after which it was carried

Dr. Besant who attended the Congress on the second day was received with respect and she made a statement defining her position in regard to the spinning franchise She said that by that resolution the Congress had not opened its doors wide enough to allow all parties working for *Swaraj in the Congress*

The resolution on Akalis was moved by Mr T. Prakasam and seconded by Sardar Mangal Singh, other resolutions moved from the chair included those on national education, payment for national service and the reduction of delegate's fee from Rs 10 to Re 1. Resolutions on opium revenue and for the appointment of Mr Jawarhalal Nehru, Mr Qureshi and Mr Basuchua as General Secretaries for next year were then passed. The Treasurers were also appointed and the Congress Committee was authorised to settle the venue of the next Congress

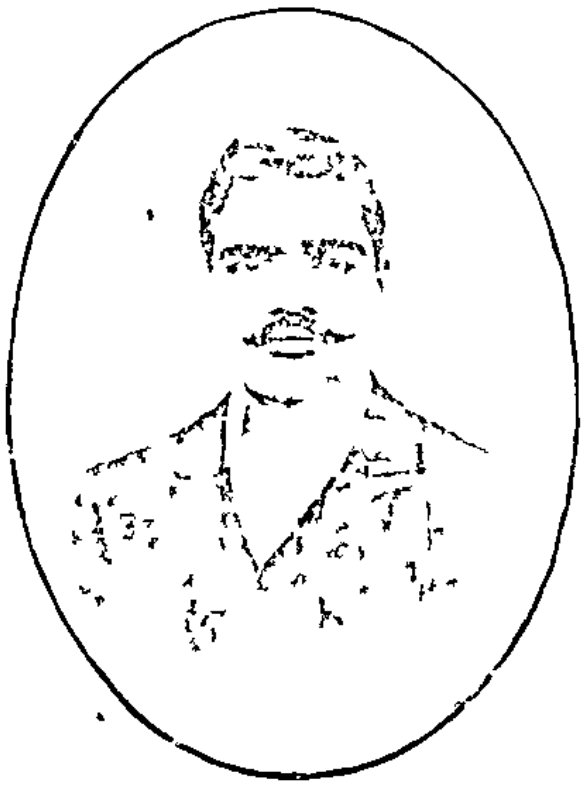
It may be added in this connection that a few resolutions discussed in the Subjects Committee did not come up before the Congress as for instance Mr Jehangir Patel's motion on the death of Lenin, Mr Satyamurti's resolution urging the need for propaganda work abroad, and the one on Congressmen and Local Bodies which though passed in the Subjects Committee by 72 against 50 was left to the A I C C to deal with

Mr Gandhi in his concluding speech thanked the delegates for all the affection and respect shown to him during the proceedings of the session

Mr Motilal Nehru in proposing a vote of thanks which was lustily responded to hoped that every one, be he a Swarajist or a No Changer, would perform the undertaking entered into by the Pact

The National Liberal Federation

THOUGH the Congress President invited the Liberals among other bodies to hold their Conference at Belgaum the Council of the Liberal Federation chose Lucknow for its Seventh Session Accordingly the Federation assembled at



DR R P PARANJPYE

the Rifah i Am Hall on the 26th under the presidency of Dr R P Paranjpye About 300 delegates and a large gathering of visitors were present Mr A P Sen, Chairman of the Reception Committee in the course of his welcome address, referred to the various topics now agitating the public mind of India and laid stress on the unity of Parties He pointed out how liberalism stands vindicated in spite of the fact that Liberals are by no means numerically strong

I am happy that our party has successfully survived storms of ridicule and popular prejudices True our party has made little or no advance in numbers but I venture to think that our aim and our policy stand vindicated The new party of the Congress known as the Swaraj party has virtually come back to the method of political work for which we had been condemned I mean the constitutional method We had been severely taken to task for our opposition to non co-operation for our advocacy of entry into Councils Can it be denied that experience has proved that we were right? Though our party is even to day a party of minority it is no small gain that our aim and our programme have received assent from unexpected quarters and I trust we will soon recover lost grounds

He recognised however the difficulties in the way of the union of Swarajists and Liberals What is feasible at present, he said, is unity of demands from different organisations and it is essential that mutual recriminations should cease before we think of union. What then is possible at present?

If different parties and different organizations must exist for the present let them exist as members of a common fraternity Let them not waste their energy in the unseemly game of mutual fault finding We have enough common difficulties and common dangers to absorb every particle of our energy and every moment of our attention If identity is not possible let there be unity

Mr Sen then turned to the consideration of the Reforms and the Reforms Enquiry Committee and dealt among other things with the Bengal Ordinance and Hindu Muslim relations

Dr Paranjpye then formally elected to the chair, delivered the presidential address

Dr Paranjpye's address, dealing with controversial topics was combative in tone while it was marked by characteristic lucidity and vigour of expression The preliminary sentences give the key to the whole address Referring to the transfer of the Congress organisation from the old guards to Non Co operators, Dr Paranjpye said —

The party that came in the mood of suppliants soon got possession of the whole organisation and all the sanity balance and reasonableness of the old Congress disappeared The ship of the Congress tossed about rudderless hither and thither now going in for a programme of Non Co operation now for a so called constructive programme and then again for a combination of both The old leaders including almost all its ex Presidents found themselves unable to follow these repeated twists and turns and the Congress was left to pursue its stormy career under the guidance of Mahatmas and Moulanas rather than of statesmen, politicians and experienced administrators

After referring to Mr Montagu's death he pointed out how by the action of Swarajists even the little that Labour could have done for India was not done

From the beginning an attitude of impatience and carping criticism was adopted towards it which alienated the sympathies of some of its members and which

sagacious statesmanship would have tried to make its path easy in its endeavour to help India on her political progress, the dominant political party in our Councils, heedless of such considerations, went from one extreme to another and gave our political opponents a plausible ground for opposing all our further progress and frightened the Labour Government from taking any effective step towards satisfying India's aspirations

Of the work of the Swarajists both in the Provincial Councils and in the Assembly Dr. Paranjpye spoke in scathing terms. He pointed out that the organised Swaraj majorities in the Councils have caused a corresponding reaction in the Government; and he deplored that the Swaraj Party has actually "put back the cause of good Government both by what it does and by what it fails to do" As for the Assembly, it "threw out the whole budget and thus lost an opportunity of constructive criticism and serving as the watch dog of the public purse." In some other respects the Swarajists in the Assembly more or less approximated to the Liberals "But as to the actual effect on the daily routine of Government, the Swaraj party may be said to have been ineffectual as it followed on the whole a wrong policy"

Dr Paranjpye then discanted on the baneful effects of Non Co operation in the country

The only effect of the non-co operation movement has been the creation of a spirit of unrest among large sections of the people, the intensification of disunion among the various classes and a lamentable exhibition of the helplessness of the Indian people A campaign of non-co-operation can only be justified, if at all, by success. If it fails, it is the most criminal of mistakes in politics

And Non-Co-operation has failed.

He then contended that no unity was possible until the Congress had completely abandoned Non Co operation—not merely suspended it—until the will o'the wisp of civil disobedience was given up, until the shibboleth of the spinning franchise was done away with

Of the three parties, No-Changers, Swarajists and Liberals, Dr. Paranjpye said that the "Liberal party is the lineal successor of the old Congress party and is continuing its traditions though the name has been usurped by others." Speaking on the Reforms he said they were worked under unfavourable conditions and he urged that in view of the Reforms Enquiry Committee's deliberations, the Royal Commission promised in the Act should be appointed at once In this connection he thought the Assembly made a great mistake in asking for a Round Table Conference.

A motion for the appointment of a Royal Commission was made in the beginning of this year in the Legislative Assembly and it is just possible that if this proposal, already recognised in the Act, had received the unanimous support of all non-officials, the Labour Government might have yielded to this demand But the majority of the Assembly thought it right to ask for a Round Table Conference in India to determine the kind of constitution wanted by Indians for India and to formulate their other demands With due deference to the majority of the Assembly it may be permissible to hold the view that the amendment, while more theatrical would have been less effective and slower in operation than a Royal Commission.

He then formulated a scheme of Reforms which was subsequently embodied in the resolution on Self Government which the Federation passed unanimously

The address finally dealt with the Indianisation of the Services, both in the army and the navy, discussed the communal troubles of last year, referred to the Hindu-Muslim fracas, condemned anarchical movements and concluded with a review of the position of Indians overseas and in the Indian states Regarding the Bengal Ordinance, while recognising the need for special measures he urged that the Legislature should have been consulted or at any rate some of the leaders should have been taken into the confidence of Government before resorting to such measures of coercion. But the permanent remedy is not in ordinances and acts of repression.

No Government, not even the Government of India, can be carried on satisfactorily without the silent support of the masses; and while it takes these special powers which may or may not be justified it is its bounden duty to see what further permanent measures should be taken to produce the requisite contentment of the people. Otherwise the anarchical crimes will not disappear but will grow into a menace much bigger than it is at present One part of these permanent measures consists of a rapid political advance. It will be fatal for Government to delay taking effective action in this direction.

The Subjects Committee met in the evening and discussed the resolutions on the agenda. Resolutions on the deaths of Mr Montagu and the Indian patriots were agreed to. The third resolution urged early publication of the Report of the Reforms Enquiry Committee Considerable discuss on centred round Mr Chintamani's resolution on Self Government stating what exactly must be the further reforms leading up to full Self Government which the Federation wished to be introduced at an early date. The fifth resolution dealt with the financial position of Provincial Government and urged the Government of India to abolish Provincial contributions and to make a more equitable distribution of the sources of revenue between the Central and Provincial Governments

The sixth resolution protested against the acceptance by His Majesty's Government of the Lee Commission's recommendations and the seventh related to economic developments, including Swadeshi, to the elevation of the depressed classes and to the removal of untouchability

The Federation reassembled at noon next day Sir Tej Bahadur Sapru moved in a feeling speech the first resolution recording the sense of profound sorrow at the premature death of Mr. Montagu. Another resolution deploring the deaths of Dr. Subramania Iyer, Bhupendranath Basu, Sir A. Chowdhri, Sir A Mukerji, Mrs Ramabai Ranade, Bi amma, Dr S K Mullick and Mr H K Patwardhan was carried.

Mr. C. Y. Chintamani then moved the main resolution of the day relating to Self-Government in a vigorous speech in which he pointed out the necessity of revising the Government of India Act before the statutory period. The text of the resolution is given elsewhere in this issue.

The resolution was seconded by Rao Bahadur R. R Kale, Kazi Kaburuddin and Thakur Mangal Singh and carried.

Sir P C. Mitter then moved the resolution on Provincial Finance and said that the increase in military expenditure starved the other nation-building departments in the charge of the Ministers The revolution having been seconded by Mr. R R Jayawant, was passed

At the meeting of the Federation on the 28th Mr N M Joshi moved the resolution recording its protest against the acceptance of the Lee Commiss on recommendations by His Majesty's Government in utter disregard of Indian opinion. It was carried after being spoken to by Babu Bishesvarnath Srivastava and Pundit P Sapru, Principal Kamikar of the Fergusson College moved a lengthy resolution expressing disapproval with the present military policy of the Government It was seconded by Hon Lt. Hasabah Kamikar and passed Other resolutions related to the elevation of the depressed classes, promotion of Swadeshi, separation of judicial from executive functions and medical aid to people in rural areas. Dr Tej Bahadur Sapru then moved the important resolution on Indians Overseas. The text of the Resolution with Dr. Sapru's arguments appear in another page

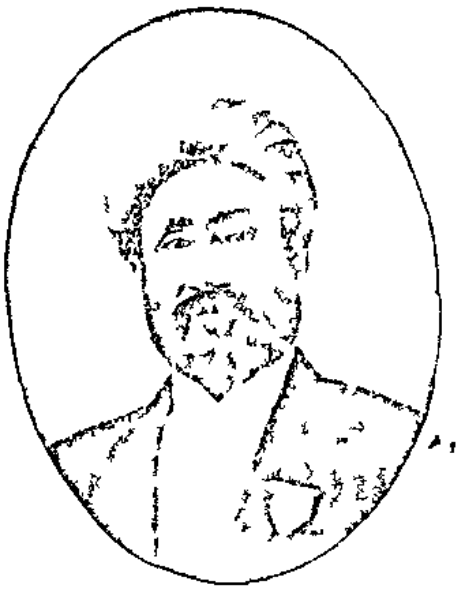
Pundit Hirdayanath Kunzru moved the resolution on the Bengal Ordinance which is given in another page.

Mr Jitendranath Basu, M. L. C. seconded the resolution which was then carried. Resolutions touching universal education and communal riots were put from the chair and passed.

Dr Paranjpye in bringing the session to a close alluded to criticisms about his references to unity in his presidential address. He said he was not against unity, but he wanted a heart to heart unity which could be achieved only by a plain, straightforward understanding. He did not want a camouflaged unity.

Muslim Educational Conference

The thirty seventh session of the All India Muslim Educational Conference met in Bombay on the 27th December under the presidency of



SIR IBRAHIM RAHIMTOOLAH

the Hon Sir Ibrahim Rahimtoolah There were delegates from different parts of India

Mr Mirza Ali Mahomed Khan, the Chairman of the Reception Committee, welcomed the delegates in a short speech in Urdu He referred to the labours of the late Sir Syed Ahmed, and deplored the backwardness of the Muslims He said —

> We stand to day at the parting of the ways The Reform Act has been passed and the Legislative Councils under it have now been in existence for four years Swarajya is in sight and it may come sooner than some expect There can be no political advancement in a community without education Political advancement and education are closely intertwined The question is will the Moslems realise their responsibility and take their proper place in the Councils of the country or will they lag behind and become hewers of wood and drawers of water? Notwithstanding the united efforts of the Conference of the various Anjumans in India and some of the greatest and noblest Moslems of this country it is painful to reflect that the Moslem community as a whole is still backward in education and is classed among the backward communities even by some of the Moslem leaders of the day * * * *
>
> It is a great pity that we have no Society among us such as the Servants of India Society of Poona Look at the great good work this Society has done and the amount of self sacrifice devotion to duty and patriotism which the members of this Society have displayed We need earnest workers

He concluded with a plea for a more liberal education for Moslem women

Sir Ibrahim Rahimtoolah took the chair amidst cheers and delivered a long address in English He said that compulsory primary education was being gradually introduced and that the Muslim community should take the utmost advantage and make up for the past lethargy. He continued that "the one stumbling block which has existed all this time, and which exists with equal if not greater force to day in view of the increasing numbers of aspirants for higher education, is the economic backwardness of the community and want of funds in consequence In brief, this need is represented by the one word "Scholarship If adequate funds can be made available to give the necessary help to needy students, our progress in higher education would substantially increase, and we would be able, within a reasonable period to wipe off the stigma of backwardness which has attached to our community so long

He then referred to the beneficial acts of H E H the Nizam and the H H the Begum of Bhopal in establishing the Osmania University and the Sultania College respectively

The Conference met the next two days and passed various resolutions requesting the Government and the Universities to make early and adequate provision for technical industrial and commercial education for Indians, and to start special schools for Muslim girls exempting them at the same time from attending lecture courses in colleges, so that they can prepare privately and sit for University examinations Among other resolutions passed were one calling upon Muslim merchants and princes to spread higher education among the mercantile classes and another requesting the Government to admit more Muslim students in professional colleges such as Medical and Engineering

The Khilafat Conference

The eleventh session of the Khilafat Conference was held at the Congress Pandal, Belgaum, on the 24th December, with Dr Kitchlew in the chair Several leading Congressmen including Mr. Gandhi and Mr C R Das were present

After prayers and the singing of national songs Maulvi Kutbuddin Sahob, the Chairman of the Reception Committee welcomed the delegates in a short speech in which he referred to the death of Bi Amman and others He then said that he felt the want of one plan by which they could have permanent Hindu Muslim unity Referring to the failure of Non Co operation, he called upon leaders to come to a definite conclusion and give the country a common programme and thus infuse new life and activity

Dr. Kitchlew, the President, then read his address, in which he reviewed the history of the



DR KITCHLEW.

Khilafat and explained how they came to adopt Non Co operation He then traced the failure of Non Co operation Referring to Hindu Muslim fracas he declared that the Hindu agitation in the Punjab was selfish and unjust. Pandit Malaviya started the Sangathan movement and Muslims therefore organised a counter movement

What then is the remedy? He suggested that all elections should be arranged on a population basis The electorate should be mixed There should be no special representation The majority community should never be reduced to a minority and recruitment in services be gradually made on a population basis subject to the requirements of efficiency The Lucknow Pact, he said, should be burnt Special protection to minorities should take the form of a provision that, when a question affected a minority, a two thirds vote should decide the question

Dr Kitchlew then strongly pleaded for the Sikhs and urged the Khilafatists to make the Sikh cause their own He then passed on to consider the Islamic interests in Morocco, Hedjaz and Egypt and wound up with an appeal to Muslims to join the Congress and take the same interest in it as they showed in recent years

The Conference passed resolutions touching the position of Egyptians and the Riffs Resolutions urging Indian representation on the World Muslim Congress and expressing concern at the plight of Mecca and anxiety at British interference in Muslim affairs were then passed

These extra territorial considerations over, there ensued a lively debate on Mr Mohamed Ali's resolution on the boycott of foreign cloth Mr Hazrat Mohani opposed the obligatory provision of the resolution etc., to universalize Khaddar After some further discussion the resolution was eventually modified to the effect that, while retaining the provision for the compulsory use of Khaddar, it permitted the use of Indian mill cloth if Khaddar was not available

Other resolutions passed endorsed the resolution of the Unity Conference, condemned the Bengal Ordinance and supported the Swaraj Party

healing balm on wounds unknowingly inflicted. And he recognized the need for communal unity in these words —

This year, when Congress unanimously selected its President, the pre eminent reason for the choice was in order to give tangible proof of Congress s desire to secure unity and co operation with our Tamil and Kandyan brethren without whom Congress can but see with one eye hear with one ear, walk with halting steps and speak with faltering accents

The Presidential address of Mr C E Corea was an eloquent plea for union among all parties

I wish to disavow in the name of the Ceylon National Congress, all responsibility of Congress for the so called Sinhalese Tamil split I disavow all racial partiality all discrimination in the national brotherhood In the name of the Congress I assure the Tamils I assure the Kandyans the Mahomedans, the Burghers and all nationals of whatever caste, creed or race equal rights in Congress equal voice equal consideration and if circumstances will make it possible for me to remain as President I shall see to it that, so long as I am President that assurance holds good

He condemned the recent Reforms of the Government as nothing better than 'the crystallisation of tribalism and he exhorted the islanders to 'cease from whining prayers and supplications gird their loins for action, arm themselves with the righteousness of their cause and march onwards to freedom and victory"

He cited several leading Congressmen —both dead and alive—as on the side of Non Co operation and self-help and reminded them of the resolution decreeing

a widespread movement throughout the country by all the Associations connected with the Congress and all those who are in sympathy to introduce in every home suitable cottage industries principally the art of spinning and weaving to impress on the people the absolute necessity of national economy to use all taxed articles as sparingly as possible.

He showed how it had become a dead letter and how "soul wearied drudges who sweat from sunrise to sunset for less than a pittance are asked to employ their spare time for cottage industries, while, sublime-souled Nationalists in Congress, filled with divine compassion, continue to dissipate their leisure rolling along in motor cars *de luxe* to feasts fit for the Gods, at tables groaning under the weight of taxed articles Shame, thrice shame, to you who would add to the bitterness of an afflicted people the cruel mockery of your hypocritical condolence"

And he concluded with a striking peroration. "Delegates of the Congress" he asked.

Is Swaraj of which you once talked so glibly, the aim of this Congress or is it not? If it is, make no mistake, deceive not yourselves. Swaraj comes not at mouth calls at shibboleths, and phrases. Swaraj can be attained only through sacrifice and suffering and toil I am prepared to share with you that toil, and suffering and sacrifice I am prepared to stand with you to face any abnegation and hardship and peril. I am prepared to stand by you I am not prepared to grovel with you If, since you yourselves find comfort and enjoyment in the sunshine of official favour, you care not to move so much as a little finger to lift the heavy burdens laid on your less fortunate countrymen who are being ground down under the iron heel of blind and blundering officialdom Government by blind man s bluff shuffling along to a general overturn you are content to lie in ease and comfort—for an indefinite period—under the soul destroying serfdom of Crown Colony Administration you have no further use of me. Let me depart in peace

The next morning was spent in an abortive discussion on Non Co operation Mr F E Senanayake took occasion to criticise the Presidential address and there ensued a heated debate after which it was shut out as no notice had been given of it In the afternoon the following other resolutions were passed —

(1) This Congress is of opinion that the suggestion made by the Retrenchment Committee in regard to the payment of salaries of higher officials on a Ceylon basis with Overseas Allowances for officers recruited from abroad, should be adopted (2) In view of the fact that a great majority of the people depend upon the Ayurvedic indigenous) System of Medicine this Congress urges upon the Government the necessity of encouraging the regular study of this system by the establishment of a properly organised Institution for the purpose, and assisting in the establishment of dispensaries and hospitals and that a Committee be appointed to submit to the Government a Memorandum on the subject together with the above resolution

Resolutions were also passed

(a) urging the grant of the right of election of headmen to the people and (b) urging the appointment of a Commission to inquire into the conditions of Labour in the Island.

INDIAN NATIONAL EVOLUTION. By Amvika Charan Mazumdar Second Edition Price Rs 3. To Subscribers of the "Indian Review," Rs 2 8.

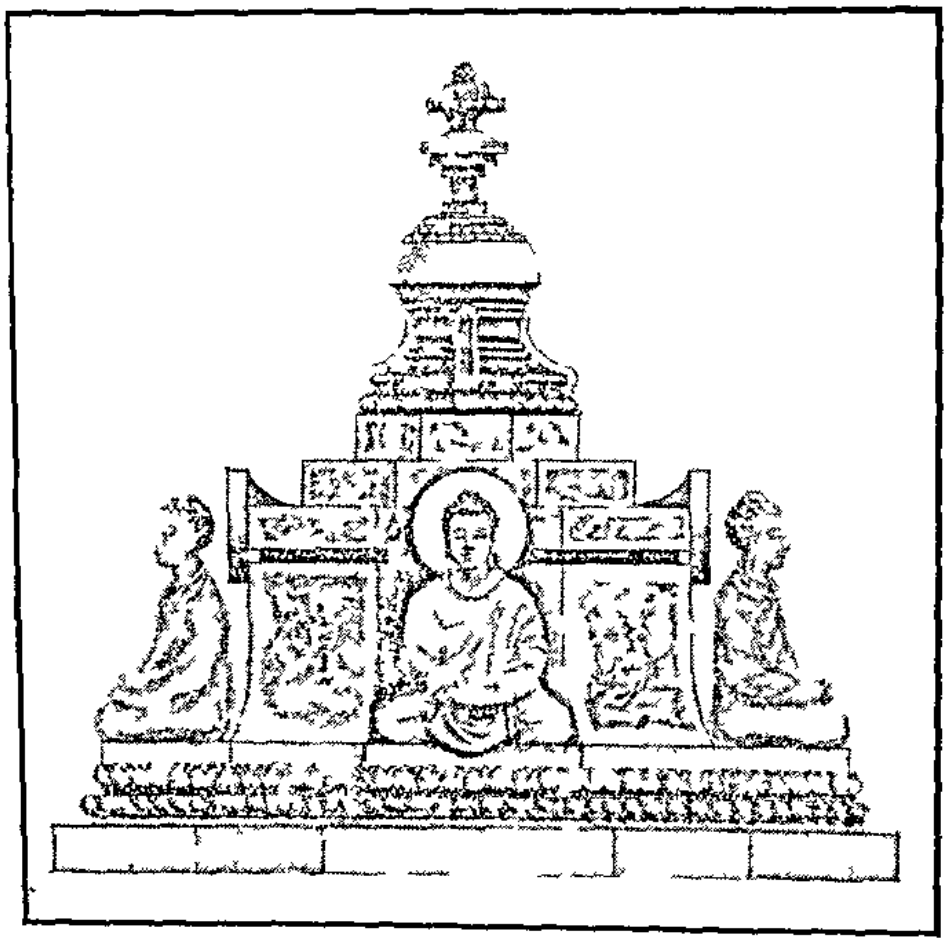
G. A. Natesan & Co., Publishers, George Town, Madras.

Ceylon Buddhist Congress

At Panadure in Ceylon, the sixth session of the All Ceylon Congress of Buddhist Associations was held on the 26th December and the two succeeding days which was attended by delegates and representatives of affiliated institutions in far larger numbers than in the previous years The proceedings were mostly in Sinhalese The Chairman of the Reception Committee, Mr M H Jayatilake, prided himself upon the fact that Panadure was the centre of the great controversy held fifty years ago when the powerful voice of Migettuwata Gunananda, the great Buddhist orator, was heard by the learned men of the West thus heralding the present revival of Buddhism in Ceylon, and being the first attempt to regain for Buddhism all the ground which it lost during the dark days of Portuguese and Dutch rule

The first matter which was urged upon the attention of the Congress was the prosperity of the Sangha that kept undimmed the torch of learning through the stress of foreign invasions and the storm of internal strife The Sangha first required to be reformed and enabled to occupy the position of eminence which it held in ancient times, if necessary, after acquiring the new knowledge from the West Intimately connected with the reform of the Sangha is the question of Buddhist temporalities, while the spread of schools was another great and pressing problem

The Hon Mr C W W Kannangara who was elected President of the session, stressed on the



The Stupa or the Relic Chamber of the proposed Vihara at Sarnath Benares

necessity of amending the Buddhist Temporali ties Ordinance of 1889 which has turned out to be worse than the previous disease and which reflects no credit on the lay trustees who were put in charge He urged that distribution of public holidays which does not meet with the approval of the Buddhists should also be amended, that Bud dhist control over the Buddha Gaya temple should be restored, and that the municipal rates on the residential quarters of the priests should be re moved Grants to Pirivanas, which serve as centres for Oriental stu ies, the restoration and preserva tion of ancient viharas especially in the Kandy Dis trict and the revitalising of social consciousness are other departments of work that ought to be undertaken, while sufficient interest ought to be aroused in the clergy and the laity to keep the *dayakayas* of the temples to their regular worship

The first resolution of importance urged the Government and people of India to do justice to Buddhists by handing over the administration of the sacred site of Buddha Gaya to a representa tive body of Buddhists

A Sinhalese oratorical contest was held next in which W P. Dalumatte who spoke on Buddhist Associations was declared to be the winner.

The Pirivanas were to be given higher grants and they were to be freed from the restriction of Government codes and regulations The assess ment of residential quarters in temples within municipal areas was condemned by another resolution, while the ancient viharas were to be restored with due regard to their value as monuments of Sinhalese Buddhist architecture Buddhist educational institutions ought to be offered larger proportional grants After these resolutions were gone thro igh, there was a variety entertainment, as well as a garden party

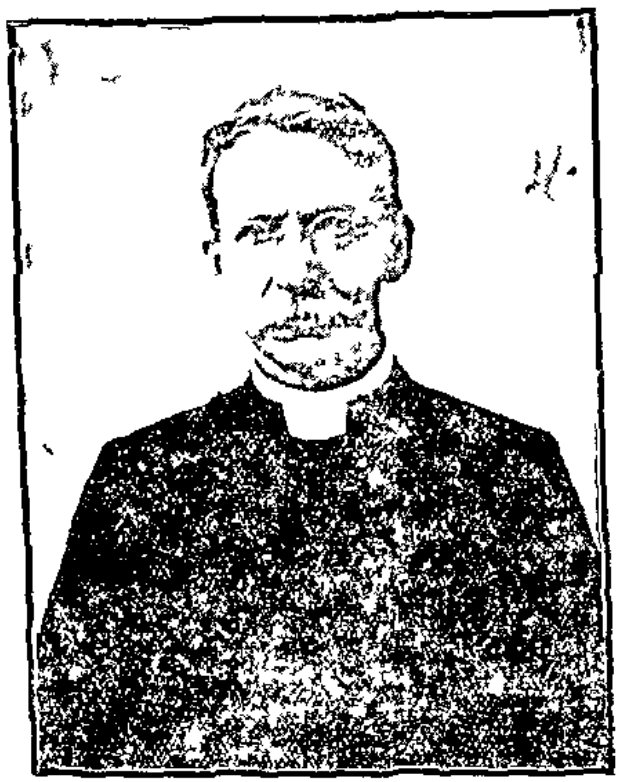
Mr Kannangara before closing the business meeting said that people expected the Congress to do a great deal of work for the country He hoped they would, when they went to their respec tive stations bear those resolutions in mind and further the cause of their religion Another thing that he wished to mention was the question of beef eating and taking of life, and the drink question He hoped that they would ab tain from beef eating and taking of life As regards drink he thought that it was unnecessary for him to tell anything to them as they were Buddhists

The All-India Oriental Conference

The third session of the All India Oriental Conference which was started in 1919 by the Bhandarkar Oriental Research Institute, Poona, under the auspices of the aged and venerable Sir R G Bhandarkar (happily yet spared to us) was held at Madras on the 22nd December and the two following days at the invitation and under the auspices of the University of Madras An influential Reception Committee was formed with the Vice Chancellor Rev Dr E M Macphail, as its Chairman, and Mahamahopadhyaya Dr Ganganath Jha, Vice Chancellor of the Allahabad University, was fitly chosen to preside over the session and occupy the place that was left vacant by the untimely demise of Sir Asutosh Mukerjea who was first invited to accept the place Over one hundred and seventy five papers ranging over such a large variety of subjects—like Sanskrit language and literature, Avesta in relation to Sanskrit, Pali, Jain and other Prakrits, Hindi, Sanskrit and Dravidian Philology, Dra vidian language and literature, Archæology, Epi graphy, Numismatics, Music and Indian Art, History, Geography and Chronology, Oriental Philosophy and Science, Sociology, Ethnology and Folklore, Persian, Arabic and Urdu—were contributed by scholars from various parts of India and from different Universities

Dr. E M Macphail, in welcoming the delegates stressed on the value of the opportunity of persons

ntercourse between *savants* and researchers that a Conference like this affords, and pointed out how the Conference, besides dealing with the past was also interested in the development of



Dr MACPHAIL CIE

modern Indian culture He also suggested that it should be made possible for the Conference to institute a linguistic survey for India with a view to work out the details of the various languages and dialects

His Excellency Viscount Goschen who was invited to declare the session open, made a long and interesting speech in which he traced the antiquity and origins of the Indian connection with foreign countries and pointed out the strength of the *growing theory* that the invading Aryan hosts were profoundly modified by their impact with the aborigines whoever these latter might have been

He traced in various stages the connection between India and the Mediterranean world from the days of the Achæmenian Empire as well as the frank manner in which mutual cultural obligations were openly acknowledged on both sides He urged the greater necessity of advancing our studies by excavations and other non literary forms of investigation he pointed out to the vast vista open before the student, how the scope and extent of Indian culture is now seen to be practically co terminous with the Southern Asian continent and how the research work undertaken with reference to the Hittite monu*ments and the Boghaz Koi Inscriptions*, the excavations at Mohenjo Daro and at Harappa have "unearthed epoch making material

Dr Jha, who succeeded Dr Sir R G. Bhandarkar and Dr Sylvain Levi the previous occupants of the Presidential chair pleaded for organisation and co ordination of research now going on isolated in the various provinces and universities he rebutted the usually levelled charge that Indians are wanting in what has been called the critical faculty and he declared that our literature from the time of Patanjali down wards bears 'evidence of a very high degree of critical acumen Even the modern Naiyayika is hyper critical in the examination of definitions and inferences Our Universities should awaken to the duty of promoting research which can be supplied even by such impecunious bodies that we have now as Universities Research in Oriental subjects does not need any large outlay



Dr JHA

We do not want any expensive apparatus We only want brains a quiet place to work in and a few books and manuscripts within our reach All this means very little cost! but it does mean some organi-

sation. This country is subject to such ravages of fire and water that each year we are losing in the shape of manuscripts burnt or washed or crumbled away an amount of treasure which could never be replaced in the future even at the expenditure of millions of rupees, and the callousness that the public displays towards this would be appalling any where else except in this unfortunate country But for purposes of research we have still got in various places quite decent collections of manuscripts for instance, at Calcutta and Benares in Northern India, in Baroda, Poona, Mysore and Madras and Travancore in the West and in the South So that what we need is only the organising of research and the providing of facilities for students who are eager to carry on research, in the way of proximity to one or the other of these collections Perhaps we shall need a few decent scholarships but even these scholarships need not be half so extravagant as those that are given annually as scholarships for study abroad

Search for manuscripts was another large field, important and pressing, equally urgent is the task of transcribing old manuscripts which are in danger of being destroyed. The question of their publication comes next, co ordination between the various publishing bodies and advertisement are all that is now needed in this branch of work Dr Jha says that the Moulvi and the Pandit are indispensable, there is the danger of their best qualities disappearing under the reforms through which they are being forced "The depth of scholarship for which the older Pandits were famous, has all but disappeared during the last 20 or 25 years under the stress of the examination system" The President also pleaded for a revision of our canons of research. There has been very little unbiassed study of our older texts. Every interpreter has distorted or twisted the ancient texts into which he wanted to read a new meaning—a procedure justified in the case of great propagandists like Shankaracharya, but not at all in the case of the present generation of writers The Brahmasutras and others he said have still got to be studied in this spirit

After Dr Jha delivered the address, the Conference dispersed for the day In the afternoon the delegates were entertained at a *parishad* in the Mylapore Sanskrit College where recitations from the Vedas, Vakyartha dialectics in Nyaya, Vyakarna, Mimamsa and Advaita were exhibited by famous scholars, and lectures were delivered on the *Apaurusheyatva* of the Vedas and on the *Age of Kalidasa* Throughout the second day and the morning of the third day the Conference split itself into three sections, each under a chairman, the central section being presided over by Dr Jha himself Papers were read and discussions succeeded at these sections The business meeting of the Conference was held on the afternoon of the third day when the report of the Calcutta session was adopted, an All India Committee of 21 persons was appointed to draft a permanent constitution for the Conference and the University of Allahabad invited the Conference for its next session to be held in the course of 1926.

A *Vidvat Parishad* was held in the evening of the second day when the various Mahamahopadyayas of the Presidency, Pandits, Principals and lecturers of Sanskrit Colleges, and representatives of vernacular learning were honoured by Dr Jha with the presentation of shawls

Mr A Krishnaswami Aiyer was at home to the delegates on the evening of the first day, the Andhra Sahitya Parishad entertained them at tea the next evening The Presidency College Sanskrit Association gave a performance of *Mrichchakatika* for the delectation of the delegates, and there was a concert of South Indian music in all its variety arranged on the last evening and in which the foremost musicians of South India took part

EMINENT ORIENTALISTS.

INDIAN ENGLISH FRENCH GERMAN & AMERICAN

Among the Orientalists Studied are Sir William Jones, Sir Charles Wilkins Colebrooke Horace Wilson, George Tournour Fergusson, Rajendralal Mitra, Telang Bhau Daji and Indraji Dr. Buhler, Monier Williams Max Muller, Sir John Fleet, Edwin Arnold, Nivedita, Griffith, Whitney Vincent Smith Bal Gangadhar Tilak Anundoram Borooah, Bhandarkar, Macdonnel A. B Keith, Paul Deussen and Sylvain Levi. Price Rs 2 (Two) To Subs of the "I. R." Re. 1-8.

G. A. Natesan & Co., Publishers, G T, Madras.

All-India Muslim League

The All India Muslim League opened its sixteenth annual session at Bombay on December 30 with a large and distinguished gathering of delegates and visitors Proceedings commenced with recitations from the Koran after which Mr Deoji Kanji, Sheriff of Bombay and Chairman of the Reception Committee read his welcome address

Mr Kanji began by considering the position of India in the Empire "The tragic truth is that she is a pariah in Kenya, the comic camouflage is that she is an equal member in the League of nations Then referring to the position of Islam in India he said —

India is the Homeland of Muslims as of Hindus, by the same Sanad By becoming Muslims we have not ceased to be Indians The blood of the Pandavas and Kouravas flows in the veins of the overwhelming majority of the Muslims of India They are the blood brothers of the Hindus But outside our Homeland and cornfields we have our Holy Places and Khalif and 300 millions who share our faith They are our brothers in faith By blood and religion the Muslims of India are the unit ng links of brothers in blood and brothers in faith Who can say that blood is thicker than Faith or Faith is thicker than blood?

Dealing with the question of Hindu Muslim unity he said that the subject of electorates is the vicious apple of discord

Our Hindu friends contend that separate electorates are undemocratic and mixed electorates produce concord. This sounds like the repudiation of the principle of the Lucknow Pact and introduces a disturbing factor Apart from this I am convinced that separate electorate is a real necessity I am also satisfied that separation is the harbinger of federation in good time

In conclusion he suggested the advisability of a Conference of all schools of thought among Mussalmans His second suggestion was to promote education among Muslims and his third was "that the community should tackle social customs in accordance with enlightened modern notions"

The Hon Mr Syed Raza Ali in the course of his presidential address dealt with the leading topics of the day He welcomed Lord Birkenhead as Secretary of State for India and remarked

To indulge in political prophecies is futile but I venture to say if instead of trying to wrest from him by threats of civil disobedience we settle down to constructive work the future may not be barren of results as it looks to-day,

He then surveyed the events of the past eighteen months in India and said —

The collapse of the Non co operation movement has been followed by consequences which its promoters did not and could not foresee Not only have communal disturbances brought to the surface the inner working of the minds of considerable sections of the population but the leaders of public opinion divided



HON MR SYED RAZA ALI

into a number of parties have been unable to secure unanimity for a common programme to be put before the country * * * All this reminds me of what a writer said about the Spanish character some years ago He said that if seven Spaniards were to form a political association it would soon split into three with one independent.

He then passed on to consider the need for further advance in constitutional reform and he appealed to Lord Reading and Lord Birkenhead to act courageously in this psychological hour Referring to the Bengal Ordinance he said

While I am unable to say that there was no justification for Lord Reading to exercise his extraordinary powers I am convinced that the Ordinance goes too far It gives the Local Government excessive powers and does not sufficiently safeguard the rights of the individuals affected This is no place for entering upon an exhaustive discussion, but the qualifications

of the Commissioners and the Judges, the authority by which they are to be appointed, the committing to custody in jail of a suspect against whom preventive action may be taken and the option to the Local Government to accept or reject the report made by the Judges on a careful scrutiny of a suspect's case, are, among others, some of its obviously objectionable features.

The position of Indians in the services was then considered, then the Lee Report and other topics.

His warning to his community against the extra territorial patriotism of some of its members deserves to be quoted :—

Now that the Turkish problem has been solved to our satisfaction and the Khilafat question has been recognised as a domestic affair to be settled by the Muslim world, I strongly feel that we would be less than just to ourselves if, instead of devoting our time and energy to internal problems of our Mother-land, we still allowed ourselves to be distracted by what was going on in distant lands. Extra territorial patriotism is a most noble and inspiring sentiment, if kept within reasonable bounds. But the moment it interferes with the discharge of our duties or the exercise of our rights as Indian Mussalmans, it becomes a fruitless pursuit, a profitless devotion to a chimera.

He then considered at length the Hindu-Muslim fracas of the year and mildly criticised Mr. Gandhi's decision on the Kohat tragedy.

Referring to the future relations between the League and the Congress the President emphatically repudiated the charge made in certain circles that in holding the League at Bombay they were separating Mussalmans from Hindus, and observed that they were ready to give the Congress that measure of co operation and support reasonably possible.

Proceeding he suggested the election every year of 10 to 12 of the League members to formally represent the Muslim community in the Congress and he believed that, if the Congress rules were so changed as to recognise their character as Muslims' accredited representatives, a great many of the difficulties would disappear.

He also proposed a revision of the Lucknow Pact of 1916 in regard to Muslim representation in the Councils.

The second day opened with Mr. Jinnah's resolution on the death of Mr. Montagu.

Sir Aftab Ahmad Khan then moved

That the All-India Muslim League strongly urges upon the Government the immediate and paramount necessity of introducing the reforms in North-Western Frontier Provinces of India.

He was seconded by Mr. Mahomed Ali.

Mr. Hussain Bhoy Lalji moved and Mrs. Sarojini seconded a resolution on the position of Indians in South Africa and Kenya and urging the Government of India to take necessary steps to right the grievous wrongs. Mr. Gandhi who was present pressed to speak on the resolution, spoke a few words in Hindi in which he said that the only way to deal with the grievances abroad as well as at home was the attainment of Hindu-Muslim Unity.

The resolution on Egypt having been passed, one on Bengal Ordinance identical with that passed at the All-Parties Conference was moved and carried.

Mr Shoukat Ali moved for a Round Table Conference among Muslim organisations in the country.

Mr. Mahomed Ali Jinnah then moved his resolution appointing a Committee to formulate the Muslim demand regarding representation of the Muslim community in the legislatures of the country and in other elective bodies and their due and proper share in public service, with power to them to confer with other political organisations and report to the Muslim League. The Committee consists of 33 names including Sir Mahomed Shafi, Fazli Hussain, Maulana Mahomed Ali and others with power to add to its number.

The Kohat resolution recommends to the Mussalmans of Kohat

to invite the Hindu residents of Kohat to return to Kohat and to settle their differences with Mussalmans of the place honorably and amicably and the League trusts that, while the Hindus in future will avoid provoking Mussalmans, the latter will refrain from resorting to violence and would refer all disputes to the arbitration of trusted leaders of the two communities.

Indian Christian Conference

Indian Christians, mostly Protestants, met in Conference at the Y. M C A Hall, Bombay. Delegates representing the Punjab, Bengal, United Provinces, Behar, Central Provinces and Madras were present

Mr. T Buell, Chairman of the Reception Committee, in welcoming the delegates made a short speech in which he reviewd the position of Indian Christians in the public life of India He said that the chief obstacle to the progress of the community was their apathy they were neither earnest communalists, nor zealous nationalists. He warned them that they remained in the back water at their peril He admitted however that India's tradition of religious tolerance was so strong that they could be safe against persecution.

But there are subsidiary aspects of communal justice to be secured for us as a minority community Our religion is safe in fact, Christianity has more cause to be afraid of Christians than of non Christians But while other communities are trying not only to safeguard their faiths but to establish denominational rights in the legislatures, the local bodies and even educational institutions, we have to defend ourselves against being swamped by aggressors

Responsibility, he continued, grew by its exercise, and Christians were in a position to furnish a good example of comradeship and co operation. He therefore asked for a Committee whose chief aim would be to attend to Christian interests when programmes and constitutions were framed. Continuing the Chairman drew attention to the recent All Party Conference and said that if things progressed, Indian Christians should so act as to be absolved from the reproach that they never voiced their claims

He then paid a tribute to the President elect Dr. J R Chitamber, M A

Dr. Chitamber in his address deplored the recent Hindu Muslim riots and referred with satisfaction to the part Indian Christians took in the work of restoring peace

He referred at some length to the Unity Conference and the All Parties Conference and said that though the resolutions passed at these Conferences were far reaching in character it remained to be seen how far they could be practically given effect to The Bombay Conference did no more than condemn the Bengal Ordinance and ratify the Gandhi—Das agreement He



DR. J R. CHITAMBER.

contended that it was not sufficient merely for leaders to meet, but they should be imbued with a real spirit of righteousness and broadmindedness Dr Chitamber, continuing, pleaded for the giving up of intoxicant liquors by the members of the community, and for better educational facilities for their boys and girls

Then he defined the position of Indian Christians in the political life of India First and foremost they *were not for non co operation but for co operation*

While perhaps in certain, though very few, matters non co operation has been helpful, the entire movement or propaganda has failed as was expected and may I say, desired by some of the most patriotic sons of India Nothing can be gained by a destructive policy, or by adopting a hostile attitude towards the British Government.

Then in the second place " We are for evolution

and not for revolution," for anarchism and revolution have always been suicidal He instanced the case of Egypt and quoting the *Indian Social Reformer* he declared —

The social, economic and political autonomy of India must be a process of evolution and not of revolution 'Swaraj could come in the wake of a bloody revolution, but that would be morally wrong

Mr Chitambar then discussed the question of communal representation and had no hesitation in throwing in his communal lot with other communities

Our future lies with our non Christian compatriots Let us join hands with them in bringing about the desired reforms in our country seeing to it of course, that our participation is in consonance with the Spirit and the Ideals of our Divine Lord and Master Let us work our way into the centre of activities

The Conference re assembled the next morning when a motion for introducing religious instruction in educational institutions was postponed after discussion The Conference agreed to the proposal

that the All India Catholic Association should be asked to appoint representatives to meet the members of the Conference at a Round Table Conference to investigate the means of bringing about the Catholic participation in the All India Christian Conference so as to make it representative of the entire body of Indian Christians

The Conference also appointed a Committee under the chairmanship of Dr John Matthai to report on the economic condition of Indian Christians It further passed a resolution on the Natal Boroughs Ordinance disapproving and protesting against the enactment and urging the Indian Government to take immediate steps to secure a reversal of the Anti Indian policy in Natal and to move the Imperial Government to advise the Crown to disallow the Ordinance under Section 65 of the South African Act of 1909. Another resolution welcomed the Unity Conference at Delhi as an expression of the establishment of peace and goodwill and assured the Conference's support thereto

Then followed a temperance resolution, after which consideration was given to a letter from Pundit Motilal Nehru on the question of participation in the All Parties Conference. The Conference appointed deputies to act on its behalf in the All Parties or other similar Conferences.

On the last day the most important resolution was the one on Bengal Ordinance moved by Prof S K. Roy The motion condemned violence, terrorism and assassination of Government officials but disapproved the introduction of the Bengal Criminal Law Amendment Ordinance and the application of Regulation III.

It suggested that if evidence was forthcoming of the existence of revolutionary activities, the Government should consult a few non officials and men like High Court Judges and only then introduce on their recommendation special legislation for speedy and if necessary, secret trial of suspects

It also urged the final repeal of Regulation III.

The addendum moved by Mr Sebastian was also carried It read thus

With a view to secure conditions which discourage anarchical violence the Conference urges upon the British Parliament through the Government of India the desirability of immediate advance in Self-Government for India and to that end asks for a Round Table Conference on the lines supported by the representatives of the Indian Christian Community.



HEAD OFFICE.—ESPLANADE ROAD, FORT, BOMBAY.

The Lucknow Social Conference

The 36th Session of the National Social Conference was held at Lucknow under the presidency of Mr G K Devadhar on December 29th Pandit Gokaran Nath Misra, the Chairman of the



PANDIT GOKARAN NATH MISRA

Reception Committee related in his address the *progress of the social reform movement in the* last few years, dealing exhaustively with the questions of untouchability and the depressed classes and with the need for toleration among the various classes of the community

Mr Devadhar pointed out how the aim of all social reform activity was true social happiness and efficiency which would contribute to an all round progress of humanity

He touched upon the question of social reform and social service and said with reference to the depressed classes that the movement at Vaikom which was started to improve their condition and help them to assert their rights was one which deserved their sympathy provided it was carried on simply for the removal of the social injustice with the help of the people of the Province and after securing their general sympathy and support which it must be recognised, would be very slow to come Only care must be taken that the depressed classes are not used as pawns for any political game He made a strong plea on behalf of the reformation and elevation of the aborgines and labouring classes

Resolutions were passed on the removal of untouchability on the need for discording the caste system for the removal of *purdah* for the steady progress of women's education for raising the marriageable age of women for removing the prevailing wrong notions about widow remarriage and for



MR G K DEVADHAR

convincing the public about the higher ideal of married life The Conference also showed itself in favour of the re admission of converts to

other religions and made an appeal to the Hindu community not to impose any disabilities on such persons on their re admission A Standing Committee was appointed to organise the Conference on a broader and firmer basis and to prepare a suitable constitution for the purpose of sustained and vigorous propaganda

A lively debate took place on a resolution which expressed the opinion that an earnest endeavour should be made by social reformers to educate public opinion on the desirability of getting divorce recognised by the Hindu society and law The resolution was moved by Mr Krishna Prasad Kaul and supported by Dr Paranjpye and Pandit H. N. Kunzru Some of the opponents of the resolution were, however, very vehement in their speeches The resolution was in the end negatived. The Conference closed with an inter communal dinner which included Mohammedans, Christians and Parsis from various provinces

The Belgaum Social Conference

The All India National Social Conference was held at Belgaum on the 26th December under the



SIR O SANKARAN NAIR

presidency of Sir O Sankaran Nair Rao Bahadur A. B Latthe, the Chairman of the Reception Committee congratulated the Congress on having admitted into its programme, two of our most pressing social problems the removal of untouchability and the establishment of unity and harmony among the creeds and communities of the country

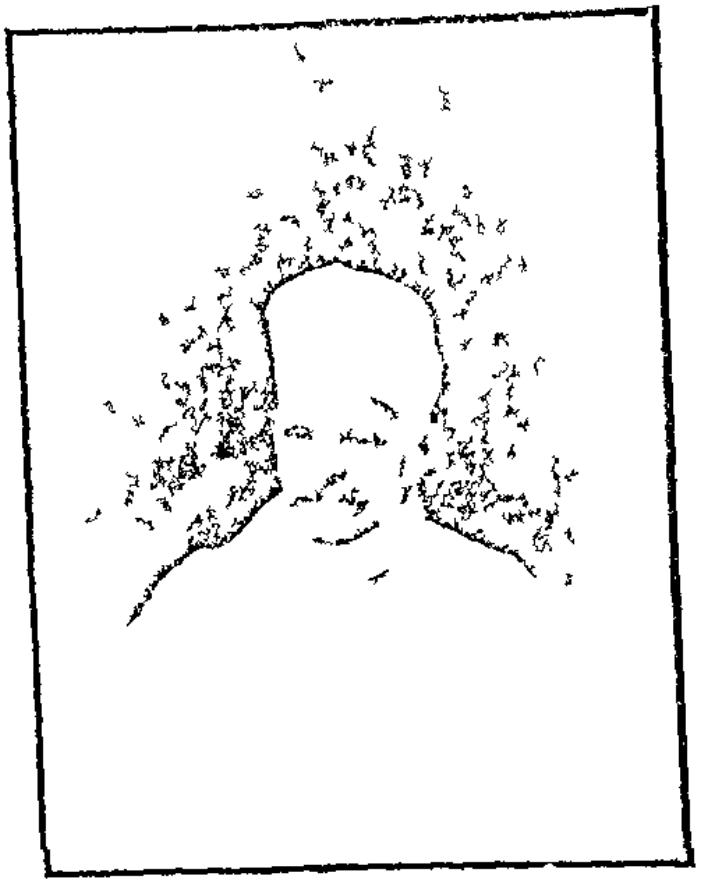
Sir Sankaran Nair in his Presidential Address pleaded for a complete emancipation of women and the depressed classes and for securing to them the right to vote for election to Councils. In Egypt Turkey and China, women were on the road to emancipation Indian women were better placed than the British in the matter of their economic condition The President put in a plea that the state should undertake the subsistence of women pay them and charge it to relatives Early marriage compulsory marriage compulsory widowhood and denial of freedom to grown up women to choose their own husbands must all disappear while the age of consent must also be raised

With regard to the caste system and the depressed classes the President was equally vigorous and pleaded for legislation Lastly he urged that the most effective weapon of emancipation was the right to vote

In this connection the President referred to the most pressing questions of the Social Reform Movement viz the condition of women, the caste question and the condition of the depressed classes On all these subjects important resolutions were passed by the Conference.

The Hindu Maha Sabha

Before the Maha Sabha met at Belgaum in the Congress week, an important informal Conference took place on December 25 1924 at the temporary residence of Pandit Madan Mohan Malaviya, of the leading Hindu representatives



PUNDIT MADAN MOHAN MALAVIYA

to discuss what steps should be taken to organise Hindu opinion and take effective measures to deal with the new demands made by the Mohammedan community and to protect the legitimate rights and interests of the Hindu community Swami Shraddananda, Lala Lajpat Rai and others urged the necessity for strengthening the Hindu Sabha and for forming a distinctly political organisation of the Hindus to safeguard their claims in respect of their representation in the Councils, services etc , to settle differences that may arise between the two communities in religious and communal affairs Mr C. R Das strongly deprecated any attempt to create a new organisation, while Mr Gandhi endorsed almost the same view

The special session of the Maha Sabha opened on December 27 under the presidency of Pandit Malaviya The Pandit referred to the necessity of organising a Hindu proselytising mission and of focussing Hindu opinion on the question of representation in the Councils and in the services He also dealt with the question of untouchability and the Non Brahmin movement The Pandit was convinced that but for the weakness and cowardice of the Hindus some of the Hindu Muslim riots could have been averted The Maha Sabha had voted in favour of the admission of the untouchables to school and permission for them to draw water from the public wells and to have *darshan* at temples The Pandit was entirely opposed to communal representation in national interests but the Hindus could not give it up till the Mohammedans voluntarily agreed to its abandonment

A representative Committee with Lala Lajpat Rai as chairman was appointed to ascertain and formulate Hindu opinion on the subject of Hindu Muslim problems in their relation to the question of further constitutional reforms A resolution expressed deep satisfaction with the recognition of the independence of Nepal by the British Government and with the complete abolition of slavery in Nepal There was passed a long resolution about Kohat about the necessity of a full public inquiry, about the release of men of position arrested by the Frontier Province Government and about subscriptions for the Kohat Refugees Fund Resolutions were also passed urging the Maharani of Travancore to permit the untouchables the use of the public roads condemning the Gulburga riots and asking Hindus to start Hindu Sabhas all over the country with a view to improve themselves socially and religiously

MADAN MOHAN MALAVIYA'S SPEECHES Cloth bound Price Rs 3 To Subscribers of the I R" Rs 2 8 G A Natesan & Co Madras

The Non-Brahmin Congress

At the invitation of the President of the Indian National Congress what was essentially the first All India Non Brahmin Conference was held at Belgaum on the 27th and 28th December. There were protests in Madras by a section of the Non Brahmins against the election of the President and there were protests at Belgaum from a number of prominent non Brahmins who held that the Conference was not sufficiently representative

The President Mr A Ramaswami Mudaliar, M L C, reiterated in his address the principles on which the movement was based He repudiated the taint of jobocracy levelled against the movement and said that the charge was mainly inspired by malice He held

I fully and frankly state that one of the objects we have in view is the securing of jobs to the men of our communities and I am not ashamed of calling myself a job hunter Yes—I am proud to be a job hunter only I hunt for jobs not for myself or for my relations nor for the members of my family circles but I ask openly and demand that jobs should be available to the hundreds of young men fully trained and equipped who are now forced to remain idle because they have not the fortuitous and adventitious aids of other communities Our movement has for the first time tried to crystallise the principles of public service appointments in that we have laid down that the cardinal principles to be observed should be the selection of persons of communities not adequately represented in the public services provided that they possess the necessary qualification. A more harmless suggestion so elementary has been bitterly attacked and the charge of jobocracy unceasingly levelled If we are to be criticised as job hunters I ask what is all this cry for Indianisation of the services but a job hunting cry Nay is not the Indian National Congress itself a great job hunting and job securing machinery set up in the interests of Indians?

He then passed on to other topics like the need for education, and the stopping of emigration He said that dyarchy was a complete failure and he outlined the next steps in responsible government which would satisfy Indian political aspiration.

On the question of unity of all parties in their political work Mr Mudaliar welcomed the Unity Committee formed at the All Parties Conference

A determined effort must be made to bring about if not absolute union or merger of parties at any rate the possibilities of co operation and conjoint action.

But in this effort we cannot afford to lose sight of first principals, to sacrifice the essential creed of our party. There can be no compromise so far as our goal is concerned the attainment of Swaraj or Home Rule within the British Empire Neither can we be equivocal as regards the methods by which such goal can be reached Ours are constitutional methods. We cannot practise the method of direct action, of non-co operation which does violence to the constitution itself Nor can we take to what are termed obstructive methods of wrecking the Councils, of refusing the responsibilities of office. Apart from the fact that these are essentially unprofitable deviations from the path which leads to our goal they have proved disastrous to the real interests of the country

The main work of the Conference as will be seen from the resolutions passed at the session, was directed towards making the Conference an All India organisation, with Provincial and District and Taluk branches united together in one central organisation Among the important resolutions passed at the session was one defining the object of the Non Brahmin Congress (the new name assumed by the Non Brahmin Conference) which is the attainment of Swaraj or Home Rule for India as a component part of the British Empire, at as early a date as possible by all peaceful, legitimate and constitutional means by promoting goodwill and amity among different communities of India through safeguarding their interests by means of communal representation and by social amelioration and re organisation * * *

Every person who is not a Brahmin and who is over 21 years is eligible to become a member of the Non-Brahmin Congress

Among other resolutions was one expressing the opinion of the Non Brahmin Congress that it could co operate only with those political bodies which have for their goal Swarajya or Home Rule within the British Empire whose methods of agitation are strictly of a constitutional character not calculated to bring the Government to a standstill by direct action or other similar methods, and which recognise the principle of communal representation in the services of the country.

Another asked for the revision of the constitution towards greater self Government and yet another sought adequate representation of Non-Brahmins in all Legislatures and increasing Non-Brahmin element in the services A resolution on Indians overseas was also passed The Congress recommended reorganization of the Provinces on linguist c lines and advocated village propaganda There was no resolution on the Bengal Ordinance

The Fallacy of a Golden Age

The idea of a golden age gives the colour of actuality to our ideals and serves to suggest to the uncritical mind a means for their realisation—so writes Prof. C. J. Hamilton in THE INDIAN JOURNAL OF ECONOMICS. The State of Nature and the Golden Age, though not always thought of as an actual and historical state by theorists, has come to be very commonly believed as a historical condition from which the world had unhappily passed away; and in times of popular discontent the change was ascribed to the misdeeds of the rulers or of the dominant class. In India this conception has all the greater potency, because of the habitual natural tradition to look backwards.

Mr. Hamilton says that the truth of the matter is that those who compare the wealth and grandeur of the past with the poverty of the present are guilty of a number of fallacies including a comparison of two widely different things like the present low average income of the population, and the magnificence of the courts of previous dynasties. A second fallacy is to take all the achievements in the realms of literature, science and art extending over hundreds of years and exhibit the glory of them in comparison with the poverty of the present age. By an effort of the imagination the work of hundreds of years is telescoped so as to appear concentrated in the Golden Age; and the present naturally seems to shrivel into insignificance. The proof of the Golden Age in the past rests thus upon "paucity of historic authority and confused character of the reasoning" Again contrasts are instituted of the present with the times more or less immediately preceding British rule—as in statements that the peasantry to-day are sunk in indebtedness, prices were low before and famines were less frequent. The belief that India was once richer than now is a prejudice and a superstition; it clogs the mind and distorts the judgment.

Sufism

Sufi Raushan Ali read a paper on Sufism before the recent Religious Conference in London which is reproduced in THE REVIEW OF RELIGIONS. He refutes the idea that Sufism is a growth foreign to early Islam, principally of Persian or of Buddhistic origin—"a reaction of the Aryan mind against a conquering Semitic religion." This idea is not in consonance with facts; the whole warp and woof of Sufism is Islamic; to the Sufis Mahomed is the perfect ensample and exemplar. Thus we have an account of why Sufism has come to be so popular with the Persians.

As we have stated above, the Sufi teachings were taken in hand at the right moment by the Arabs and non-Arabs—the Persians, in particular. It was due to the beauties of Islam that the Persians entered into its fold, and along with other sides of this great faith they took up to the Spiritual side with great avidity. Had they joined with the purpose of breaking up Islam or had their action been due to the natural re-action set in by a superior yet decadent civilization, how is it that we have men of Persian descent or origin like Iman Muhammed Ismail Bukharee, Muslim Bin Hajjaj of Nishapur, Abu Essa Tirmadhi, the great Jurist, Imam Abu Haneefa No'man, Imam Abu Yusuf, Ya'Koob, Seeb-vaih and Abu Ali Farsi—the last three being the greatest grammarians, who have all played an important role in the history of Islam and its propagation? It is difficult to find such a galaxy of famous names even in the ranks of the Sufis, who were proud to follow them as well as the great Arab Moslems, in all reverence Moreover, some of the greatest names in Juris-prudence have been equally great in Sufism—for instance, Abu Haneefa, Shafaee, and Rabia Basri Necessity is the mother of invention; it was necessity that drove them in various directions. The various branches of Moslem religion were taken up by the great ones when a need was felt for them. In short, the Persians did not take part only in the Sufi movement but their activities were visible everywhere in all branches in the interests of Islam. If the mere reading of the Holy Quran was needed, they were in the forefront If the need for Spiritual side was felt, we find them shoulder to shoulder with others.

Why the Sufi propaganda was not given prominence in the early days of Islam, was because it was not needed. When people lead a righteous life and they have a thorough grasp of the subject in its essential and practical side, it is useless to give them a formal instruction. If a person knows a language as his mother tongue, there is very little need for him to have a grammatical instruction.

Indian Foreign Affairs

THE ROUND TABLE concisely and clearly puts the Indian foreign situation in its two most important aspects very clearly. Recently the influence of foreign affairs upon Indian politics has been less marked than usual On the north-west frontier interest centred in the Khost rebellion which had been giving the Amir considerable trouble It was obviously a revolt on the part of the Mullas and the conservative elements against the administrative reforms which the Amir Amanulla had so proudly proclaimed From a political standpoint the press of Kabul made it plain that the Afghan Government had been able to rally feeling in its own favour by representing the Khost rebellion as arising from British intrigue The Soviet press made the same charge in somewhat heated terms But the Amir had been offered by the British Government all facilities for the recapture of the escaped rebel Abdul Karim Khan and for the purchase of munitions of war to assist him against the rebels Muhammedan opinion in India has been generally supporting the Amir but the public execution at Kabul of an Ahmadiya leader has caused a revulsion of feeling among this section

The Khilafat movement has been for some time at a discount, partly on account of the secularising attitude of the Angora Government and partly on account of the lack of confidence in the manner in which the Khilafat funds have been expended The Government were unable, "consistently with the ordinary usages of diplomatic courtesy" to afford facilities for the Khilafat Deputation "whose professed intention was to exercise influence upon the internal affairs of another state' The question of issuing passports was hung up until the desires of the Angora Government were ascertained, and the Government were accused of hostility towards Indian Mussalman sentiments But the caution displayed by Government has been justified by the event The interest excited by the Mosul question in which Indian opinion backs the claims of Turkey, and the excitement arising from the Wahabi attack upon King Hussain who is regarded as "a mere tool in the hands of the British" have produced some degree of tension of feeling among the Indian Mussalmans who would welcome the Wahabi occupation of the Hedjaz, provided it is not sullied by the desecration of the sacred places

Burma and Burman Life

Dr B M Bama, writing in THE CALCUTTA REVIEW contrasts Indian life with that of the Burman, saying that the religion on the Burman side teaches that death is a feast and a festival, while that of Bengal Vaishnavism postulates a life of joy The Burman represents a people "young in racial development, eager, active, impatient of all restraint' and his brighter qualities and shortcomings, achievements and failings are all that is due to the full vigour and noble impulse of youth The real history of Buddhism in Burma began at a time when it ended in India With the destruction of the various Sangha the Buddhists permanently lost their ground in India, while the Buddhist teachers of Ceylon were too much given to the study of grammar and controversies about monastic discipline and the ecclesiastical code and at the same time too unimaginative and conservative to think of anything new. But the Buddhist teachers of Burma preserved the pervading Indian element in their law books while greatly modifying the severity of the criminal law as well as forms of marriage and social institutions. The aspect of Buddhism which appealed most to the Burman people and was found in harmony with their inner spirit is the doctrine of impermanence The Burmans stand out in history as the main Buddhist people who have consistently sought with their Siamese neighbours, to realise the ideal of impermanence. The Buddhist Abhidamma literature which is studied most carefully

in Burma has taught the grand ideal of imperman ence which pervades every activity of theirs The youthful vitality of the race, coupled with its deep roted faith in the truth of impermanence, constitutes the very source of Burman strength and weakness Indian life tends to be static, and the Burman life dynamic No other type of Aryanism could take a permanent root in the soil except Buddhism which is socially non interfering and seeks by change of heart and outlook, to lead a free people like the Burmese on the road to self-determination Burma like other countries was a scene of tribal migrations, foreign invasions and nternecine hostilities, but these did not disturb the peaceful life in the monasteries. On the whole, Burman life is a contribution of all that is best in Hinduism and Buddhism

Characteristics of Jainism

The Jains lay much stress upon their five vows (vratas) namely *Ahimsa*, (non killing), *Satya* (truth) *Isatya* (non stealing) *Brahmicharya* (chastity) and *Aparigraha* (non attachment to worldly things) and of these they attach the h gh est importance to *Ahimsa*, the latter four being the means to strengthen it *Ahimsa* is thus the guiding principle of their life

Mr Rickhab Dass Jain writing in the *November* number of the JAINA GAZETTE dwells at length about the characteristics of Jainism. He says —

The motto of Jain Dharma is PEACE FOR ALL. It does not like to fight with any religion It does not like to see the various religions in discord with one another It reconciles them with its *anekantic* method It is a religion in which are comprised the principles of all the religions of the world It is a religion in wh ch the six schools of Hindu Philosophy are seen in their true light It denounces not the principles of any religion According to it the theory of every religion is true from a certain point of view and in a certain respect When it finds two religionists with their inconsistent theories quarrell ng with each other it pacifies them saying Friends quarrel not both of you are right from a certain point of view, and in a certain respect Your mistake is that you assert your theories in a one sided or absolute manner"

The Religion of Tibet

Mahayana Buddhism was introduced into Tibet in the 6th century A D. by the famous King Srong Tsan Gampo This type of Buddhism, says a writer in THE OCCULT REVIEW, had wandered far from the original teaching of the Buddha and through over speculation had lost itself in a tangle of views against which Buddha had warned his disciples In Tibet this type came to be mixed with the ancient animistic Bon religion, a form of premature demonolatry Lamaism was founded by one Padma Sambhava about whom there is a great deal of mystery and who according to tradition was a Mahayana monk from Nalanda of the 8th century In the 11th century, Atisha, an Indian monk went to Tibet where he deprecated all magic and introduced monastic celibacy and a stricter code of life Thus was created the Reformed School of "Yellow caps" as opposed to the old School of "red caps", the difference between the two being not so much doctrinal as disciplinary.

At first sight Tibetan Buddhism seems to be a complicated mythological polytheism, to which is added the propitiation of innumerable good and evil spirits, there is also the superstition fostering Lamaism The following is an account of the Tibetan Pantheon.

The Adi Buddha is the impersonal source of all things without beginning or end, that which is formless nameless and inconceivable, in and by which all phenomenal existence manifests This is symbolized in its innumerable aspects by the various 'powers which are called somewhat erroneously, the 'gods" of Tibetan Buddhism, of which Chenresi incarnated in the Dalai Lama, is the most popular It would be more correct to say that the Dalai Lama is overshadowed by Chenresi since Chenresi is conceived as being everywhere else The other greater powers, the Dhyana, or heavenly Buddhas as Akshobya and Vairocana are also aspects of the Adi Buddha These are spiritual belonging to the formless worlds, ' emanations of the Adi Buddha, and helpful to the devotee The human Buddhas, at Gotama are con sidered as existent in the worlds of form," though beyond the necessity of incarnation, and able to assist the efforts of struggling humanity A little lower are the human Bodhisatvas, also belonging to the worlds of form of which Maitreya the Buddha to come, is the most notable They are responsive to direct appeals in the way of prayers and supplications,

Dravidian Origins

The old theory of an Aryan invasion and its super imposition upon the primitive culture of India has been so long resting on book evidence alone, on sacred texts written in the Aryan languages alone But new facts have been coming into light Of these the most important is the individuality of the Dravidian group, there was no definite archæological evidence for a high material civilisation in India before as late as the 3rd century B C whereas Egyptian and Babylonian civilisations showed actual remains in the shape of buildings and objects of art that went back to 3000 B C. Dr S. K Chatterji, writing in THE MODERN REVIEW, attempts to support the strengthening hypothesis that the Indo Europeans were a comparatively backward race when they came in touch with the peoples of the Ægean, Asia Minor and Mesopotamia and when they came into India as Aryans, and that in India apparently the Dravidians had some independent culture of their own as we could see from their language That there was a profound influence exerted by the non Aryans in the evolution of Hindu culture and ideas is now gradually admitted

The non Aryans fall into three main groups, Dravidians, Kols on Munda and Tibeto Chinese The Kols probably came into India from Indo China through Assam and Bengal, if they were not the first inhabitants of the upper Indian plains Dr Levi has sought to indicate how from place names the presence of the Kol element all over Northern India can be demonstrated and how it is extremely likely that a Kol culture did exist and consisted apparently in maritime commerce and adventure in Indo China and Insulindia The Dravidians were on a far higher cultural level than the Kols There are evidences of the presence in the coast lands of India (in South Baluchistan, in South India and the Andamans) of a Negrito people who were probably the original inhabitants of India and who were killed off or absorbed by the Kols and the Dravidians.

A large mass of materials belonging apparently to pre Dravidian times have been brought to light like paleo lithic and neo lithic implements, crude pottery, beads, cave paintings, indications of burial customs, some copper implements and ornaments, etc Possibly the Old Stone Age weapons belong to the Negritos, and the New Stone Age implements were the works of the ancestors of the Kols, while the copper implements and ornaments can be ascribed equally to the Dravidians and the Kols. The culture types discovered in the tanks like those at Aditchanallur have counterparts in the tanks of Crete, Cyprus, Anatolia etc. The recent discoveries made at Harappa and at Mohenjo Daro show us a civilisation dating from the sub-neo-lithic Age which had some unique features of its own, flourished along the Southern Indus and the Sutlej valleys and extended also to Baluchistan and which bear a remarkable affinity to similar antiquities from Babylon dating from Sumerian or pre Semitic times There has been already propounded a theory that the Sumerians could have well been a branch of the primitive Dravidians Mr R K Banerji is inclined to connect the Mohenjo Daro and Harappa people with the Dravidians. There are other evidences for connecting the original Dravidians with Mesopotamia as well as with the Mediterranean The whole presents a very striking problem full of great possibilities

TEN TAMIL SAINTS.

BY MR. M S POORNALINGAM PILLAI, B A.

This book contains life sketches of ten great saints and seers that have appeared in the Tamil Land.

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A Home of Greatness

Lord Meston writing in THE UNITED EMPIRE welcomes the new idea started by the Maharaja Holkar of a 'Home of Greatness' at his capital which will house the portraits and biographies of all the greatest men and women of all times; and he would plead for the starting of a similar home for the great ones of the British Empire. The Indian exemplar is a home without distinction of race or religion, where non political and non-sectarian lectures will be delivered about the work of these men. The noble Lord thus expresses his admiration of the Holkar's institute.

The conception is an impressive one, and essentially Hindu in its bold eclecticism. A few years ago, certain of the Hindu magnates of Northern India were busy with a project for a 'Hall of all Religions," in which the various faiths of mankind were to be studied, expounded—and reconciled! It is the same instinct of synthesis that has actuated the Mahratta Prince of Indore; and it was natural that his ceremony at the new "Home of Greatness" should be attended and blessed, as we are told it was, by "representatives of all the great religions of the world." Hinduism is a Catholic system of belief, its pantheon has been opened to many strange comers, and its tenets inculcate a spirit of deliberate reverence for whatever is noble and of good report. The orthodox Hindu, untainted by the iconoclastic tendencies of Western education, finds it much easier than the insular Briton to pay his homage to Confucius or Solon, to Marcus Aurelius or Francis of Assisi.

In another sense, however, there is something in the idea that is foreign to Hindu tradition Among the many phases of its intellectual speculations, wide and daring though they are, Hinduism has no place for the science of history as we understand it. Annals, memoirs, biography were virtually unknown before the Mahomedan conquests; the ancient epics are even, if possible, more unhistorical than Ossian or the Norse sagas. Little care is given to dates or the sequence of past events; for the life of man is only a grain of sand under the ocean of Time, and Time itself is but a drop in the infinitely vaster ocean of eternity. Progress is vanity, and what is the use of trying to improve a world which is only illusion, and which the gods will shatter when they get tired of it? Hardly favourable to individual effort is the frame of mind that such a philosophy begets, and some notion of providing his subjects with an antidote for it may possibly underlie the Maharaja's conception. It may be his hope to hold up to the gaze of young India the classic examples of difficulties overcome, of greatness achieved, and of its power over the lives of others and the advancement of the race.

British Justice and Native Race

Mr. J. H. Harris, writing in THE CONTEMPORARY REVIEW, with all his experience in tropical colonies, says that in the African dependencies there have been grave departures from the accepted canons of British justice, involving the deplorable consequences of an impaired faith in British justice. The most ominous of these consequences is found in the Kenya Colony. In Rhodesia things are very nearly as bad. The Nigerian system denies to native prisoners the right to engage counsel to defend them. Frequently flogging of natives is resorted to beyond the possibility of human endurance; trial by jury is almost unknown in Nigeria. Thus the writer concludes as to the right remedy for these abuses:—

The facts of these cases illustrate grave departures from Britain's high standard of justice; they are being denounced by native communities not only in Africa but in other countries where coloured men congregate. It is passing strange, however, that protests against these unfortunate incidents is being left almost entirely to judicial officers It is idle to close our eyes to the fact that with increasing economic competition race prejudice is seriously on the increase; every effort therefore, must be made to secure a high standard of judicial procedure It is an open secret that Lord Milner expressed himself strongly about certain cases of extreme brutality in Kenya Colony. Surely the time has come to intimate that any future case will be met by deporting from British Dependencies as 'undesirables" and persons found guilty of these practices It is due to the Colony itself and due to every decent minded settler in the Colonies, no less than to the British public, that action of this kind should be taken.

INDIA IN PERIODICALS

ANIMISM AND ITS SURVIVAL IN INDIA. By Lily Strickland Anderson. ["The Calcutta Review," December 1924]

RECENT DISCOVERIES IN INDIA By L. E. T. ["The Theosophist," December 1924].

INDIA'S RELIGIOUS PROBLEM. By Mrs. M. R. Harding. ["The Vedic Magazine," Dec. '24.]

MUSICAL REFORM IN INDIA By D P. Mukerji, ["The Lucknow University Magazine," December 1924.]

Beauty in India

In India, a very ancient civilization has developed a type of beauty that attracts even Westerners and all those who recognise the charms of lovely figure, luxuriant hair and lustrous dark eyes. It is only that beauty which comes from within that is everlasting Beauty of the soul as well as of the body may be cultivated, and it is only in the combination of the two that we may find perfection on earth. Lily Strickland Anderson writing in the November number of the CALCUTTA REVIEW refers to the beauty of the Indian women and their unyielding tendency to modern fashion Her observations are worth quoting here —

> Indian women have no need to conform to changing styles. There is no change in modes for them Custom and Costumes have remained fixed for hundreds of years. Fashion does not make the mode here and the old style of dress so long in vogue in India is perfectly adapted to the types of beauty and body They are well chosen to show off the flowing lines of colourful draperies, the graceful arrangement of body and head covering and the profusion of rich jewellery which gives the correct finishing touch to an oriental toilet.
>
> Should an Indian woman be so unwise as to adopt the styles of Western dress she will only succeed in making a caricature of herself There can be no compromise between the styles of the East and West, and any attempt in that direction only leads to ludicrous failure How much more lovely and graceful are the undulating lines of the *saris*, designed in a multitude of handsome fabrics, embroidered, brocaded, woven and shot with silver and gold threads, and running the gamut of the rainbow in pure and beautiful colours How charming a foil for the old ivory and dusky complexions of the wearer
>
> When Mark Twain was in India, he paid a glowing tribute to the beautiful costumes and graceful carriage of Indian women. They have never known the constrictions of the body caused from wearing tight corsets, shoes and garments cut in intricate and sometimes deforming lines Their walk is free, lithe, dignified and as graceful as a young larch in a spring wind

A *Sari* the national costume of the Hindu, consists of about six yards of material, which when wound round the body, creates at once a petticoat, a skirt, a waist and a head covering The *Sari* is draped with a deftness and grace that would fill with envy the most *ultra Modiste* on the *Rue de la Paris* or Fifth Avenue.

Government and Power Development

The Hon. Herbert Hoover, Secretary of Commerce of the United States, writing in THE ENGLISH REVIEW discusses policies of Government which are best suited to secure in the public interest the maximum development and the widest distribution of electric power at least cost to the consumer, he says that with particular reference to the United States the characteristic feature of the power development of the future will be groups of efficient generating stations, of large capacity, hydro and fuel, interconnected into single operating systems covering wide areas and serving a great variety of uses, and that "interconnection is the road along which more economical expansion and use of electrical energy must proceed." The perfection in transmission of electric energy, the higher mechanical efficiency of generators with large capacities in single machines and the opportunity to generate power in larger and more economically located stations, are, according to the writer, the chief lines of future development, in other words there are wider gains to be made through this wider inter connection and through central station generation. The resultant benefits would be "cheaper production costs, greater reliability of service, better utilisation and consequent conservation of our coal supplies and larger use of our available water powers"

All these developments rear hosts of problems in Governmental relations and should not endanger either the equality of opportunity of the citizens on the capacity of initiative of the people The economic generation and distribution of power require local territorial monopoly, and they therefore involve the principle of public regulation Federal regulation is not the road to the solution of the problems of inter state movements of power There must be an eventual division of the country into power districts There must be co ordinated regulation among groups of states.

National Culture

In an article on "Manners and Culture' in a recent issue of THE IRISH STATESMAN the writer who is presumably A E the poet Editor of that journal, says that the purpose of culture

is to create national character, to bring about a harmony in the midst of our diversities a unity of mood, so that we shall easily unite for national purposes and make sacrifices for them with readiness The purpose of a culture is to create character just as the purpose of instruction is to bring about skill and efficiency

In Ireland as in India, the controversy among the advocates of national education is mainly about the language, and far more on the letter than on the spirit But if "national culture is to be worth anything it must include more than a knowledge of language" A true culture cannot arise 'when it is taught not for its own sake, but because of hostility to another culture where there is a partisan, rather than a true cultural purpose in the education given ' For the main object of national culture is the creation of nation character

We have suffered from the characterless culture imposed on us in the past We have all been appalled by the apparition in the past five or six years, of bullying dishonesty and thieving which sprang into active life the moment circumstance made it possible Where these qualities were not manifested in physical acts they were obvious in moral acts the dishonesty in statements made without any attempt to discover truth the bullying in abusive language the thieving in attempts to take away character The Free State will fail as the old regime failed in its time if the central object of all education is not conceived as character making

The writer points out that "one of the needs of our national culture is to beget the temper in which men and women will discuss the problems of the country, eager to know what others are thinking and what their ideas are. What he says of Ireland is no less true of India and his observations carry a needed lesson to us as well

We should always keep in mind the wisdom of the Athenians of whom Pericles said We listen gladly to the opinions of others and do not turn sour faces on those who disagree with us A nation is truly cultivated when that can be said truly of it We may be certain that the more dogmatic people are about their country and the solution of its intricate problems the less value is there in the solutions they suggest. There is such a thing as public good manners, the temper which feels that public life is degraded when its politicals call each other traitors, hypocrites, humbugs cowards, and the like Such words of course exist because there are facts corresponding to them in human nature but they should be used with the greatest care They trip too easily to the tongue Their use in regard to others fills us up with a misleading sense of our own virtues The election speeches exhibited too many of our politicals on both sides as having the worst possible public manners If by going back to our roots in the Gaelic culture we could recover the generosity of mind magnanimity and love of beauty in which it was so rich it would be worth the effort To insist on the body and forget the soul is only to exchange one form of stupidity for another, and we can see nothing worth while has been gained by making Gaelic rather than English the vehicle of an uncultivated mind

A United States of Europe.

In the LABOUR MAGAZINE Mr H W Lee, Editor of the Social Democratic organ JUSTICE argues in favour of a United States of Europe as a step to war is the association, in an all inclusive League of Nations, of the States of the world federated by Continents He says —

An all inclusive League is essential, but it is not enough The League is only a means to an end not an end in itself The end is peace and it can be achieved only by using the League as a framework for building up a new order of international society Part of this order must be a united Europe without which there can be no real society of nations It is obvious that European countries which are situated on the same continent inhabited by the white race and all belonging to Western civilisation, with a fundamentally similar outlook political institutions etc can become united to a much closer extent than, for instance the United States and Tibet, Germany and China, Great Britain and Abyssinia, or other countries at opposite poles geographically, racially and culturally Everything must be done to get all countries into the League but there must also be formed groups of closely associated or federated States by continents within the League,

The Chaitanya Movement

A writer in THE YOUNG MEN OF INDIA details those features of the life and thought of the Chaitanya movement which should be of interest from the view point of Christian missionaries. The able lieutenants of Chaitanya, especially Nityananda, organised a community spread the *bhakti* cult and created the mendicant order of *Vairagis* and the order of *gurus* or *goswamis*. There was also the rise of biographical, narrative and lyric poetry which were the principal expressions of the literary side of the flowering; and this was soon followed by a mass of theological writing of a high order. The movement also created the temple centre of Brindaban. And above all its Krishna centric *bhakti* is its greatest triumph.

The following would be of interest to the Christian missionary.

In its doctrine of the incarnation of God the Christian missionary finds common ground in Vaishnava doctrine. Even though the term *avatara* does not express all that our use of incarnation does, still the comparison is natural. The Chaitanya *bhakti* is so intensely centred in Krishna as the manifestation of the Supreme, that a comparison is inevitable.

The religious experience of the Vaishnava is of the same order as the Christian. The note of joy is a true mark of *bhakti*, whether Christian or Hindu. It is not by accident that both are rich in a great hymnology. The famous five stages of *bhakti* already mentioned are all found in the varied language of Christian experience. The *santa* is the quietism of Christian mysticism. The *dasya*, or servant, attitude has been the natural expression of devotion from St Paul to our own day. Indeed, this aspect of devotion is much more richly illustrated in Christian than in Vaishnava devotion, because Christ made it fundamental for us, while in the Vaishnava scale it is subsidiary. The *sakhya* stage, expressing devotion in terms of friendship, is familiar enough with us. Its fountain source is in our Lord's beautiful words, "No longer do I call you servants: . . but I have called you friends" The *vatsalya*, or fourth stage, expressing devotion in the terms of parent and child relation, is natural enough to Christian thought, is, of course, absolutely central in Christian worship. To the Vaishnava, however, the idea is of the tenderness felt toward a little child, and is exemplified in the tremendous power the worship of Krishna as a little child has over the minds of Indian women An almost exact parallel is the adoration of the Wise Men and the worship of the Bambino in the Roman Church. The highest stage, the sweetness and passion of the lover relation or marriage relation, is an imagery that has been sparingly used, and wisely so, in Christian experience The parallel here is confined almost entirely to mediæval monasticism.

The European Discovery of the Vedas

The first definite mention of the Vedas in European literature, is according to Dr. Jarl Charpentier writing in THE JOURNAL OF INDIAN HISTORY, in a treatise, *De Fribus Impostoribus* first published about 1598. Dr. Jarl Charpentier says that even as early as the 13th century there were movements of blasphemous dissent among some European writers and theologians like Simon of Tournay who denied the doctrine of the Trinity. Postel and Companella both of the 16th century, have also been associated with the treatise *De Fribus*. Some passages of this work tend to show that the original was written by a man who was well-conversant with Jewish, Muhammadan, Hindu and Christian matters of creed and who showed a knowledge of passages of the Vedas and some cosmogonic notices of the Hindus. Some passages tend to throw light on the date at which it was composed "Already in 1559-60, Jesuit Fathers speak of Vyasa, the collector of the Vedas; but as he is referred to as Gita-Veaca and as having bequeathed to posterity more than 18 volumes, there is no doubt that we have to see in him Vyasa, the collector of the Mahabharatha and above all the Puranas" Father Fenicio, writing at Calicut about 1603-09 was acquainted with the story of the theft of the Vedas connected with the first Avatara; but he has no explicit mention of the name, Veda. There is a stray mention of the Veda in the Latin eulogium preceding the Portuguese translation of Father de Nobili's Tamil Catechism completed about 1661. There are two mentions of the Veda in two French accounts of Hinduism belonging to the 17th century and ascribed to de Nobili. The learned d'Herbelot writing in 1697, has some hazy information concerning the collection of fifty Upanishads translated into Persian by the Pandits of Dara Shikoh and later on into Latin by Anquetil Dupersan.

Questions of Importance

Further Constitutioual Advance

I MR. GANDHI

In the course of his Presidential Address to the Belgaum Congress, Mr. Gandhi suggested twelve points for incorporation in any scheme of Swaraj that may be agreed upon in the country His points were —

1 The qualification for the franchise should be neither property nor position but manual work such for example as suggested for the Congress franchise. Literary or property test has proved to be elusive. Manual work gives an opportunity to all who wish to take part in the Government and the well being of the State.

2. The ruinous military expenditure should be curtailed to the proportion necessary for protection of life and property in normal times

3 Administration of justice should be cheapened and with that end in view the final court of appeal should be not in London but in Delhi. Parties to civil suits must be compelled in the majority of cases to refer their disputes to arbitration the decisions of these Panchayets to be final except in cases of corruption or obvious misapplication of law Multiplicity of intermediate courts should be avoided. Case law should be abolished and the general procedure should be simplified We have slavishly followed the cumbrous and worn out English procedure. The tendency in the Colonies is to simplify the procedure so as to make it easy for litigants to plead their own cases.

4 Revenues from intoxicating liquors and drugs should be abolished

5 Salaries of the Civil and Military Services should be brought down to a level compatible with the general condition of the country.

6 There should be re distribution of provinces on a linguistic basis with as complete autonomy as possible for every province for its internal administration and growth

7. Appointment of a Commission to examine all the monopolies given to foreigners and, subject to the findings of the commission, full guarantees to be given for all vested rights justly acquired.

8 Full guarantee of their status to the Indian Chiefs without any hindrance from the Central Government subject to the right of asylum to subjects of these States who, not being offenders against the Penal Code, may seek it in self governing India.

9 Repeal of all arbitrary powers

10 The highest post to be open to all who may be otherwise fit Examinations for the Civil and Military Services to be in India

11. Recognition of complete religious freedom to various denominations subject to mutual forbearance.

12 The Official language for provincial governmen s legislatures and courts, within a definite period to be the vernacular of the province, of the Privy Council, the final court of appeal, to be Hindustani, the script to be either Devanagiri or Persian The language of the Central Government and of the Central Legislature to be also Hindustani The language of international diplomacy to be English.

II DR. PARANJPYE

Dr. Paranjpye's Presidential Address to the Liberal Federation outlined a scheme of Self-Government for India on the basis of which the Federation passed the following resolution —,

(a) The National Liberal Federation of India reaffirms its conviction of the paramount necessity of the early introduction of full responsible Government in British India, alike in Provinces and in the Central Government, only the foreign political and military departments being retained for the time being under the control of the British Parliament and of the full recognition of India as a dominion in all matters of Imperial concern and inter imperial relations

(b) The Liberal Federation holds it to be essential that

(1) the control of the Secretary of State for India over the administration and revenues of British India should be curtailed by statute so that his position may approximate as nearly as may be to that of the Secretary of State for Colonies in relation to dominions

(2) That the Council of India should be abolished

(3) The Governor General in Council should be responsible to the Legislative Assembly in the entire sphere of internal civil administration

(4) The Departments of foreign political and military should be under the control of Parliament, a certain amount of money for expenditure on them being fixed by statute any further demand being subject to the vote of the Legislative Assembly and that the position be reviewed after a definite period.

(5) Provincial Governments should be responsible to their respective legislatures except in the administration of agency or central subjects

(6) All civil services at present recruited on an all-India basis should in future be recruited in India and their control should be transferred from the Secretary of State to authorities in India subject to such conditions as may be laid down by the statute.

(7) The Franchise should be widened and adequate representation should be accorded to the depressed classes and Urban labouring population.

(8) Women should be given right of vote as well as candidature on the same terms as men

III MR RAMASWAMI MUDALIAR

The President of the Non Brahmin Congress outlined a scheme more or less on the lines of the Liberals and added that

(c) The term of office of future Members of the Legislative Councils should be five years

(d) The question of lowering the franchise should be examined, but any extension of franchise should be coupled with an increase of the strength of the Council and a decrease of the size of the electorate.

(e) A measure of responsible Government should be introduced in the Government of India

(f) All measures passed by the Assembly except finance Bills should be approved by an Upper Chamber

(g) The control of the Secretary of State and of Parliament should be relaxed to the extent that responsibility is introduced in the Central Government.

(h) The question of division and reorganisation of provinces on a linguistic basis should be taken up immediately and settled at as early a date as possible,

Utterances of the Day

Mr. Gandhi's Exhortation

In concluding the proceedings of the Belgaum Congress Mr. Gandhi, after thanking all concerned, wound up with the following exhortation —

I want you to transfer all this noble affection, all this generosity that you have shown me to the thing which you and I hold dear to the thing which alone binds you and me together and that is Swaraj If we want Swaraj we must know the conditions of Swaraj You have endorsed those conditions in the resolution moved by Mr Das on the Pact Every one knows the conditions and I want you to fulfil them to the letter and in spirit and insist upon others that they will fulfil those conditions not by force but by love Exert all the influence and all the pressure that love can exert upon every one concerned Go throughout your districts and spread the message of *khaddar* the message of Hindu-Muslim Unity the message of untouchability and take up in hand the youngsters of the country and make them real soldiers of Swaraj But you will not do it if the No Changers and the Swarajists still bear malice against each other and if they still have jealousy against one another It will be possible only if you bury the hatchet leave all the jealousies all anger and all that is bad in your heart Bury it underground, cremate it, do whatever you like but take away the sacred resolution with you that let heavens fall but the tie that binds to day or has bound the Swarajists and the No-Changers shall never slap

Col Gidney on Anglo-Indians

In the course of an address at the Rotary Club, Calcutta on January 6th Lt Col H A J Gidney spoke on the future of the Domiciled Community in India After tracing the origin and past history of the community, he said that he would not advocate throwing in their lot with Europeans, as the advantage would be *nil* As regards co operation with Indians, he said that it would be to their advantage to co operate with them, while retaining their communal distinctiveness.

We declare ourselves as citizens and sons of India, prepared to associate entirely and whole heartedly with all other communities, both European and Indian, and work for the common good of India, our Motherland, whose welfare and development and prosperiety should be our first and foremost duty With this as our avowed policy and occupying this status, we should offer our hand of friendship to the European and the Indian alike. I cannot too strongly condemn the isolated position the Domiciled Community has elected to occupy the "sitting on the fence" policy which has been our creed in the past, nor can I find words strong enough to depre ate the attitude adopted by some members of the Community posing as Europeans and looking down upon not only their own community, but upon Indians as their inferiors.

Muslims in the Services

THE VICEROY'S SPEECH

Replying to the Muslim Deputation which waited on him at Calcutta on December 31 H E the Viceroy said —

As regards the appointment of Muslims to the Services as you are aware, my Government have accepted the principle that no class or community should preponderate in the Public Services if qualified men were otherwise available and my Government have been acting upon this unexceptional proposition in the past The recommendations of the Lee Commission as regards Indianisation and for the Constitution of a Public Services Commission and other factors have made it necessary to examine the question of the representation of communities in the Services and in clerical posts under the Government of India more closely, and this question is now under the consideration of my Government. You may be assured that I shall carefully bear in mind the representations you have made upon the subject.



H E. LORD READING.

Drawn by S Raja

States' Subjects Conference

During the Congress week, a Conference organised by the subjects of Indian States met at Nagpur under the presidency of Mr. N. C. Kelkar, Editor of the *Mahratta* and the *Kesari*. Mr. Kelkar, in the course of his address, said that the British Government neglected the subjects of Indian States on the ground that they ought not to interfere with the liberty of administration granted by treaty or custom to Indian Princes and Chiefs. He added :—

The paramount Government refuses to openly entertain complaints of Indian subjects about mal-administration in Indian States, but in secret it can do any number of unrighteous things towards their rulers in their own interest Treaties in black and white can be misconstrued and given an undreamt-of meaning novel doctrines of lapse and escheat can be introduced with in practice. The Hindu right of succession to the Gadi by adoption can be withdrawn Disadvantageous conditions can be imposed upon a minor Prince as the price of his investiture with full powers of administration on his attaining the technical age of majority. And in Indian States can be acquired for foreign railway companies at a nominal price and their rivers can be bunded so as to deluge whole villages in State territory in order that irrigation canals drawn from them may benefit the British ryot and add to British revenues. Licenses may be acquired for foreign capitalists to dig out and export rich mineral resources of Indian States on payment of a nominal sovereignty The States can be subjected to the loss of coinage in the name of commercial convenience, and easy bargains can be driven with them in respect of purchase of special monopolies.

He opined that political leaders in British India should sympathise and advise the leaders of the people in the Indian States. Referring to the duty of the Congress with regard to the Indian States he said :—

It is the Congress which has put life into the dead ones of the Indian people in British India, and it is the Congress which should follow up that noble work by openly and unstintedly championing the cause of the Indian States people. I know some Congress leaders have exaggerated notions of the status and dignity of our Indian potentates. I think I am as jealous an advocate and defender, as any of these gentlemen, of both these precious possessions. I am also opposed to those who want the abolition of Indian States and the throwing of all the crowns and coronets in the melting pot. But I firmly hold that the only tenure on which these great and fortunate potentates, these gifted of the gods, can be allowed to hold their powers and possessions is the grant by them to their subjects of the rights of Swarajya according to the genius of the coming generation.

The Conference later passed resolutions appealing to Indian Princes and Chiefs to establish in their territories popular representative institutions with a view to the inauguration of Responsible Government and calling upon the people of the States to make strenuous efforts to secure the same.

H. H. The Maharajah of Bikaner

In the course of an interview published in *The Times of India*, the Maharaja of Bikaner is reported to have said as follows :—

As you know, our representatives at Geneva have continuously protested against the scale on which India contributes to the expenses of the League, for we consider that we are unfairly assessed. The Government of India feels strongly on this point and sent our Delegation instructions to press the point even to extreme limits. Under the old arrangement, if any State voted against the scale of contributions, the League automatically reverted to the Postal Union Scale, under which we are more lightly assessed; but on the eve of the Assembly, an amendment was ratified which places the power of fixing contributions in the power of the Assembly. Our Delegation put up a stubborn fight, and as the result I am confident that we shall obtain some relief—not as much as we want, and not as much as we think we are entitled to, but still *something*.

The Nizam and the Berars

Speaking at a farewell Durbar at Amraoti, Sir Frank Sly, referred to the recent controversy in regard to the future of the Berars. "I must refer to one matter which has been agitating your minds for some time, that is the possibility of the transfer of your division to the administration of His Exalted Highness the Nizam. I wish to repeat the assurance, already made, that no steps in the matter will be taken without giving the people of the Berars a full opportunity of expressing their wishes."

Agricultural Section

All-India Veterinary Conference

The third All India Veterinary Conference met at Madras in the Veterinary College premises on the 29th December last Mr A. D. MacGregor, Principal, Bengal Veterinary College presided There was a large gathering of delegates and distinguished visitors including the Honourable Minister for Development of the Local Government

Mr K Kylasam Iyer, Chairman of the Reception Committee, extended a hearty welcome to the delegates He referred to many aspects of the veterinary profession as they existed now Veterinary aid was an indispensable economic factor in the well being of India and it depended upon the provision made for it by the Government. He said that the question of legislation for compulsory inoculation and other measures for the suppression and control of contagious diseases of animals and for making provision for the highest standard of veterinary education were a few of the many vital problems requiring more attention The speaker then referred to the progress made by the Madras Veterinary Department.

The President, in his address referred to the question of finding out ways and means to be adopted in order to spread the usefulness of veterinary profession He said that veterinary science and agriculture were inter dependent and pointed out the supreme importance of improving the cattle breeds and thus raising their market as well as working value Concluding he said,

"We have only to look for a moment to the excellent work done by the Council of the Royal College of Veterinary Surgeons in England to appreciate fully the necessity for a similar body in India Your wants are legion—no register, no internal laws of punishment or reward—no officially recognised responsible body—and many others"

The Conference met the next day and passed a number of resolutions regarding the organisation and improvement of the veterinary profession The following are some of the important resolutions passed at the Conference —

'That this Conference is of opinion that an Indian Veterinary Council on lines similar to those of R C V S in Great Britain and Ireland be formed as soon as possible whereby the interests of the profession will be safeguarded and promoted in every direction That it will consist of honourable and responsible members of the profession in India and of such qualifications as are recognised by the authorities of Indian Veterinary Colleges and the Royal College of Veterinary Surgeons England

That in view of the ever increasing number of unemployed Veterinary Graduates even though there is a large scope for their employment in various branches of service such as meat and milk inspection, hackney carriages control of Epizooti s in large towns Conservancy Cattle Depots of the big Municipalities, etc, where the services of the Veterinary Graduates can be profitably employed this Conference requests once again the Indian States and the Local Governments to make it obligatory on local bodies to employ none but the qualified Veterinary Graduates for such services

Agricultural Education

Doongersee Dharamsee writes in *Welfare* —

It is a most deplorable fact that agricultural education in India is not adequate to meet the needs of Indian farmers The Government of India spend too small an amount of money on agricultural education and that also not always so usefully as to promote the interests of agriculturists. The politicians in the Legislative Assembly and Local Legislative Councils are too busy in politics and other subjects while the most essential and urgent subject, that of agricultural development, does not receive the consideration due to it

A Co Operative Dairy

With a view to solve to a certain extent the difficult and vexed problem of the supply of pure milk to the inhabitants of Rangoon and to establish a model dairy, a public meeting was held on December 21 presided over by Dr. Ba Yin, President of the Rangoon Corporation A resolution was passed deciding to form a Co operative Dairy Society with a capital of Rs 50,000 divided into five thousand shares of which the Municipal Corporation has taken one thousand shares.

The World of Books

[SHORT NOTICES ONLY APPEAR IN THIS SECTION]

The Golden Treasury of Modern Lyrics Selected and arranged by Lawrence Binyon, Macmillan & Co, Ltd To be had of G A Natesan & Co, Madras

The present volume is designed to continue the original Golden Treasury of Palgrave through the Victorian age down to the present day. It will be remembered that Palgrave's selection contained the best lyrics in the language up to the year 1850 Mr Lawrence Binyon gives us the best of modern poets, including some great Victorians It is a pity he has not included selections from the poets of Overseas Dominions and India, not to speak of American poets For, Australia, Canada and India have in recent years added considerably to the treasury of English lyrical poetry in no wise inferior to the best of English bards

Is it Good English and Like Matters By John O London, George Newnes Ltd, London

The book before us is the result of many pleasant discussions with the readers of *John O, London's Weekly* The writer contends that good English follows clear thinking Many a naughty problem in the use of words is discussed with clarity and distinction Perplexities arising from the use of the "split infinitive' and the "vexed possessive are set at rest with an amplitude of illustration that must carry conviction The appeal is not to Grammar—a subject abhorrent to youth and forgotten in age—but to Bible and Shakespeare and the makers of English literature

Atma Ramayana translated by Champat Rai Jain, The Indian Press Ltd, Allahabad

This treatise, composed by Swami Sankarananda claims to furnish a complete explanation of the allegorical undercurrents of the Great Epic The book is thought compelling, though at times the author's esoteric interpretation is prone to sound to the ordinary reader as rather strained and farfetched

Rise of the Christian Power in India By Major B D Basu, I M S (Retd) In five volumes—published by R. Chatterjee, Calcutta

The author's surprising industry and research have enabled him to outrival professional students of history in the amount of his out put and in the thoroughness with which the historical material has been gathered and sifted He has given us a connected and continuous narrative of the rise of the British power in our country, the central theme serving as the backbone of the whole work being the exposition of the real nature of the methods and working by which British supremacy has come to be built up He is full of quotations from original sources, like the state papers of Government, the Despatches of the Company and the letters and records of the English officials themselves Major Basu tries to show up the real callousness that marked the conduct of the greater number of the Empire-builders, (so called) of British India, their land hunger, and their Machiavellian policy.

From the Nurseries of Heaven by Antonia, R Williams, L N. Fowler & Co

This interesting booklet describes how the Joy that is in the heart of children can be developed by the maturer man into the Joy of Christhood, and the author attempts to show how to set ourselves anew to listen to " the Voice of Eternal Joy, the Voice of eternal Beauty and Power with n '

The Holy life of Bhagavan Sri Krishna Parts I and II by S N K Bijurkar, B A, Dharma Prakash Press, Mangalore

These two booklets give a short account of the life of Sri Krishna and his wondrous achievements The story is told in an easy style and is best calculated to appeal to young minds which are not already acquainted with the life and history of the divine Lord

Diary of the Month

December 7 The British Delegation to the League of Nations arrived in Rome

December 8 The General Election in Berlin resulted in no clear majority for any Party

December 9. Parliament opened to day and the King's speech stated that the naval base at Singapore should be strengthened forthwith

December 10 The French Chamber has passed a vote of confidence in the Government by 319 votes to 29 on a motion relating to an anti Communist measure

December 11 The Taxation Enquiry Committee held its first public sitting to day at Delhi and examined the first witness Mr Radha Kumud Mukerjee

December 12 The Second Annual Conference between the central Administration and the branches of the European Association in India met to day at Calcutta

December 13 The meeting of the Council of the League of Nations terminated to day

December 14 The German ambassadors in London, Paris and Rome have been summoned to Berlin to form the new German Cabinet

December 15 President Ebert has accepted Dr Marx's resignation of the German Cabinet

December 16 Sir B N Sarma has been appointed Vice President of the Executive Council of the Viceroy

December 17 Sir Charles Bayley has resigned from the India Council

December 18 The Indian Muslim Deputation sailed to day for Hedjas by S S *Jehangir*

December 19 Their Royal Highnesses the Prince and Princess Arthur of Connaught arrived in Bombay by S S *Caldonia*

December 20 Mr Gandhi arrived in Belgaum to day

December 21 Sir Beauvoir Brock has succeeded Earl Beatty to the First Sea Lordship

December 22 The Duke and Duchess of York arrived at Mombassa by S S *Mulbera*

December 23 The King of Egypt has decreed the dissolution of Parliament

December 24 The Congress Sub Committee at Belgaum carried by 160 votes to 19, a resolution endorsing the Calcutta Pact

December 25 The Council of National Liberal Federation at Lucknow met under the Presidency of Dr Sir T Sapru and resolved not to participate in the Congress

December 26 The Indian National Congress met at Belgaum under the presidency of Mahatma Gandhi

December 27 The Ambassadors' Conference at Paris resolved not to evacuate the Cologne Zone

December 28 As a result of a big Soviet plot in Bukharest 430 persons have been arrested

December 29 Mr Hasrat Mohani has resigned his Congress membership

December 30 The All India Muslim League opened its 16th Annual Session at Bombay under the presidency of Hon Syed Raza Ali

December 31 A Deputation of Bengal Muslims waited upon his H E the Viceroy to day at Calcutta

January 1 Viscount Jellicoe is made an Earl

January 2 Civil war in China, it is reported that Nanking has been looted

January 3 Herr Marx has accepted the invitation to form the German Cabinet

January 4 Mr V J Patel was re elected President of the Bombay Municipal Corporation by 50 against 45

January 5 As a result of Signor Mussolini's speech in the Chamber, three ministers have resigned

January 6 The Bengal Swarajists met in Conference to-day at Calcutta

January 7 The Bengal Legislative Council this afternoon rejected the Ordinance Bill by 66 votes to 57



M V DHURANDHAR Esqr A M
Leading Artist of Western India

(The bust of Mr Dhurandhar by Shamrao G Mhatre is a remarkably good effort for so young a student and gives promise that his father s work will be carried on into a succeeding generation)



The above is a reproduction of a photograph of the statue of the late Hon Dewan Bahadur Sir Kasturchand Dagga K C S I of Nagpur and was unveiled last month by H E Sir Frank Sly The Statue is in marble seven feet in height and is the work of the well known Bombay sculptor Mr G K Mhatre

Literary

Newspapers and the Public

Major Astor, M. P, the present owner of the London *Times* has described, in a recent address, the exacting nature of editing a Newspaper. He pointed out that sensation mongering was not the be all and end all of newspapers as was errone ously supposed by many

There was the temptation to keep up the high note of excitement at all times of the year, some times when there was no news To try to keep up the "daily splash" at such times was to sacri fice the benefit which a newspaper could confer, that of showing the relative importance of the pieces of news it had to give "S unting" might tickle the palate, but in the long run it killed the appetite and undermined the sense of proportion The Press could do a great deal to elevate a nation's taste, to sharpen its conscience, and to help it to form sound political judgments This could only be done by newspapers which steered by the compass of truth and principle, and not by the weathercock of public favour, and which had writers who had not only facile pens but character and expert knowledge

Nobel Literary Prize

It is announced that the Nobel Literary Prize for last year has been awarded to the Polish nove list Wladislaw Reymont for his novel entitled "The Peasants'

Wladislaw Reymont is the son of a peasant, and he was born in 1868, near Piotrkow Before settling down to literary work M Reymont had a most varied career He was expelled from a Russian school for proclaiming his Polish views too freely, and he was successively a telegraph operator, an actor, a railway worker, and even a novice at a monastery in Czestochowa M Reymont's principal works are "Peasants,' "The Promised Land," "The Comedian,' "The Year 1793," and "Insurrection'

BOOKS RECEIVED

THE SCIENCE OF PUBLIC FINANCE By G Findlay Shirras, (Macmillans) Rs 15 12 G A Natesan & Co, Publishers, George Town, Madras

DYSPEPSIA and its self treatment By J. N. Ganguli Victoria Park, Benares City.

GOD, WOMAN AND CHILD and other Poems By Namonarayana, 73, Pycrofts Road, Triplicane.

ROADS TO FREEDOM AND SLAVERY By R M. Agarwalla, Garga Book Depot, Meerut

ECONOMIC LIFE IN ANCIENT INDIA. By Maganlal A Buch, M A, Baroda, Rs 12

PERIYAPURANAM OF ST SEKKILAR Translated by J M Nallaswami Pillai The Tamil Univer sity Publishing House, Mint Street, Madras.

THE KHILAFAT By Prof Mohammed Baraka tullah, Luzac & Co, London

THE HEART OF THE NEW THOUGHT By Ella Wheeler Wilcox, L N Fowler, London

THE WONDER CHILD By C Jinarajadasa, Theosophical Publishing House, Adyar

SOME JAPANESE ARTISTS By Yone Noguchi Theosophical Publishing House, Adyar

AN INTRODUCTION TO ADWAITA PHILOSOPHY By Kokileswar Sastri, M A., Calcutta University

AUTOBIOGRAPHY OF JOHN STUART MILL with an appendix of hitherto unpublished speeches and a Preface by H J Laski, Oxford University

TALES FROM THE MAHABHARATA By Stanley R ce. Selwyn and Blunt, 21, York Buildings, Adelpi

THE PURPOSE OF EDUCATION. An examination of educational problems in the light of recent scientific research. By George Lane Fox Pitt, Cambridge University Press

CURRENCY AND EXCHANGE IN INDIA By B. G Bhatnagar, Ram Narain Lal, Allahabad

INDIAN RAILWAYS By K V Aiyer, Oxford Univ rsity Press

THE VICAR OF BULLHAMPTON By Anthony Trollope Oxford University Press

LECTURES ON THE ENGLISH POETS By William Hazlitt Oxford University Press

Medical

Karnataka Ayurvedic Conference

The first Karnataka Ayurvedic Conference met at Belgaum on the 25th December last It was presided over by Captain G Srinivasamurthy, Principal of the Government School of Medicine, Madras Many delegates including students of indigenous systems of medicine attended

Dr H V Savanur, L M & S, Chairman of the Reception Committee, welcomed the delegates and said that the principles of Ayurveda remain unchallenged and the vast resources of its *Materia Medica* unfathomed He also explained that Ayurveda, as a system of treatment had a scientific basis behind it

The President then delivered a lengthy address He said that

> admirable as this system (Ayurvedic) proved to be in ancient times it has now become unworkable and is fast disappearing from many parts of India the result is that taking advantage of the great popularity which the Indian Systems enjoy due largely to the undeniable successes of real experts (who are unfortunately few and far between) a large number of self appointed experts have come into existence and blatant quackery has become rampant everywhere

Referring to the advantages of studying both the Eastern and Western systems he observed

> I venture to hope that in the best interests of both Ayurveda and Modern Medicine each should learn from the other what the other can teach, so that by their united thoughts and endeavours they may better serve not only the cause of Science but also of what is more important the cause of humanity as a whole

Before concluding its session the Conference passed several resolutions On the motion of Dr Lakshmipathy of Madras, a resolution was passed requesting the Congress to establish Ayurvedic and Unani dispensaries and colleges in all provinces The Conference also adopted a motion brought forward by Mr Krishna Sastri appreciating the action of the Madras Government in establishing a School of Indian Medicine and hoping that it would be developed into a model Ayurvedic Institution and further trusting the Bombay Government and the Princes and Chiefs would do likewise

Artificial Respiration for Electrocuted

The importance of trying artificial respiration upon people who are apparently dead after receiving an electric shock says the *Manchester Guardian* was emphasised by Dr Elwin Smith when recording a verdict of accidental death at a Hackney inquest upon a man who died from heart failure consequent upon an electric shock from the current of a lighting circuit

Dr R M Bronte, Pathologist, said it had been recently stated that in America there was a recorded case of twenty thousand volts passing through the body without causing death. He agreed with the Coroner as to the utmost importance of artificial respiration with the apparently dead from such a cause, and said the Home Office had sent out a circular upon the subject

Mission to Lepers

A Conference of Superintendents of Leper Asylums and of others interested in the leprosy problem, was recently held at Naini, Allahabad Representatives at ended from asylums holding in all over 3,000 lepers Mr Anderson, General Secretary of the Mission to Lepers, presided

Mr A D Miller, Acting Secretary for India of the Mission to Lepers, reviewed the general position Dr Mu r gave a review of the latest findings of research, and emphasised the need for early diagnosis and treatment, the need for the removal of predisposing causes and the need for a breaking down of the prejudice felt about the disease which resulted in social ostracism and consequent concealment of the disease just when treatment was most likely to give the most favourable results

Findings were arrived at by the Conference which should be of considerable value in indicating the wisest direction of effort made for the care and treatment of lepers, and for the extinction of leprosy in India

Science

The All-India Spiritualistic Conference

The All India Spiritualistic Conference met at the Congress Pandal at Belgaum on the 28th December under the presidency of Mr Piyush Kanti Ghose, Editor of the *Amrita Bazaar Patrika*.



PIYUSH KANTI GHOSE

The President began by explaining what is meant by Spiritualism and said that it is both a doctrine and a science As a doctrine it finds place in almost all the ancient religious scriptures of the world, while the facts hitherto carefully tested and collated by European and American savants and scientists cannot but secure for it recognised and permanent place among the sciences As a science it not only inculcates the absolute immortality of the soul or spirit but its consequent survival of bodily death

Referring to India—*the cradle of spiritualism*—he said :—

Dearth of suitable medium there was never in India nor will it ever be Born in the land of the Vedas and Upanishads, an Indian is, by birth and culture, by temperament and tradition, the person most suited to acquire mediumistic qualities. It is, therefore, the sacred duty of psychic societies in India to be in constant hunt after mediums and spiritual phenomena that may lie ignored in some obscure village far away from public gaze The Indian nature shrinks from an advertisement of its spiritualistic qualities. An Indian spiritualist must, therefore, be prepared for a tough fight with his unbelieving friends, he is expected to carry on his mission of good will—a thankless task indeed,—*without* the *public* approbation except the approbation of his own conscience An Indian spiritualist has this advantage over his brother workers across the seas that the atmosphere in India is congenial to the growth of spiritualism I hope that the members assembled here will make it a point to carry the message of spiritualism far and wide.

Resolutions were then adopted urging the spread of spiritualism.

Mr. V. D. Rishi was elected to represent India at the forthcoming World Conference of spiritualists to be held at Paris in September 1925

A New Electroplating process

The new electroplating process called "Fescolizing" is stated to give improved results in depositing thin protective coatings, building up worn parts to be finished by machining and saving much material from the machine shop wastage. A special claim is that the *coating applied is so* interlocked and adherent that the two metals joined can be separated only by the tearing of the weaker After being cleaned in a bath of caustic alkali, the article to be treated is immersed in a secret bath said by the London developers of the process to protect against oxidization Electrodeposition follows in *apparently about* the usual way, but it is affirmed that much depends on the composition and method of preparing and using the bath. Articles may be partially coated by covering with wax the parts to receive no deposit. So far the process has been used with nickel, copper, chromium, cadmium iron, cobalt, lead and zinc and the articles plated or built up have been of great variety Holes in castings may be filled up for reboring, sparking plug holes in motor car cylinders being restored in this way. Pieces broken off have been replaced by built up material, and worn bearings, ball races, cam shafts and screw threads can be re made Giving such coatings as nickel and chromium insures against corrosion.

Personal

The Late Sasipada Banerji

The death of Sasipada Banerji removes one of the most strenuous social workers of our time in India Early in life Mr Banerji threw up orthodoxy by crossing the seas and taking his wife to England. For a Kulin Brahmin it was a heinous crime. One of the earliest adherents to the Brahmo Samaj, Mr Banerji was a devout theist and devoted his life to social service For the last several years he gave his energy and his resources to the institution with which his name has become inseparably associated—the Devalaya at Calcutta An account of his work and career will be found in an interesting sketch published in the series of Biographies of Eminent Indians (Price 4 as G A Natesan & Co, Madras) It will be remembered that his son Mr A R Banerji the present Dewan of Mysore, was born in England.

On the death of his first wife Sasipada married a widow of a different caste and thus carried his social views into practice

Dr. Charles Gilkey on Gandhi

Glowing tribute to Gandhi's greatness was paid by Dr Charles Gilkey of America, who has come to India in connection with the Barrows Lectures. While addressing the students of the National School at Bombay, Dr Gilkey said —

"At present Mahatma Gandhi has attracted the attention of the whole world, and from my study of his personality through his writings I have come to believe that the Mahatma is not only a great figure in India but he has already established his claim as one of the greatest men of the world

"I have come to India and am anxious to see three things—the Taj Mahal, the Himalayas and Mahatma Gandhi If I am asked to choose one among these, certainly I would prefer to see Mahatmaji who has to teach so much to the world!"

D. G. M Leith

The death of D G. M Leith under tragic circumstances has profoundly moved us Only a week before this painful accident he was one of a party in our premises given in honour of Mr. H S L. Polak on the eve of his departure from Madras. Mr Leith was loved and respected by Indians of all classes with whom he moved on intimate terms A great social worker and a warm hearted friend has passed away in his death. Mr. Polak who was naturally shocked to hear the news writes to us in touching terms —

Leith's death must leave an enormous gap in the public life of South India His activities were manifold, and everywhere he displayed a sympathy, tact, and imagination, rendering most valuable service thereby to the country When he came home last year he took every opportunity to correct misconceptions as to India's attitude and aspirations The news of his passing came as a great shock to me, so soon after I had been his guest in Madras I remember how, as we parted at the Station less than a month ago, he was full of plans for the service of Indians overseas and particularly those who are being repatriated from Natal We have all lost a great friend and fellow worker, and we must simply increase our own output to compensate, at least partially, for the public loss

A Journalist Spinner

Gandhiji, says *the Voice of India*, has taken Maulana Mahomed Ali to task for frantically working at midnight to finish his quota of yarn He advises the Maulana to be regular and systematic It is a hopeless case, because he is by training a mere journalist. Not by any oddity of habit-cultivation, but by some strange writ of fate, the journalist tries to rush in all the work he can at the last moment. He has little time to dawdle

Political

The Congress Constitution

The Belgaum Congress ratified the Gandhi Das agreement and brought the Swarajists and No Changers within the fold of the Congress One of the clauses of the long resolution ran as follows —

The Congress hopes that the agreement will result in true unity between the two wings of the Congress and will also enable persons belonging to other political organisations to join the Congress The Congress congratulates the Swarajists and others arrested under the new Ordinance of Regulation III of 1818 and is of opin on that such arrests are inevitable so long as the people of India have not the capacity for vindicating their status and l be ty and is further of opinion that such capacity can n the present circumstances of the country be developed by achieving the long deferred exclusion of fore gn cloth and therefore as a token of the earnestness and determination of the people to ach eve this national purpose welcomes the introduction of hand spinning as part of the franchise and appeals to every person to avail himself or herself of it and join the Congress

Other clauses in this resolution refer to the promotion of handspinning ard khaddar and appeal to the merchants and others to d scard foreign cloths and advance the interest of Khaddar Certain changes in the Congress Constitution were made necessary by the terms of the Gandhi Das agreement Thus article VII of the Constitution is repealed and the following clauses are substituted therefor —

(i) Every person not disqualified under Article IV shall be entitled to become a member of any primary organisation controlled by the Provincial Congress Committee provided that no one shall be a member of any Congress Committee or organisation who does not wear hand spun and hand woven Khaddar at political and Congress functions or while engaged in Congress business, and does not make a contribution of 24000 yards of evenly spun yarn per year of his or her own spinning or in the case of illness, unwillingness or any such cause a quantity of yarn spun by any other person

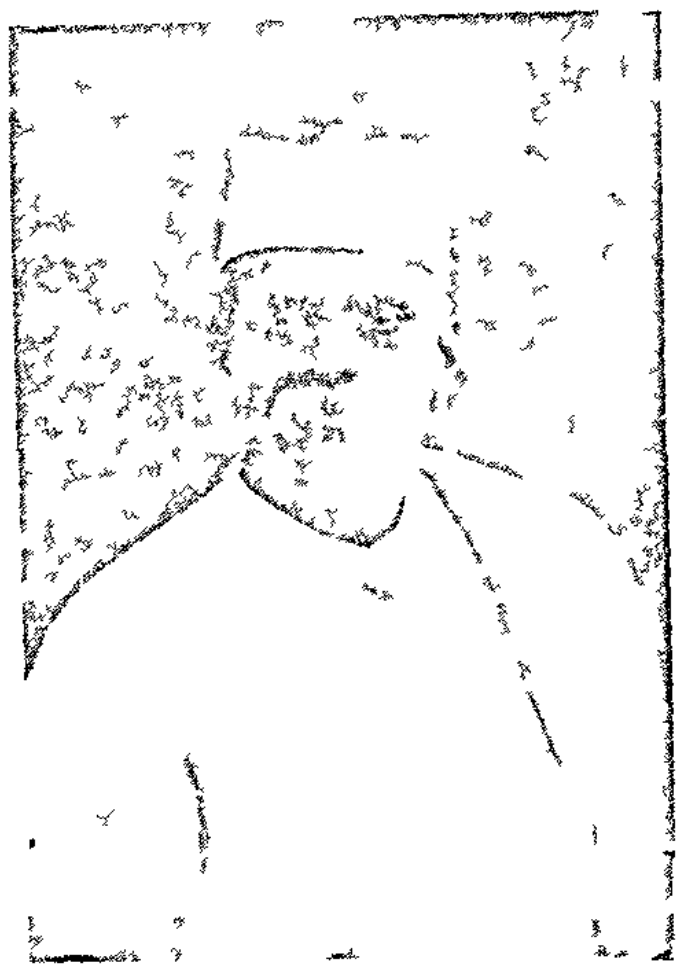
provided also that no person shall be a member of two parallel Congress organisations at one and the same time

(ii) The year of the membership shall be reckoned from the 1st January to the 31st December The said subscription shall be payable in advance and may be paid in instalments of 2000 yards per month payable in advance Members joining in the middle of the year shall contribute the full quantity due from the beginning of the year

TRANSITORY PROVISION

During 1925 the subscription shall be 2000 yards only and shall be payable on or before 1st March or in instalments as aforesaid

(iii) No person shall be entitled to vote at the election of representatives or delegates or any Committee or Sub Committee or any Congress organisation whatsoever or to be elected as such or to take part in any meetings of the Congress or any Congress organisation or any Committee or Sub Committee thereof if he has not contributed the yarn subscription or the instalments due.



MR GANGADHAR RAO DESHPANDE

Chairman of the Reception Committee of the 36th Indian National Congress Belgaum

Any member who has made default in the payment of the yarn subscription may have his or her rights restored by paying the subscription in respect of which the default has occurred and the instalment for the month then current

(iv) Every Provincial Congress Committee shall send to the General Secretary All India Congress Committee from month to month returns of membership and the yarn received by it in virtue of this Article The Provincial Congress Committee shall contribute 10% of the yarn subscriptions on their value to the All India Congress Committee

General

Bharat Dharma Mahamandal

The annual session of the Bharat Dharma Mahamandal was held at Calcutta on the 13th December under the presidentship of the Maharaja of Darbhanga There was a large gathering of Pundits, Princes and Swamis

The Maharaja of Cossimbazsar, Chairman of the Reception Committee, in his welcome address traced the development of Hindu religion from the Vedic age and exhorted the Hindus to follow the principles of *Sanathana* Surveying the present condition of Hindu society he said

> The task now in hand is to cope with the present depressing condition of the Sanatan Dharma and to enable the Hindu Society to keep tune to the eternal and unchanging Hindu ideals and to save the Hindu community from the impending catastrophe of a dissolution To dispel the dense darkness of ignorance of ages to eradicate the superstitions of centuries, to teach people to hope and dare great things to relieve the almost endless miseries of this country are objects worthy of the most heroic souls

The Maharaja of Darbhanga in his Presidential address also referred to the present condition of Hinduism,* advocated its revival and emphasised the need for social service He explained —

> First of all we want to preserve our own existence at any cost This is an essential and indispensable condition We are prepared to mix and co operate with other communities and sections of Hinduism but not at the expense of our personality or religious consciousness. We are by no means prepared to merge or in other words to lose ourselves in other creeds Political freedom for us is nothing if we have lost our souls and our spiritual autonomy which is by far the greatest of our possessions The conquest of the kingdom of soul is surely far more valuable than the conquest of mundane kingdoms How truly it has been said For what is a man advantaged if he gain the whole world and lose his own self or be cast away This saying applies not only to the individual but to the racial soul alike Preservation of Indian civilisation the maintenance of Hindu ideals and the guarding of all our ancient institutions and cultural wealth will mean the real Swaraj for our people because it is in this process that our Swa (self) is rightly preserved and we are not lost in alien nationality If we attain this Swaraj political Swaraj will come in its train and there will be no earthly power to resist its force

On the conclusion of the address the General Secretary, Sir Devaprasad Sarvadhikari, read the annual report which showed that the Mahamandal had already opened seven hundred branches all



THE MAHARAJA OF DARBANGHA

over India with the mission of imparting new life to religion Arrangements have also been made for female education

The Conference met again the next day when numerous resolutions were passed It urged the employment of preachers and bands of voluntary workers with a view to carry on Hindu religious propaganda It demanded separate representations of the Hindus as a community in various Legislatures and condemned Dr Gour's Religious Endowment and Age of Consent Bills,

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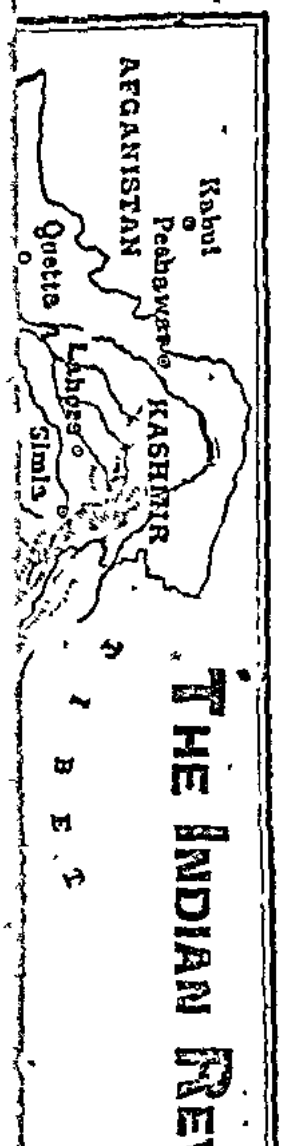
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சிறந்த தமிழ் புஸ்தகங்கள்.

1. காதல் வேற்றி. (இரண்டாம் பதிப்பு). விலை அணா 6.
இது ஹாஸ்ய ரஸம் பொருந்திய ஒரு உயர்ந்த தமிழ் நாவல்.
2. அன்புக்கும் அழிவோ? விலை அணா 5.
இது சோகரஸம் நிரம்பிய ஒரு நாவல்.
3. பேற்ற மனம் பித்து. (இரண்டாம்பதிப்பு). விலை அணா 8.
இது க்ராம வாழ்க்கையின் இயல்பை விளக்கிக்காட்டும் ஒரு சிறு கதை.
4. ஹாஸ்ய மஞ்சரி. (இரண்டாம் பதிப்பு). விலை அணா 8.
இதில் அதே வேடிக்கைக் கதைகளும் ஸம்பாஷணைகளும் அடக்கியிருக்கின்றன.
5. ஸ்ரேஷ்டா. விலை அணா 2.
இது தமிழ் புராதனக் கதைகளில் ஒன்று.
6. தாதாபாய் நௌரோஜி. (மூன்றும் பதிப்பு). விலை அணா 3.
இதில் காலஞ்சென்ற தாதாபாய் நௌரோஜியின் ஜீவிய சரித்ரமும், அவர் எழுதிய ஸ்வசரித்ரமும், அவரது குணாதிசய விவரங்களும் அடக்கியிருக்கின்றன.
7. வனாயல் உடன்பாடு. விலை அணா 2.
இது வீரரஸம் பொருந்திய ஒரு ராஜபுத்ர கதை.
8. யுக்தி போதினி. விலை அணா 10.
இதில் பலவகைப்பட்ட வஸ்த்ரங்கள், உலோகங்கள், நகைகள், எழும்பு ஸாமான்கள், கண்ணாடிகள், முதலியவைகளை சுத்தம் செய்தல், துணிகளிலும் வேறுபொருள்களிலும் விழுந்துள்ள கறைகளைப் போக்குதல், பழங்கள், புஷ்பங்கள், மூட்டைகள், உலோகங்கள், புஸ்தகங்கள், முதலியவைகளைக் கெடாமல் வைத்திருத்தல், பொருள்களின் தன்மையைப் பரீக்ஷித்தல், கடியாரங்கள், ஜோகெள், மேஜோகெள், விளக்குகள், பீங்கான், கண்ணாடிப் பாத்ரங்கள், முதலியவைகளின் பராமரிப்பு, தொழில் ஸம்பந்தமான செய்முறைகள், உபத்ரவம் செய்யும் ப்ராணிகளைத் தொலைத்தல், முதலிய விஷயங்களைப் பற்றி ஸுலபமான யுக்திகள் அடங்கியிருக்கின்றன.
9. நகைப் பைத்யம். விலை அணா 2.
இதில் பெண்கள் நகைப் பைத்யத்தால் தங்களிடம் உள்ள நகைகளை எப்படி விரும்குகிறார்கள் என்பது கதா ரூபமாக விளக்கப் பட்டிருக்கிறது.



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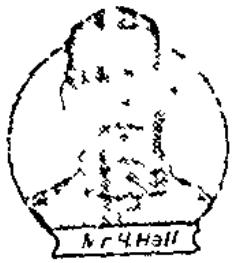
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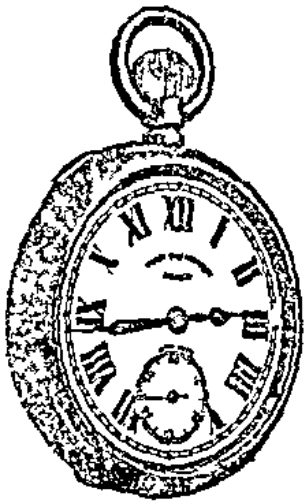
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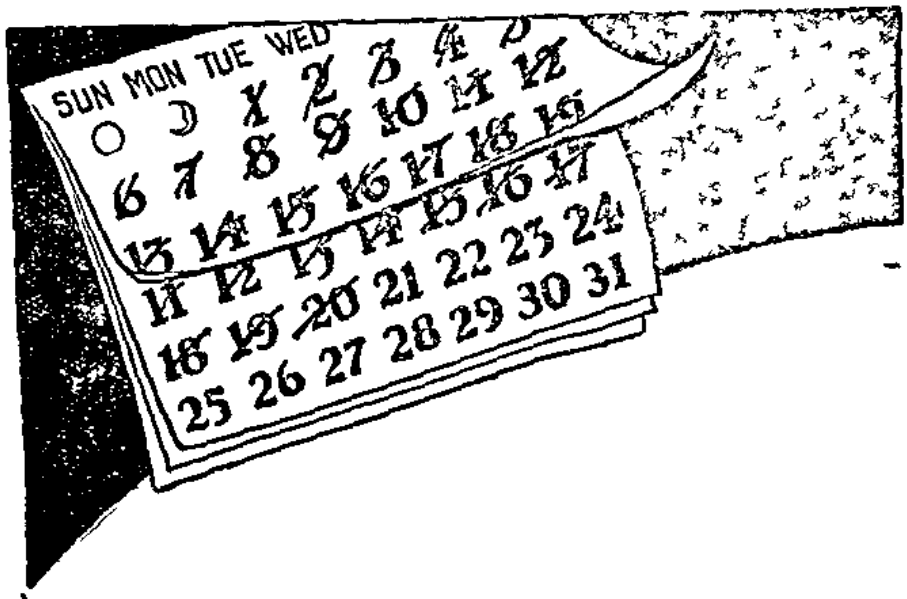
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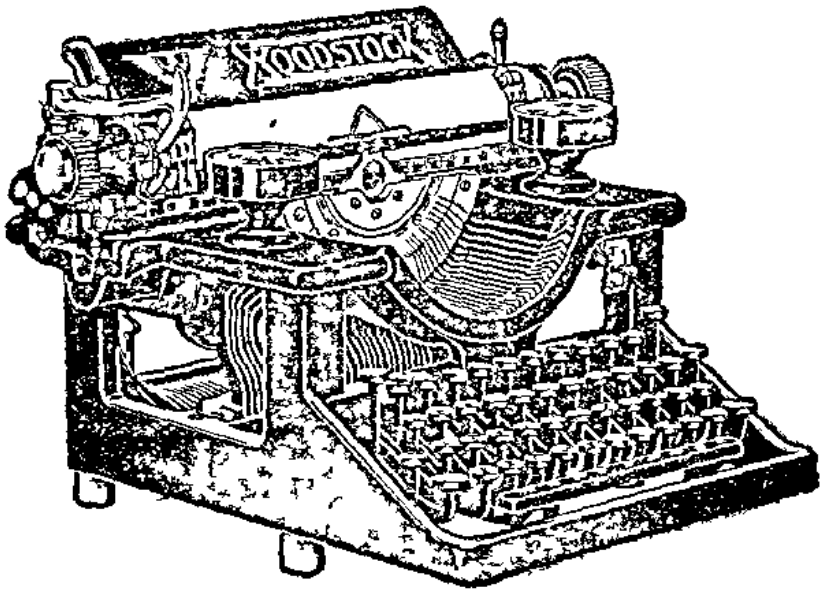
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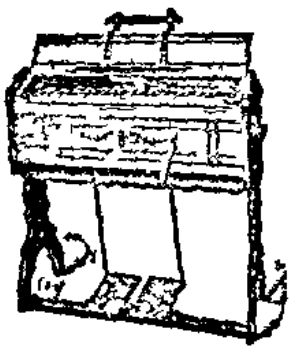
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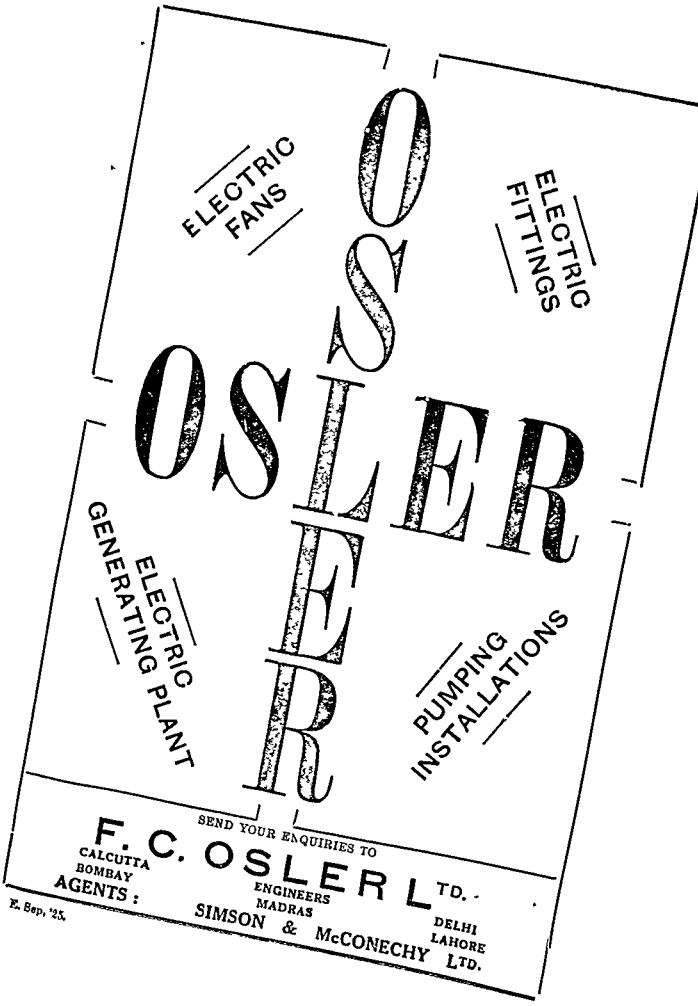
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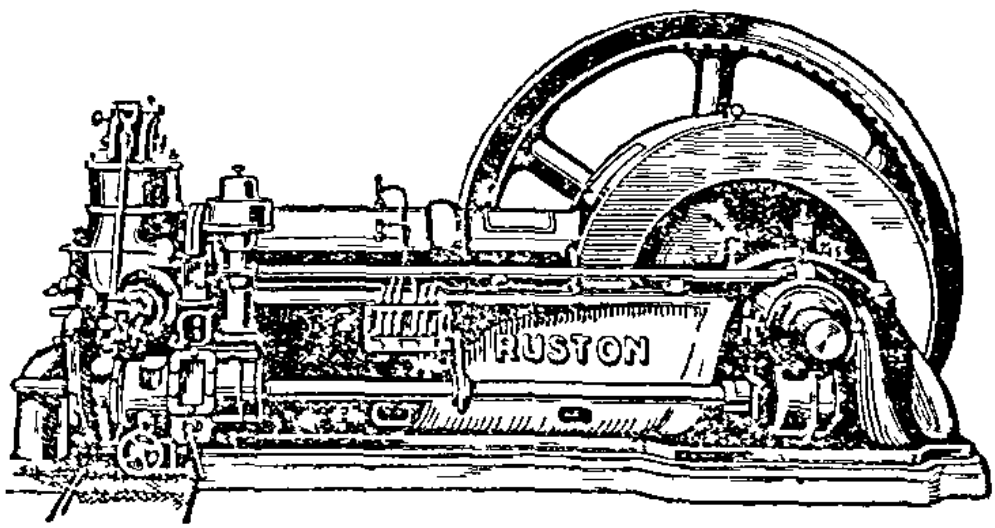
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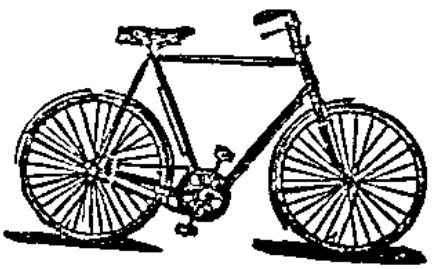
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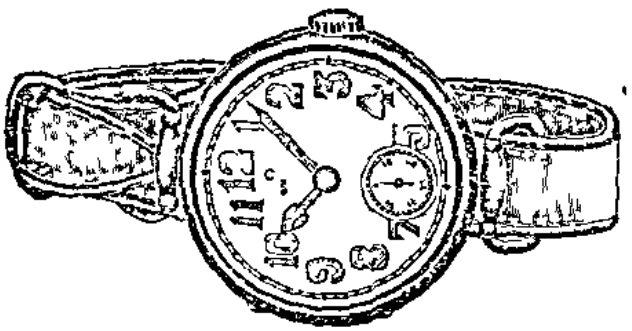
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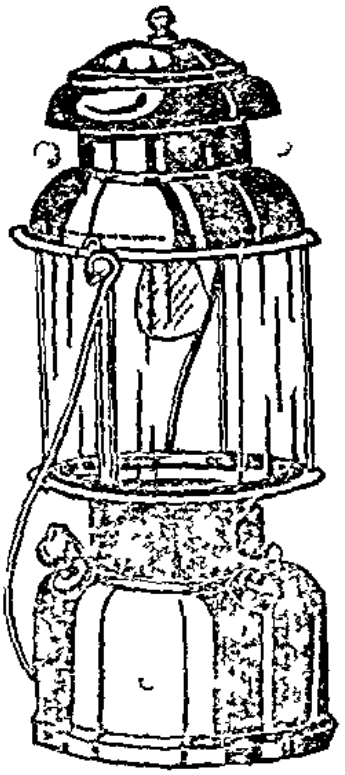
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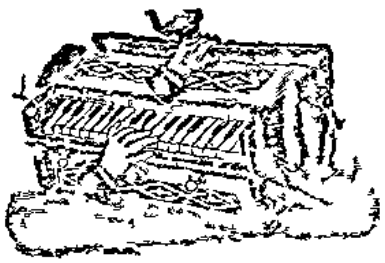
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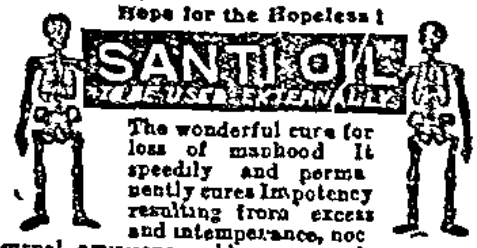
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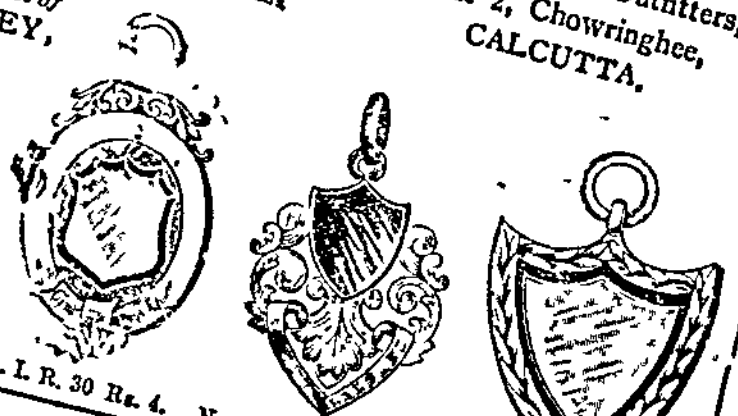
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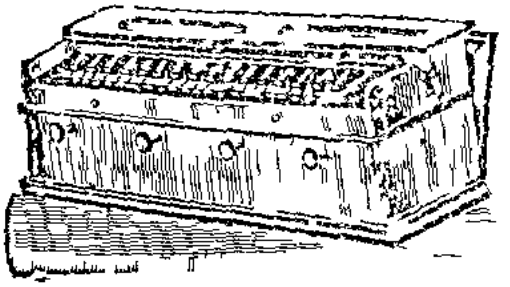
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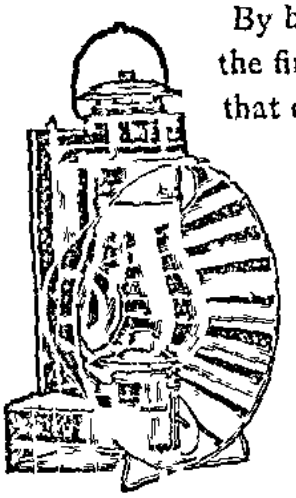
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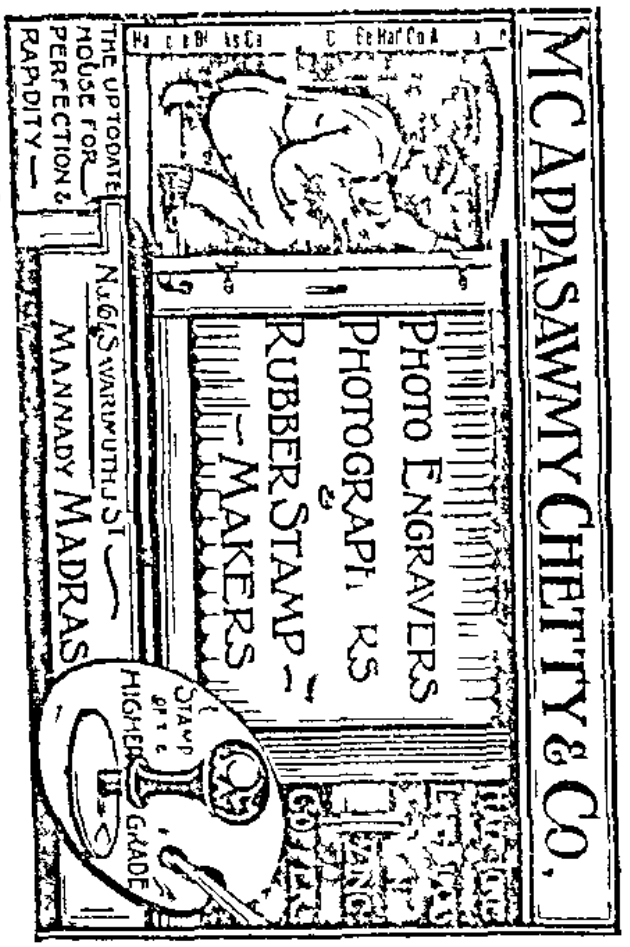
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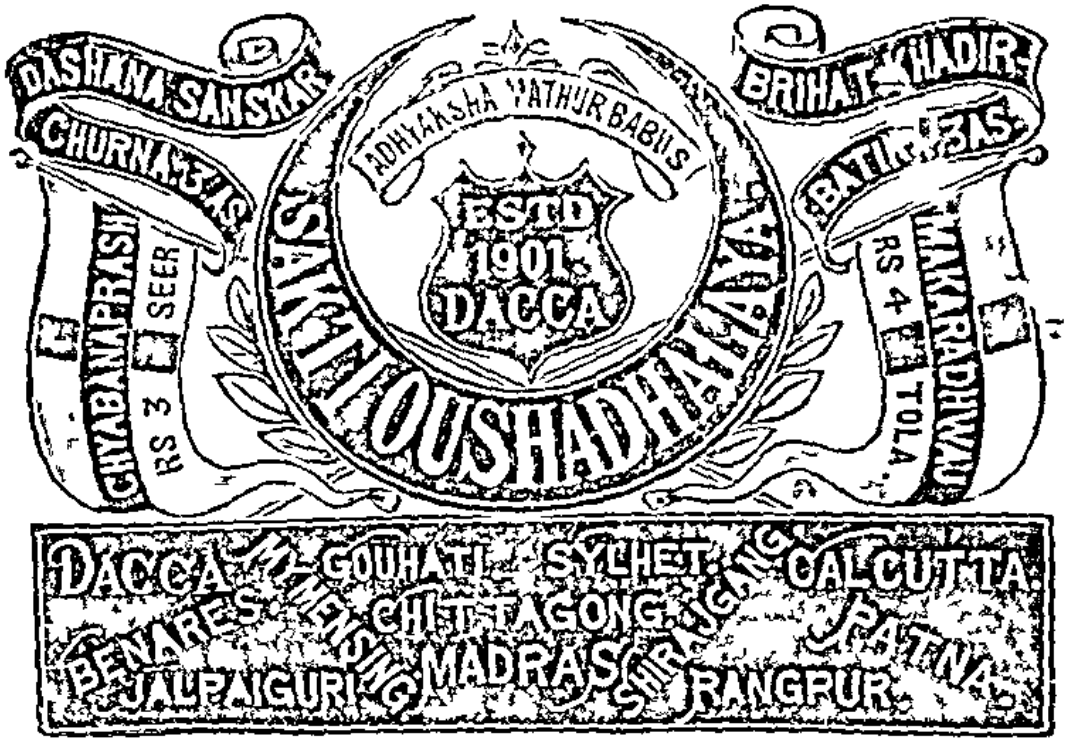
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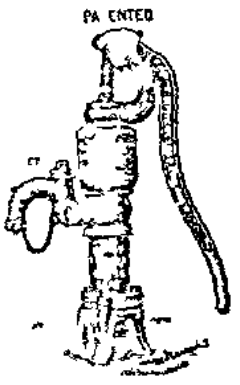
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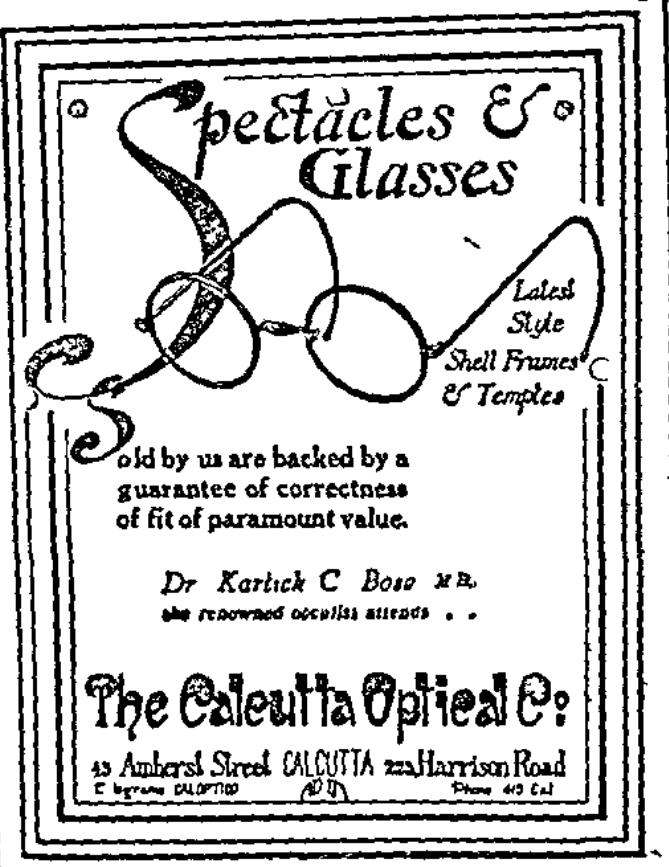
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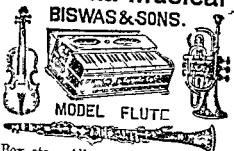
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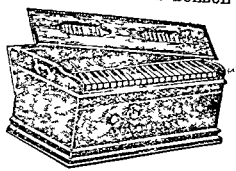
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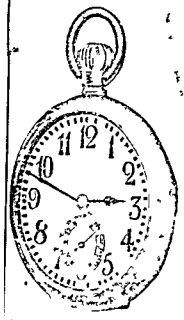
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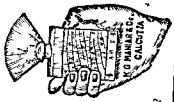
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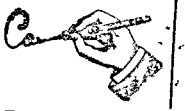
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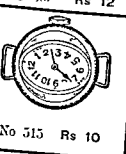
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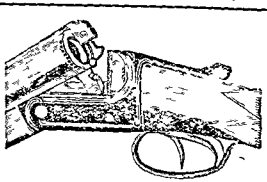
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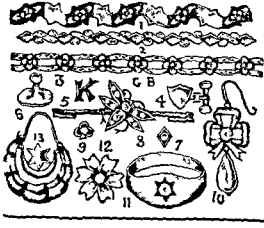
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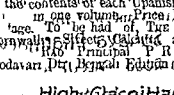
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THE MODERN REVIEW

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KHADDAR

By MISS NORAH RICHARDS

Strange and hard that paradox true I give
Objects gross and the unseen soul are one —WALT WHITMAN

The Sage wears coarse garments but carries a jewel in his bosom —LAO TZU

THERE is a certain kind of embroidery that is worked upon khaddar Many examples of it are to be found in the Kangra Valley and in adjacent places, particularly in Chamba. The silken thread used is raw but varied in colour The motifs of the design are broad in form and the stitchery long and straight presenting the same effect on both sides This embroidery therefore is reversible I know of none that is so simple and yet so rich in effect. The richness is enhanced by juxtaposition to the coarse texture of the khaddar upon which it is worked The texture of the material embroidered is of the utmost importance How often exquisite stitchery goes for nothing by being worked upon rich material There is no contrast and one gets a surfeit of richness Rich material is in itself a medium of embroidery on a larger scale used in spectacular ways either as house furnishings (by curtains or by the garments of its inhabitants) in drama or in pageants. For this large scale decoration intricate work often is lavished foolishly where broad masses of colour are all that is required Embroidery is precious and should be applied with reticence On clothing the merest touch satisfies aesthetic demands overmuch even of a beautiful thing so soon becomes vulgar and ostentatious It is not richness that is desired in decoration but beauty Small objects and accessories to costume may legitimately be heavily embroidered—Chamba rumals bags purses caps and so on These are some fine examples of the Chamba rumal in the Central Museum at Lahore embroidery of the kind that I have attempted to describe worked upon khaddar

A famous orator has said that khaddar means any Indian homespun whether of silk cotton or wool thereby making of it an economic symbol for homespun The same lady has said that the decree for the wearing of khaddar by Congress members is merely sartorial Khaddar clothing is to be the official wear for Swarajists Both these ideas ignore the value of khaddar itself. Moreover if khaddar stands for any homespun why is there not more insistence upon homespun as homespun? Our national economists would be on firmer ground if they dropped the word khaddar in this connection and used the word homespun thereby including materials made of silk and wool for the wear of patriotic people As official wear for politicians khaddar is questionable It depends entirely on what shade is the politics of the wearer If he is out for power his khaddar garment will not become him No one should wear khaddar but of his own accord only thus can it be worn with conviction

To my thinking khaddar is a symbol of texture Being made by hand it is imperfect but in this imperfection lies its esthetic value. The hand aims at perfection but does not achieve it It is only the machine that achieves the perfection of regularity—a

regularity that lacks the human touch Nor should we expect a mechanical perfection from human beings It is the humanity of man that endears We do not love him for his minor perfections but rather in spite of them We love him because he is humanly fallible Were he quite perfect, he would be a machine and however much we might admire him how could we love him? To demand unhuman perfection from man is to foster hypocrisy Pedestals require play acting to be lived up to, for no true man is a god Lao Tzu in one of his immortal paradoxes says Extreme straightness is as bad as crookedness The man who is too rigid lacks the faculty of bending and if he lacks the faculty of bending he will lack the faculty of human contact hence of human sympathy and hence of love which is spiritual power A Saviour might well be a sinner in disguise

But to return to khaddar The hand not being a machine but a living human organism cannot be mechanically regular in its work The Machine however has imitated hand work and produces material of homespun texture blemishes and all Long before the wave of enthusiasm for khaddar arose leading to counterfeit mechanically made khaddar the machine in the West was profiting by the widespread development of taste for coarser texture in materials and was counterfeiting handspun In house furnishings also this taste for the less refined was showing itself The canvas texture of hessian and its restful colour appealed to many artistic folk who used it for domestic purposes, among others to line their walls giving it a coating of size or some other inconspicuous surface to make it dustproof The Machine promptly produced wall paper designed to imitate the coarse canvas texture and people devoid of artistic conscience as promptly lined their walls with it Some years ago there was in England a vigorous Simple Life movement inspired largely by the influence of Walt Whitman Henry David Thoreau and Edward Carpenter This led to a certain fashion in simplicity and a famous furniture emporium in London stocked 'simple' things of unpolished wood at fabulous prices A certain department of the emporium where the cottage' furnishings were on show was described by a wit as Simple Life for Millionaires

It is easy to scoff at this sort of thing, but it shows conclusively that the popular trend was towards simplification and that plain things were being recognised as more beautiful than ornate things The texture of life in those days was being khaddarised! Like khaddar, its texture was anything but perfect, but there was a tolerant humanity abroad that accepted equally the failings and triumphs, the despairs and ecstasies, the sorrows and joys that weave the fascinating texture of life Life is not perfect and there in lies its value to us as struggling aspiring mortals for by its discipline we grow strong in spirit to attain our manhood Perfection in life must be our constant endeavour, though it cannot be achieved Life itself, therefore of which we are an integral part is very much like the imperfect texture of khaddar We ourselves each one of us, are part of its warp and woof We regular and irregular human threads are woven into its texture None need despair because the texture of their own particular character has many human blemishes many faults and failings many frailties. This imperfect texture is ready and waiting to be embroidered with work and deeds Our very frailties should spur us on to great endeavour in expiation It has been said and truly said The greater the sinner the greater the saint.

The texture of life is of great importance, for it is the background of the expression of our individualities Just as the coarse and simple texture of khaddar enhances the richness of silken embroidery so the texture of a simple life is a good background for deeds and achievements Genuinely to appreciate the texture of khaddar is a step towards appreciating the texture of a simple life Life should not be too heavily embroidered, the texture should predominate, for *to be* is better than *to do* The whole is greater than the part. It is the trend of lives that count, the warp and woof of them rather than occasional showy deeds and achievements When lives are overclowded with 'embroidery', there is little stability, for the background is almost non existent and the whole lacks quality Man cannot truly live if he is perpetually in the limelight. Before he can give, he must receive and he can only receive when he is receptive that is when he is still and not asserting himself All comes by concentration, said a Sage of the West, let us therefore sit at home with the cause" I quote from memory, but in some such words Emerson expressed a great truth and enunciated an infallible method of achievement—*to sit at home with the cause* Home

implies peace—withdrawal from the outside Everyone should be safe from intrusion in his home a place that should approximate to a temple of silence We should beware of too much talk in our lives and of too much self assertion If we are too vocal we leave off steam that should be conserved for action Spiritual economy in life is a necessity and this economy can best be acquired by sitting at home with the cause

I have hinted that the texture of khaddar is suggestive of the texture of the Simple Life and we may with advantage ask What is the Simple Life? To begin with it is not primitive life though it may in a measure approximate to it on the surface but on the surface only We may with a certain amount of accuracy call it primitive life on a higher spiral. It is life in contact with realities We handle without shame domestic implements and vessels and we do not hide them out of sight. Rather we display them with pride as household ornaments We allow a serviceable black kettle for instance to find elegant repose upon the hob of our living room fire place ever ready—when a fire is burning to minister to the wants of its co inhabitants Even when a fire is not burning a kettle is a finer finish to an empty grate than a bunch of dried grasses a living plant or even a screen An axe and a hoe reposing in a quiet corner of the kitchen are almost human in their eagerness to get out and work! They prefer to remain when out of use in a cheerful busy room rather than shut up in a dark and musty tool house Arrived at this point of contact with realities we dispense with extraneous ornament as ornament Works of art find their place in our dwellings but mostly in the form of things to be used This naturally leads to the demand for utensils and implements of good workmanship Vessels of earthenware brass copper and iron would reappear for we could not expose tin or white enamelled ware in our living rooms and every room in our dwelling is to be a living room—even the kitchen In our simplification of labour the kitchen would also be the refectory and as such offers great possibilities of development—a subject that requires an article to itself Food eaten in common in a temple of labour—for such is the kitchen—would be the very height of ecstatic communion where no single human being is refused either because he is a labourer a stranger or an outcaste Life itself is the work of art that we would create

All that we have learnt of the principles of design in applied ornament we apply to the creation of beautiful interiors The simplest and most obvious principle of design in decoration is that of symmetry This requires no thought no sense of balance It is mere repetition It is in fact a primitive method of decoration It has been with us for long I have seen not only mantel-pieces so arranged but whole rooms with their furniture placed in monotonous symmetry. Let us not scoff at the lack of imagination that produces this result for it is a step in the direction of applying the principles of design to the arrangement of a room

The highest principle of design is that of equal distribution in which nothing is repeated but all is balanced Masses are well placed and may be balanced by other masses or by space Space plays a very important part in the principle of equal distribution and herein is a parable for the Simple Life It is supposed by many that the Simple Life means hard work and strenuousness. This is a mistake We simplify life in its material aspect that we may enrich it in its spiritual aspect and for this we need leisure space Not only our rooms should conform to this principle of designed space but the hours of our day We may call space silence if we will Most assuredly without silence is no cultural growth no spiritual experience To simplify life that we may achieve freedom and leisure is to triumph over the clogging weight that pulls us down and enchains us to things Henry David Thoreau one of the Concord transcendentalists a pioneer of the Simple Life had a stone specimen which he displayed in his room but when he found that it needed dusting he pitched it out of the window with the reflection that it was waste of time to dust furniture while the furniture of his mind was undusted Those who embark on the simplification of life find themselves asking what things are worth dusting what things are worth while The answer is Very few The simplifying process follows Let it not be imagined that the process is easy At the start one gets landed into all kinds of perplexities and hard work and life is anything but simple! To ignore the accumulations of matter that pen us in is infinitely easier than to tackle them that we may escape It is not until we shake the bars of our prison that we realize how unyielding they are We had no idea we were so bound to mere things until we tried to detach ourselves from them We find

numberless excuses for keeping this thing or that, but the day comes when victory has been won and we metaphorically pitch our precious lumber out of the window This is a stage in our spiritual development a stage each one of us must pass through it is a sign that we are approaching the Path of Return, disentangling ourselves from matter

On the path of Pursuit material things are necessary to our development and as we proceed upon that path the things we pursue have to be choice This leads to discrimination between the beautiful and ugly the useful and useless, the appropriate and inappropriate in fact between the worth while and the not worth while It is an irony of fate that the realization of choice possessions is closely followed by renunciation of these same possessions as we set our feet upon the Return There is comfort in the thought that renunciation of material things heralds the dawn of the advent of things of the spirit, of which we are to be not the possessors but the possessed The exclusive use of khaddar implies asceticism and therein lies its danger as propaganda to a people needing guidance upon the Path of Pursuit India is in need of materialization for her spiritual good however paradoxical it may sound In the mass she does not appear to be upon the Path of Return though it is probable that souls on that path will seek rebirth on her soil India being a land of extremes a land of heat and cold mountain and plain palace and hovel famine and plenty drought and flood According to the law of correspondences of which the saying 'As below so above' is an indication and according to observation this country is a meeting ground for young and ancient souls They need one another for their mutual evolution The path of returning soul grows steeper and steeper as the summit of realization appears and where is there a land needing greater endeavour? The problems of India cannot be solved by callow souls however numerous Her problems—economic political social and religious—call for supermen I have wandered from the Simple Life which does not stand for asceticism—far from it It is not a poor morsel in material things that will content us It is not less that we seek it is more but the more is in quality It is in quantity that we diminish Our clothes are to be fewer in number but more durable and more intrinsically beautiful Our food less stimulating but more nourishing Our houses smaller but more compact We need however, more fresh air, more space, more leisure, more freedom, more philosophy, more art We need an ampler atmosphere in life an atmosphere in which the spirit of man can unfold which it cannot when on every hand it is hampered with the acquiring the possession and the burden of material things The Simple Life is voluntary poverty implying experience of riches It is a passing beyond them The gospel of the Simple Life is not meant for those who have no life to simplify Among the poor, life is but a sordid grind to eke out mere existence It is not until we have a surplus of the good things of life that simplification can have deep meaning True cultural life cannot exist in an atmosphere choked with material preoccupations It may struggle to exist but will be no more than a superficial thing Culture should be as much part and parcel of life as the warp and woof of khaddar is part and parcel of its texture. True culture is not a thing separate from life that we call art, literature philosophy, science—it is life itself in which beauty imagination thought and truth are implicit—implicit in our food clothing shelter amusements, occupations and conversations or silences How little silence there is in conventional worldly life! It is so imperfectly understood as a cultural element that we are inclined to think we are not cultured unless we are talking about it. How could the seed germinate if it were vocal? Silence is a cultural process with it.

Domestic service there must be wherever there is a group of persons or wherever a single person follows an occupation or calling that necessitates a sense of leisure Dostoievsky says in one of his novels—The Brothers Karamazov I think—that there must be servants in life but we should establish such a relationship with them as to make them forget they are servants (This requires co operation on the part of servants!) For harmonious domestic life servants should be as it were members of the family or group An intimacy should exist that would make them forget their servitude This intimacy can be established only by those leading a simple life in which all may share without incongruity It is unthinkable in conventional life where barriers abound between the server and the served Life must be of khaddar texture before servants can be freed from their servitude

Disciples of the Simple Life would re

organize their days on a basis in which toil is banished that pleasant work and leisure may appear More leisure for the worker but more work for the leisured The Simple Life however does not only mean readjustment of labour and leisure resulting in a kind of spiritual economy it leads also to spiritual alchemy in material things embodying the idea of that profound and disturbing paradox of Walt Whitmen that *Objects gross and the unseen soul are one* The things with which we surround ourselves should be a reflection of our inner and higher selves Matter must be spiritualized This is Walt Whitman's message for our materialist age Though *maya* is *maya* it is yet our greatest reality for it is through *maya* that spirit manifests itself We are spirit materialized and it is for us in our turn to spiritualize matter Only thus can we liberate ourselves from its bondage Liberation can come in no other way—a casting off of outer coverings and husks to get to the very kernel of life which is both material and immaterial In ordinary complex life spirit and matter are divorced and so we flock to our churches and temples seeking things of the spirit when all the time they are locked up in our selves and in material existence awaiting deliverance When we find them it will be hard to say whether they are spirit or matter for both will be one Spirit and matter are the warp and woof of life and as in the leisure and labour of khaddarized lives it is merely a matter of readjustment of these elements that will lead towards the perfect whole Like the embroidery already referred to life must be reversible spirit and matter harmonized on both planes until there is no right side or wrong side no spirit or matter for both will be one

BRITISH EXPANSION IN TIBET

CHAPTER II

BY TARAKNATH DAS M A Ph D

Lord Curzon's Forward Policy towards Tibet before the Anglo Japanese Alliance

IN 1895 the British Government made a settlement of the border disputes between India and Tibet through the co operation of China During the period and the year 1899 when Lord Curzon came to India as the Viceroy many momentous things happened in the field of world politics in all parts of the world and particularly in the Far East The supposedly enormous power of China was proved to be a mere myth when Japan cruelly defeated the former in the Sino Japanese War This gave conclusive evidence of Chinese helplessness and the scramble for partitioning China into spheres of influence by the powers began It was at this time that Russia France and Germany co operating amongst themselves humiliated Japan and forced her to give up the continental gains conceeded to her by the first Treaty of Somonoseki This concerted action on the part of Russia France and Germany threatened British influence in Pekin This was also the time when Great Britain had to give up her idea of having an alliance with China against Russia [1] because Li Hung Chang the great Chinese statesman was dealing with Russia to establish an offensive and *defensive alliance* [2] Great Britain was feeling the pressure of insecurity to such an extent that she was considering an alliance with Germany and Japan [3] It was about this time the South African situation was leading to tension Thus England felt the imperative necessity of strengthening her influence in China at all costs

Lord Curzon the Governor General of India sent a despatch to the India Office London outlining the policy of direct negotiation with Tibet and disregarding Chinese Sovereignty This policy was later approved by the Foreign Office This Curzon despatch dated the 30th of March 1899 shows the impatience of the British authorities in India The despatch in part reads —

> We do not desire to conceal from your Lordship our opinion that negotiations with the Chinese Resident regarding the access of Indian Traders to Tibet and the question of boundary marking—although they have the sanction usage and although attempts have been made to open direct comm

the Tibetan authorities have resulted in failure—are not likely to be productive of any serious result. We seem in fact, in respect of our policy towards Tibet to be moving in a vicious circle. If we apply to Tibet we either receive no reply or are referred to the Chinese Resident. If we apply to the latter he excuses his failure by his inability to put any pressure on Tibet. As a policy this appears to us to be unproductive and inglorious. We shall be grateful for your Lordship's opinion as to the advisability of any modification of it in the near future."

The instruction of the British Foreign Office to the India Office, sent on May 19 reads in part as follows —

With reference to Lord George Hamilton's inquiry as to whether diplomatic pressure could be exercised at Peking to secure a binding pledge from the Chinese Government with regard to free access to Phari and freedom of trade there in the event of rectification of frontier being conceded I am to observe that during recent years Chinese authority in Tibet has been little more than nominal. The enclosures in the Despatch which you forwarded from the Government of India would even seem to show that it is at present practically non existent.

In these circumstances Lord Salisbury considers it very improbable that any representations at Peking on the subject would lead to a good result but he will take an opportunity of consulting Sir Claude MacDonald who is expected to arrive in England towards the end of this month.

It would certainly be Preferable to open direct communication with the Government of India and the Tibetan authorities although the Viceroy states in his despatch that the attempts which have so far been made in this direction have resulted in failure.

As however the Tibetans have attempted to repudiate the convention as regards the frontier on the ground that the Chinese have no authority to act for them it is reasonable to suppose that they might be induced to enter into negotiations, especially as the Government of India are prepared to allow them to remain in possession of the territory surrendered under the boundary agreement."

The Secretary of State for India in conformity with the policy of the British Foreign Office authorized the Governor General of India Lord Curzon on the 8th of December 1899 to carry on direct negotiations with Tibet. The despatch in part reads —

Her Majesty's Government approves the course of action adopted by your Government in regard to the establishment of direct correspondence with the Tibetans and the Secretary of State for Foreign Affairs has instructed Her Majesty's Minister at Peking by telegram to endeavour to obtain assistance of the Chinese Government in securing for native traders from India access to and freedom for trade in Phari.

This really marks the beginning of the elimination of the Chinese factor in the Tibetan controversy. It will be later on seen that the British Government would sign a treaty with Tibet bringing Tibet within its virtual control. From now on the third factor—the Russian attitude in Tibet—will begin to play an important part. However, it is interesting *to see that the British Indian Government* wanted to send a mission to Tibet through Nepal and also through Yunan. Both missions failed and as a last resort a letter to the Dalai Lama was sent through Ugyen Kazi, who as an agent of the Dalai Lama came to India to buy two elephants for him.

The following extract from the letter from the Government of India in the Foreign Department, to the Right Honorable Lord George F. Hamilton, His Majesty's Secretary of State for India, dated Simla, the 25th of July 1904 reads in part —

Enquiries were accordingly instituted as to the possibility of despatching a suitable emissary to the Tibetan capital either through Yunan or through Nepal or by way of Ladakh. Our Resident in Nepal who was verbally consulted, advised against any attempt being made to reach Lhassa via Nepal except with the knowledge and consent of *the Nepalese Durbar* to whom we were not prepared to refer. The Agent whom we suggested to the Government of Burma as a possible emissary for the mission through Yunan was reported to be unsuitable. The proposal to communicate through Ladakh however seemed to offer some prospect of success. This prospect having failed we determined to make one more effort to procure the *delivery of a letter to the Dalai Lama* through Ugyen Kazi. As to the exact form which our altered policy should assume we shall if necessary address your Lordship at a later date. But we may add that before long steps may be required to be taken for the adequate safeguarding of British interests upon a part of the frontier where they have never hitherto been impugned."

This expression of altered policy and intimation of taking steps to protect British interests later on developed into Col. Younghusband's expedition to Tibet. The South African War and also the Boxer Outbreak made it imperative for Britain to be cautious *in the forward* march to Lhassa.

Russo Tibetan Negotiations

While the Anglo Tibetan relations were coming to a head because of the altered policy approved by the British Foreign Office Russo Tibetan negotiations were going on with great rapidity. It was because Russia began to take active interest in Tibetan matters that the British Foreign Office and the India Office in London agreed to the forward policy of Lord Curzon. Mr. Percival Landon in his Opening of Tibet, gives a vivid description of this phase of Tibetan affairs and says —

I do not wish to suggest that Russia in attempting to gain influence in Lhassa was guilty of anything which reflects the least discredit upon her statesmen On the other hand it was far-sighted and from many points of view an entirely laudable attempt to consolidate the Central Asian Empire which she believes to be her rightful heritage The only reason the British found it necessary to intervene was that the equally justifiable policy which they had themselves deliberately adopted and their own vastly greater interests in Tibet clashed along the line with those of the Muscovites We happen to have been the better placed to achieve our end

Regarding the mission of Dorjieff from Lhassa to St Petersburg (1898) and his later actions at Lhassa the same author remarks —

Precisely what took place in Russia has not been made public All that is known is that when he returned to Tibet Ghomang Lobzang Chotna name of Dorjieff who was born in Siberia and Mongolian Buriat and Buddhist by religion and belonged to the Monastic order Debung Monastery) found himself in the unofficial position of Russian agent in Lhassa He brought with him a large number of exceedingly valuable presents and he lost no time in trying to persuade the Lhassan hierarchy that it was to their interest to secure the informal protection of the Tzar of Russia Briefly stated his arguments were these You have no strength in the country to resist invaders your natural protector and suzerain China, is a broken reed even at this moment she is entirely under the domination of the British Hierarchy must no longer trusting to her support, you will find that she allows you as a sop to the Indian Government The English are a rapacious and heretical nation they will not respect your religion they will bring you into servitude and the ancient and honorable rule of this priest-ridden country will surely be put an end to On the other hand if you will ask the aid of Russia you will secure the most powerful protector in the world You will have gained on your side the only military power that is able to crush the English nation More than that you may be able to induce the great Monarch of that nation to embrace your faith Another Emperor as great as he has in past ages been converted to our great faith and if you can convince Nicholas whose sympathies with Buddhism are universally admitted it will not be long before the whole Russian race are obedient servants and loyal disciples of your Holiness

Such in rough outline was Dorjieff's policy It produced an almost immediate effect upon the Dalai Lama himself Impetuously without consulting his national council he accepted the suggestion and even proposed to visit St. Petersburg in person But the Dalai Lama had reckoned too much by the Tsong kha and still to be consulted and here the Dalai Lama received a check The Tsong, do replied diplomatically that it was very nice of the Russian Emperor but that they required no protection that the Dalai Lama had exceeded his authority in committing the country to a consideration of Dorjieff's offer The grand Lama did all in his power to induce them to accept his scheme but without avail and the next year another ruse was adopted by Dorjieff to further the interests of his patrons

He went again to St Petersburg and there was received in audience by the Emperor himself he returned after a short stay the bearer of two interesting things One was a letter asking that the Dalai Lama should despatch an Envoy to Russia to discuss the matter fully The other was a complete set of vestments appertaining to a Bishop of the Russian Church In spite of the recent declarations of the Tsong do the Dalai Lama on his own responsibility sent in response Tsanyid an Abbott of high rank to accompany Dorjieff who a month after his arrival at Lhassa was again on the road to Europe Upon their arrival in Russia they were received with the highest consideration and a second audience with the Tzar was granted them Ultimately they set off on their return journey and reached Lhassa in December 1901 They there had before the Dalai Lama a propo al from the Russian Government that a Prince of the Royal house should take up residence in Lhas a for the purpose of promoting friendly relations The other document which they returned with had before his Master was the hotly discussed agreement between Russia and Tibet

The British authorities in Russia were keeping close watch on these missions and the British Foreign office was kept informed about the visit paid to the Emperor and the two following extracts from the Journal de Saint Petersburg verifies certain phrases of the Russo Tibetan transaction

Sa Majeste L'Empereur a reçu le Samdi 30 Septembre au Palais de Livadia Aharimba Agvan Dorjiew premier tsanit hambo près le Dalai Lama du Thibet 29 Great Britain papers relating to Tibet (1899 1904) page 113

Extract from the Messenger Official June 20th (July 8) 1902

Sa Majeste L'Empereur a reçu le Samdi 23 Juin au grand Palais de Peterhof les Envoyes Extraordinaires du Dalai Lama du Thibet, Hambo Akhvan Dorjiew et Kutchhock Hambo Donir,

Apres la reception des Envoyes a eu l'honneur d'etre presente a Sa Majeste L Empereur le Secretaire de la Mission Djantsan Zombon Taitong Pantsck Chef de l Arrondissement du Thibet

En meme temps a eu l'honeur d'etre presente a Sa Majeste L Empereur le Capitaine en second Oulanov du 1er Regiment de Cosaques du Don, attache a la Mission Thibetaine comme interprete

Le meme jour la Mission Thibetaine a ete reçu par Sa Majeste L' Emperatrice Marie Fedorovna.

Free translation of the above —

On Saturday the 30th September His Majesty the Emperor received Aharamba Agvan Dorjiew who is second to the Dalai Lama of Tibet in the Palace of Livadia

On Saturday, June 23 His Majesty the Emperor received Hambo Akhvan Dorjiew and Kutthhock Hambo Donir the Envoy Extraordinary of the Dalai Lama at the grand palace of Peterhof

After the reception of the Envoys they had the honor of being presented to His Majesty the Emperor's Secretary of the Mission Djantsan

Zombon Taitong Puntack Chief of the Department of Tibet At the same time they had the honor to be presented to His Majesty the Emperor s first I t Oulanov of the Regiment of Don Cossack who was attached to the Tibetan Mission as interpreter

At the same day the Tibetan Mission was received by Her Majesty the Empress Marie Feodorovna.

Sir G Scott British Ambassador at St Petersburg inquired about the character of the Tibetan Mission from Count Lamsdorff who assured him that although the Tibetan visitors had been described as Envoys Extra ordinary of Dalai Lama their mission could not be regarded as having any political or diplomatic character [11] But this assurance was not regarded sufficient by the Indian Foreign Office and the Secretary of Foreign Affairs and the Marquess of Lansdowne in a despatch to Sir G Scott, dated Foreign Office August 16 1901 while expressing satisfaction at the announcement that the Tibetan Mission did not have any political character recorded that His Majesty s Government could not regard with indifference any proceedings that might have a tendency to alter or disturb the existing status of Tibet [12]

Writing in 1900 Sir Archibald Colquhoun gives a picture of the then existing Anglo Russian rivalry from the British point of view —

The expansion of the Northern Colossus—more Oriental than European whose heart of Empire lies in Central Asia into China and towards the natural zone of influence of Europe her determination to control commerce religion and communication are grave dangers for all other nations more especially the Anglo-Saxon peoples Unchecked they would lead to the subjugation of Europe by Asia The danger is clear to any one who will take up the map Russia is already becoming a paramount power in Northern China Russia with a port on the Persian Gulf or Indian Ocean treated as a right beyond question Russia connecting Central Asia with the Persian Gulf by railways, from Askabad southwards, and from Tiflis by Kars and the Turko-Persian frontier thus making herself independent of the Dardanelles and the Suez Canal and cutting into the direct Indo-European line of the overland communication A conflict between East and West for the domination of the old world is imminent. Slav and Saxon must contend for supremacy even for equality and upon the skill and determination of the two opponents hangs the future of Asia and not only of Asia but of Europe [13]

It is generally held that Russia intrigued against Britain in Tibet and it is due to the bribing of the Tibetan statesmen that Russia secured such a stronghold there. There may be some truth about the bribing of the so called Tibetan statesmen But one must not forget that the rise of Russian influence in Tibet was due to the weakening of the Chinese influence in Tibet, also due to the Tibetan dread of the British who conquered India through means well known to the world as well as the Tibetans

China s loss of prestige in Tibet since the Japanese-Chinese war owing to her inability to assert her power over the vassal state has much to do with this pro-Russian leaning Previous to that war and before China s internal incompetence had been laid bare by Japan relations like those between master and vassal existed between Tibet and China The latter interfered with the internal affairs of Tibet and meted out punishment freely to Tibetan dignitaries and even to the Grand Lama Now she is entirely helpless They know that their former Suzerain has fallen and is therefore no longer to be depended upon They are prejudiced against England on account of the subjugation of India, and so they naturally concluded that they should establish friendly relations with Russia, which they knew was England s bitter foe

It is evident that the Dalai Lama himself favors this view and it may be safely presumed that unless he was favorably disposed towards Russia he would never have accepted the Bishop s garment from the Tzar He is too intelligent a man to accept any present from a foreign Sovereign as a mere compliment The Dalai Lama s friendly inclination was clearly established when in December 1900 he sent to Russia his Grand Chamberlain as Envoy with three followers The party was received with warm welcome by that court to which it offered presents brought from Tibet It is said that on that occasion a secret understanding was reached between the two Governments [14]

Mr Kawaguchi points out that the British intrigue under the guidance of Sarat Chandra Das who entered Tibet as a Sikkimese priest and which led to trouble at the frontier, created a revulsion of feeling of the Tibetans towards Indians and other foreigners Tibetans were suspicious of the motive of the British when they started to build a fort at the frontier between Tibet and Sikkim and this gave an excuse for the British to construe that the Tibetans were intriguing with the Russians and the British Indian Government started its forward policy [15]

The British method created fear in the minds of the Tibetans Mr O car T Crosby in his valuable study on Tibet and Turkestan says "Remove the fear of you in Tibetan hearts and you thus remove the fear of Russia in yours [16]

According to the despatch sent by Sir L Satow to the Marquis of Lansdowne on August 5 1902 from Peking it was intimated that there was some rumour that a secret agreement between China and Russia had been agreed upon regarding Tibet China

renouncing the sovereignty over Tibet, to Russia to secure the alliance[17] This was hotly denied by the Chinese Foreign Office But the continued Russian occupation of Manchuria after the Boxer trouble and the persistent refusal of the Tibetans to treat with the British officials regarding the treaty of 1890, which was according to the British contention, violated by the Tibetans, led the Indian Government to send an expedition to Lhassa. A few weeks earlier the British Indian Government had ordered Mr White to proceed with a band of escort to the Tibetan frontier On August 30 1902 the Chinese Government asked the British Government through Sir E. Satow

That the Officer commanding the troops may be instructed to refrain from taking any action pending the arrival of the Chinese Officer when matters can be amicably discussed He fears that proceedings of the British Resident are likely to be misunderstood by the Tibetans [18]

Of course the Russian Government took notice of the British forward movement to Tibet and intimated to the British Foreign Office that the present state of affairs and extremely measures of this kind are dangerous and must produce a renewal of the former Agitation [19]

This aggressive policy of England in Tibet was followed by the Russo Chinese Commercial Agreement regarding Tibet in 1902 The principal articles of which are as follows —

Article 1 Tibet being a country situated between Central Asia and Western Siberia Russia and China are mutually obliged to care for the maintenance of peace in that country In case trouble should arise in Tibet China in order to preserve this district and Russia in order to protect her frontiers shall despatch thither military forces on mutual notification

Article 2 In case of a third power's contriving directly or indirectly troubles in Tibet, Russia and China oblige themselves to concur in taking such measures as may seem advisable for repressing such troubles

Article 3 Entire liberty in what concerns Russian orthodox as well as Lamaist worship will be introduced in Tibet but all other religions will be absolutely prohibited

Article 4 Tibet shall be made gradually a country with an independent inner administration In order to accomplish this task Russia and China are to be sharers of the work Russia takes upon herself the reorganisation of the Tibetan military forces on the European model and obliges herself to carry into effect this reform in good spirit and without incurring blame from the native population China, for her part, is to take care of the development of the economic situation in Tibet and her progress abroad. [20]

This treaty makes it clear that China and Russia were apprehensive of Great Britain's designs in Tibet and pledged for joint action Article 3 shows the possibility of Russia using the Russian Church and Lamaist faith in her favor Article 4 foreshadows Russian preponderance in Tibet. Not only that, although it is mentioned that China will have the final control over the industrial development of Tibet the fact that China was in no position to carry on any project of industrial development of Tibet would mean that China would eventually ask Russia to co operate with her to exploit Tibetan mineral resources

In fact there is evidence that a commercial agreement was made between China and Russia for that purpose [21]

Great Britain wanted to test the strength of the agreement, by sending an expedition to Tibetan soil at an opportune moment. Failure of Russia the British Foreign Office thought, to act according to the agreement would destroy the Russian prestige among the Tibetan and Chinese politicians which would be a great success for British diplomacy She waited for a decisive move till the Anglo Japanese alliance was concluded

1 Wood G Zay China the United States and the Anglo-Japanese Alliance Fleming H Revell Co N Y 1921 pp 22 23

2 MacNair Harley Farnsworth Modern Chinese History Selected Readings Commercial Press Shanghai 1923 pp 559 560 Bland J O P La Hung Chang Henry Holt & Co N Y., 1917 p 22

3 Pooley A M The Secret Memoirs of Count Tadasu Hayashi G P Putnam s Sons New York 1915 pp 70 71

4 British Parliamentary Papers Relating to Tibet 1889 1904 p 75

5 Ibid pp 100 101

6 Ibid pp 118-119

7 Landon Perceval Opening of Tibet, p 21

8 Ibid pp 22 24

9 British Parliamentary Papers regarding Tibet 1889 1904 p 113

10 Ibid pp 117 18

11 Ibid page 117

12 Ibid page 124

13 Colquhoun Sir Archibald Russia against India New York Harpers Brothers 1900 pp 229 230

14 Kawaguchi Ekai Three Years in Tibet (London Theosophical Publishing Society) 1909 pp 504-505

15 Ibid page 516

16 Crosby Oscar T Tibet and Turkestan (G P Putnam etc) 1905 p 253

17 "In April 1893 the Chinese Amban was rash enough to hint to our (British) political officer that the Indians might appeal to Russia if we pressed for our rights too strictly"—"The Bottom Rock of the Tibetan Question" by E. H. Parker, Fortnightly Review, July 1901, pp. 121-134.

18 British Parliamentary Papers re Tibet, 1895-1901, p. 141.

19 Ibid, p. 146.

20 "Tibet, Russia and England. On The International Chess Board" by Prof. Edwin Maxey, *The Arena* (Boston, July 1901), pages 28-31.

21 "No other Power can intervene between Russia and China in this matter nor can any of these stipulations be modified owing to the interference of other Powers. The Russo-Chinese Bank will defray all the expenses of prospecting for mines in Tibet. A royalty of ten per cent. shall be paid to China upon all coal and metal extracted. Mining proprietors, whether Chinese or Russian, must not extract in any year to a greater value than 500,000 taels. All recently discovered veins must be clearly marked out and defined so as to avoid future disputes. All imports of machinery and tools if they come via Russia, shall be free of duty. Unauthorised understandings, whether by Chinese or Russians, to be severely dealt with. Mines opened by Russians to be reported to the Russian Minister at Peking for the information of the Chinese Foreign Office, if there be no objection the Foreign Office will then instruct the Assistant Resident in Tibet to take action accordingly." Parker's article on "The Bottom Rock of the Tibetan Question".

The treaty if true does throw some light on the possibility of economic penetration of Tibet by Russia. But when we compare it with the present British economic control of Tibet we find it to be favourable to China and her sovereign rights in Tibet.

MILITARISM AND EMPIRE

By K. M. PANIKKAR

THE intimate relation and the interdependence of Militarism and Empire have been recognised by all students of history. The Empire is necessary for military power and glory and military power is necessary to keep up the Empire. Thus Great Britian cannot reduce her armaments because India and the other parts of the Empire have to be defended. Again, for the maintenance of a great military force the man power of India and the devolution of expenditure so as not to make it fall entirely on England are essential. The same is the case with France whose colonial army has become a chief factor in her defence system. The heavy military expenditure of Japan has to be borne by the Japanese alone unless the Koreans could be found to share it, but that in turn necessitates a larger army in order to maintain peace and order in Korea and to hold it against aggressors.

Besides, the overseas possessions provide the army with ample area for continuous operations which would help to keep the army in an efficient state. During peace time Indian frontier provides for Great Britain the training ground for her armies which are given an opportunity to see constant field service in the operations against the tribes. By periodical change of regiments, the war spirit in the whole army is kept up and the field *morale* of the soldiers is tested. This costs the British Exchequer nothing as the whole expense of this policy has got to be borne by India. The Esher Report gives a frank statement of policy and the Indian army which is supposed to be for the Defence of India is recognised to be an imperial force on which Great Britain could depend upon any time for its offensive and defensive warfare. India and the tropical colonies offer Great Britain an opportunity for successfully perfecting her military arm without arousing the suspicion of the public in England, which by a curious tradition resents military display.

The same is the case with France. Her military glories are won and martial spirit kept up in times of peace in the colonies. In her African colonies also, the same policy of veiled military government is followed and the whole African policy of France is dictated by this consideration.

Benedetto Croce the Italian philosopher, mentions that during the Tripolitan war, it was seriously suggested by a writer that the 'great victories' of Italy in this predatory expedition should be celebrated in a Latin

history The spirit of Zabernism which imperial tradition generates is even in normal minds such that a nation which once embarks on a career of conquest and exploitation is bound increasingly to become militarist in ideas In fact, even in countries which glory in civilian tradition as England the spirit of military dictatorship for those outside the white race has come to be accepted as a principle In India the British soldier and officers are as much privileged individuals as in imperial Germany The rules and regulations in cantonment areas are sufficient indications of this and the incidents that are daily reported in the press of outrageous actions on the part of soldiers towards civilians which go off unpunished are sufficient proof of this mentality A recent case which attracted some attention may be mentioned here A well known public worker of Karachi fell in with a number of soldiers in a railway train He was kicked out of his compartment and very roughly handled but the soldiers who were responsible for the crime were acquitted by a court martial The outcry that was raised against Lord Curzon for daring to inflict punishment on a regiment which refused to name a soldier who had committed outrage on an Indian woman shows how strong the feeling of militarism is in Anglo India. In fact to breathe a word against the imperial militarists is as much a high crime in England as it was in Germany, and any one however high his position who fights for civilian authority over the military as Lord Curzon did in his struggle against Kitchener is bound to go down

The complete subordination of political and civil policy to military and naval interests in Japan which country exemplifies the imperialist spirit almost as well as Great Britain as well knows The elder statesman who from behind control the Mikados government pursue with single minded determination the policy of perfecting the army and the navy with a view to further aggrandisement and greater position as an imperial nation

The cynical way in which the principal signatories of the Washington Conference tried to overreach each other after drawing up an agreement for the limitation of armaments is indicative of the policy of force that underlies imperialism Japan refused to accept the 5 5 3 ratio in relation to auxiliary craft and though she scrapped a number of battleships the total tonnage of her building programme after the conference was even greater that what she had laid out for herself before 1921 The hurry with which the fortification of Bonin was completed also showed that Japan was not going to risk the defence of her pacific empire to the decision of the diplomatists that were gathered at Washington The decision that Great Britain took almost immediately to build a first class naval base at Singapore and the stormy protests which the champions of the Blue Water school raised against the decision of the Labour Government to abandon it give some explanation of the motives that lie behind Britain's Naval policy The whole policy of naval bases and coaling stations is based on the question of Empire defence The Navy unlike the army cannot unfortunately march on its stomach and even the most powerful Armada is limited in its operations by its steaming radius If it is to operate in distant seas it must have dockyards coaling stations and supply centres It is this fact which has compelled Britain to lay her hands on all possible strategic centres It is the same principle which drives Japan to annex Yapp Islands For the same reason the United States is forced into a forward policy in the pacific as the defence of the Philippines against a maritime attack would be impossible without bases dockyards and coaling stations for the American navy in the long distance it has to traverse from San Francisco to Manila

The development of aerial warfare has strengthened again the relation between armament and Empire Aerial connections between the various parts of the Empire are of the utmost importance to the future of defence Britain France Japan are making serious efforts in that direction The Imperial Defence Committee of Great Britain has long been seriously engaged on airways and a comprehensive scheme by which the different parts of the Empire will be knit up aerially is under consideration France has already made great progress in this direction says a special correspondent of *The Times* —"French aeronautical policy is more immediately directed to the maintenance of the influence of France as a Mediterranean Power and to the exploitation of the rich resources of her African Empire. Regular air services have long been established between the southern coast of France and Morocco and Algeria and for these the Compagnie Generale d'Entreprise Aeronautique is responsible Every morning at 7 o'clock aeroplanes leave Toulouse for Marseilles for Casablanca and over

very day by the Bombay Mail On my re turn home I drove to the Railway Station and met him there Fortunately for me the train was late and so I had the opportunity to talk with him for about an hour He was returning from Calcutta and had seen there the agitation that was going on against the partition of Bengal He said that the division of the Bengali speaking people was a very wrong thing to do He said it was not the policy of Government to have provinces of homogeneous people speaking one and the same language He was in Calcutta when Curzon got Berar from the Nizam He was a member of the Imperial Council and had some talk with Curzon about Berar He suggested to the Viceroy to amalgamate Berar with the Bombay Presidency for the language of Berar was Marathi and thus the people there were more akin to those of the Deccan than to those of the Hindi speaking people of the Central Provinces But that would be increasing the numerical strength of the Marathi speaking people in the Bombay Presidency, and it did not seem to be the policy of Govern ment to do so

He knew I had a collection of Gandhara sculptures which before his visit to Calcutta he had not seen When he came to my house I intended to show them to him, and he jocularly said he would take away such of them as he might take a fancy to I told him that he was quite welcome to have them He said when he next visited Allahabad he would do so He extorted a promise from me that if I ever visited Poona, I would be his guest. Alas! meeting h m again on this earth was not to be!

THE ZOO

By HARINDRANATH CHATTOPADHYAYA

To day I saw the azure skies
Reflected in a monkey s eyes
And also in a fleckless dove s,
And in a peacock s and a deer s
For all these myriad eyes are Love s
Which sparkle through the dark of years

To-day I thought I saw God start
Flame like within a tiger s heart
And saw His old celestial smile
In the grey hearted crocodile
And saw Him like a splendour wake
In the brown wriggle of a snake
And for their feet, I saw Him span
A gold bridge in the heart of man

REPAIRING THE RAVAGE WROUGHT BY WAR

By ST NIHAL SINGH

Illustrated with photographs specially taken by the Author

I

LEON! Leon!! Come! Come!! Your dinner is getting cold Leave Monsieur the photographer alone

But Leon—a Belgian boy of eleven or twelve—was too intent upon appearing in the photographs which I was taking in his native village of Houthulst in northern Belgium to heed his mother's call With the agility of a panther he picked out the object which I was desirous of photographing—a massive structure which the Germans had built in the heart of a graveyard at the edge of that little Flemish settlement. Before I had set down my stand, he had clambered on top of the monument and taken his stand right in the middle of it His companions of much the same age followed his example and clustered round him Some smaller boys not finding themselves equal to the climb took their stand at the base of the monument A girl a little older than the boys selected with rare judgment a position behind one of the German graves which would enable her to stand out in splendid isolation in the picture

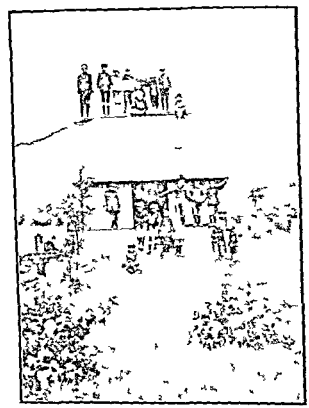
The structure had been built partly to serve as an observation post and partly as a monument to the Germans who had fallen The side facing the lens bore the text

Wir Wissen Das Denen Die
Gott Lebet alle Dinge
Zum Besten Dienen

A friend of mine who happened to be at my side and who knew a little German told me that the text meant

All things happen for good to those who love the Lord

Round about the monument were graves of men who had fallen in the course of a conflict unprecedented in the annals of mankind alike for magnitude of operations and the malignity displayed by the combatants—and by the politicians whom these combatants dumbly served as instruments Native and foreigner lay interred in the ground But even in death the barriers created by race—by nationality—stood just as they had done when that clay was instinct with life, and that life derived its motive power from greed lust and hatred

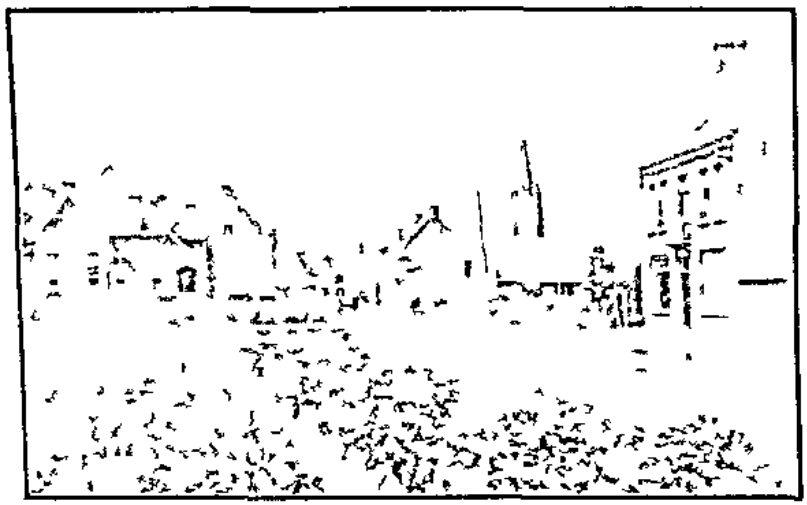


Young Belgium Standing on Monument erected by the Germans during their occupation of Belgium in the name of their dead Soldiers

The crosses erected over the graves of unidentified invaders bore a legend which translated meant A German Hero' The British marked the last resting place of their dead whose identity had been lost with the inscription A Soldier of the Great War Known Unto God' The Belgians contented

themselves with the mere word "*Inconnu*"—unknown

The contrast presented by those legend-lines leapt to the eye The only people who had managed to restrain themselves from swaggering—who refused to couple God with fighting—were those who had been dragged into the war because their neighbours on the east were determined to rent their neighbours on the west. As I beheld those graves an Indian proverb rose before my eyes 'When buffaloes fight,' some wise forefather of ours declared, some hundreds, possibly thousands, of years ago 'the bushes get trampled."



Village of Staden rebuilt from the foundations up

The spirit bred in the Belgians by the suffering inflicted by the contending Powers found expression everywhere in the graveyard The sod which covered the remains of the German fighters, marked by black crosses, looked unkempt The graves wherein reposed all that was mortal of Belgians and their Allies were, on the other hand, carefully attended to

As the eye shifted from the earth to the monument which despite tremendous hammering from Allied batteries and aircraft still appeared remarkably solid, it turned from the dead to the living Over the German 'heroes" towered young Belgium Where was the pride of the men who "goose stepped" to the tune set by their masters boastful of their determination to make their will prevail?

Some of the children who looked down from that height upon their interred bones must have been conceived and born while Armageddon raged Their nervous system will probably carry upon it the impress of war so long as that system lasts The economic and financial complications created by the conflict will continue to cheat them of a goodly portion of the fruits of their enterprise, industry, patience, perseverance and frugality—qualities in which fortunately the Belgians are rich—as long as they live

Some two or three hundred yards away from this monument, across the street from the graveyard stood the school from which those youngsters had poured out just as my motor car had drawn up in front of it. The sun shining upon its red tiled roof and red brick walls emphasised the fact that it had just left the builders hands Subsequent examination showed that good material, unstinted labour and great thought had been put into its construction Generous provision had been made for admitting light and air into the class rooms

Between the school and the graveyard stood all that the gunners of the contending armies had left of the sacred structure round which in pre war days, had centred the religious life of the little Flemish community Only the base of the belfry remained—a trifle higher than myself and sadly battered The litter of destruction surrounding it rendered it an eyesore

Monsieur Rene Dal d son of the Keeper of the *Musee Communal* of Bruges, who combines great linguistic talent with an intimate knowledge of the country, and who was acting as my guide philosopher and friend explained to me that that side was being purposely preserved to serve as a memento of the war It is' he said, "just as it was left at the end of the war"

And that spot, continued my Belgian friend gives you some idea of what the place looked like at the time the Armistice was signed and our people marched into the place Every single building had been razed to the ground Nothing had escaped ruin—not even the meanest hut occupied by the poorest of the poor The whole town wiped out of existence—brick and stone covering

up every street and lane—huge gashes cut in all manner of places by shells and filled with water from the sky and from the gutters It was an awful sight to behold

That was the state in which Houthulst was left And not only Houthulst Wait till I take you further into the interior Every village and town was similarly wiped out of existence and has had to be rebuilt from the foundations up

II

It was the rebuilding that interested me and even more so the pluck industry and perseverance behind that rebuilding A few yards away from that ugly ruin of the old church rose the bell tower over the new church It had been fashioned in imitation of the building which it replaced Perhaps it is a bit better—more solidly built my Belgian companion admitted

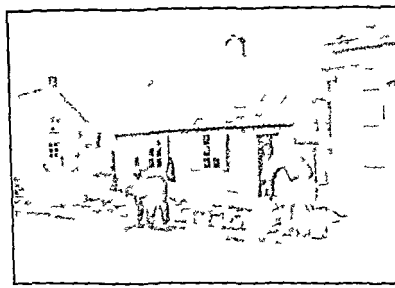
At the time of my first visit the structure had been completed The yard surrounding it was still littered with building materials Now it has been tidied

All around the school and church were newly built houses erected along streets which had been freshly paved or were waiting their turn to be paved Everywhere bustle and activity reigned—carts laden with building materials arriving carts filled with debris departing - families moving out of the temporary buildings hastily thrown together at the close of the hostilities out of the materials used in military hutments into the new homes which have been constructed by the Government to take the place of those razed to the ground or rendered uninhabitable

In view of the completeness of destruction it has been no easy matter to locate the position of streets and sites of property To make confusion worse confounded the records—ancient and modern alike—of all kinds had perished

In this circumstance, it was difficult for the officials to decide the claims preferred in respect of property Endless patience combined with infinite resourcefulness enabled them to piece together scraps of information By degrees plans were evolved Every street and alley was traced out, and every building whether pretentious or humble was identified and marked in its proper place.

Every property owner got his old site The man who had owned a house on the corner of a street got his old corner back again The man who had a house in the middle of a terrace was given a house at the same point in the reconstructed terrace Only by deciding to recreate a village exactly as it had existed be



Reconstructing Roads in Belgium

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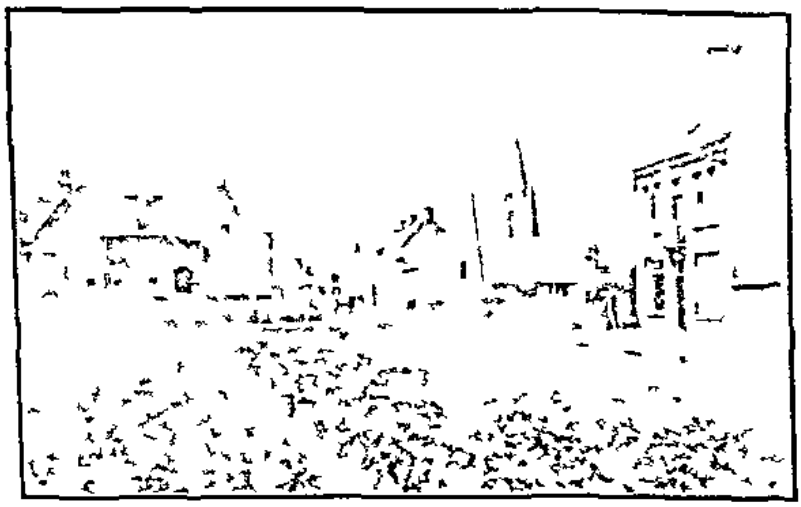
III

What I saw in Houthulst I saw also in the village next to it and in every other village through which I passed for miles round it. And not only in villages The same was true of towns and even cities Everywhere a new place had risen from the ashes of the old or was in the act of rising

During the seven or eight months that I have been going up and down this re built region I have sometimes found it difficult to believe that I was travelling through an ancient land and not through a new undeveloped country which pioneers filled with the spirit of adventure were subduing Only in the American or Cana

themselves with the mere word *'Inconnu'*—unknown

The contrast presented by those legend-lines leapt to the eye The only people who had managed to restrain themselves from swaggering—who refused to couple God with fighting—were those who had been dragged into the war because their neighbours on the east were determined to rent their neighbours on the west. As I beheld those graves an Indian proverb rose before my eyes 'When buffaloes fight some wise forefather of ours declared some hundreds possibly thousands of years ago the bushes get trampled."



Village of Staden rebuilt from the foundations up

The spirit bred in the Belgians by the suffering inflicted by the contending Powers found expression everywhere in the graveyard The sod which covered the remains of the German fighters marked by black crosses looked unkempt The graves wherein reposed all that was mortal of Belgians and their Allies were on the other hand, carefully attended to

As the eye shifted from the earth to the monument which despite tremendous hammering from Allied batteries and aircraft still appeared remarkably solid it turned from the dead to the living Over the German 'heroes' towered young Belgium Where was the pride of the men who goose stepped" to the tune set by their masters boastful of their determination to make their will prevail?

Some of the children who looked down from that height upon their interred bones must have been conceived and born while Armageddon raged their nervous system will probably carry upon it the impress of war so long as that system lasts The economic and financial complications created by the conflict will continue to cheat them of a goodly portion of the fruits of their enterprise industry patience, perseverance and frugality—qualities in which fortunately the Belgians are rich—as long as they live

Some two or three hundred yards away from this monument, across the street from the graveyard stood the school from which those youngsters had poured out just as my motor car had drawn up in front of it. The sun shining upon its red-tiled roof and red brick walls emphasised the fact that it had just left the builders hands Subsequent examination showed that good material, unstinted labour and great thought had been put into its construction Generous provision had been made for admitting light and air into the class rooms

Between the school and the graveyard stood all that the gunners of the contending armies had left of the sacred structure round which in pre war days, had centred the religious life of the little Flemish community Only the base of the belfry remained—a trifle higher than myself and sadly battered The litter of destruction surrounding it rendered it an eyesore

Monsieur Rene Daled son of the Keeper of the *Musee Communal* of Bruges, who combines great linguistic talent with an intimate knowledge of the country, and who was acting as my guide philosopher and friend explained to me that that side was being purposely preserved to serve as a memento of the war It is' he said, 'just as it was left at the end of the war'

And that spot, continued my Belgian friend gives you some idea of what the place looked like at the time the Armistice was signed and our people marched into the place Every single building had been razed to the ground Nothing had escaped ruin—not even the meanest hut occupied by the poorest of the poor The whole town wiped out of existence—brick and stone covering

up every street and lane—huge gashes cut in all manner of places by shells and filled with water from the sky and from the gutters It was an awful sight to behold

That was the state in which Houthulst was left And not only Houthulst Watt till I take you further into the interior Every village and town was similarly wiped out of existence and has had to be rebuilt from the foundations up

II

It was the rebuilding that interested me and even more so the pluck industry and perseverance behind that rebuilding A few yards away from that ugly ruin of the old church rose the bell tower over the new church It had been fashioned in imitation of the building which it replaced Perhaps it is a bit better—more solidly built my Belgian companion admitted

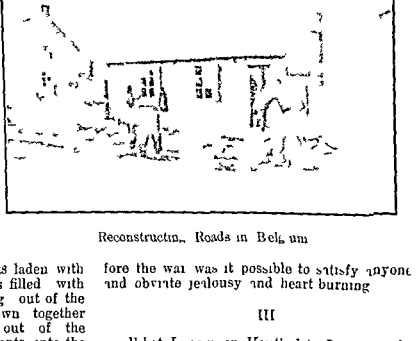
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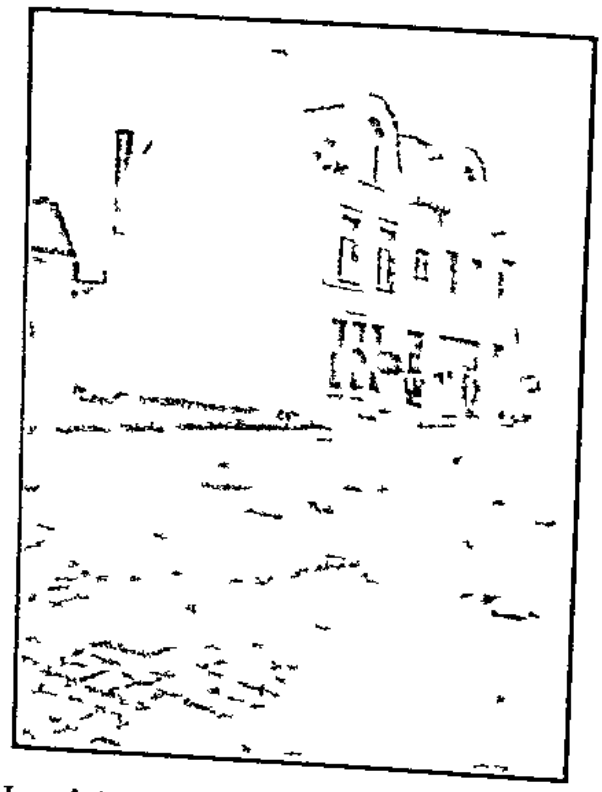
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dian prairies had I theretofore seen anything like the spectacle spread out before me—the spectacle of a town springing up from the foundations in an astonishingly short time But for the characteristic Flemish style of architecture the *sabots* (wooden shoes) worn by the children the bits of desolated sites preserved recalling the struggle and the memorials put up to the men who had fallen in the fray, the illusion would have been complete

As one goes about the devastated territory, one hears the whine of saw mills in which power driven saws work over



Inn of the *Innondeu* (inundator) Nieuport

time their sharp teeth tearing through the trunks of trees turning them into lumber to be used for the thousands upon thousands of houses which are going up everywhere Almost at every turn one comes upon brickyards manufacturing bricks by the million to be used for the same purpose They are kept stored in long low sheds with corrugated iron roofs or are covered over with that hessian or gunny cloth to protect them from the weather They are stacked up in piles as tall as high buildings Truck loads of them are always standing ready to be hauled away to some centre of reconstruction

IV

Belgian reconstruction can best be studied at a few central points in the devastated area Nieuport about a mile inland from the North Sea for one, furnishes an excellent opportunity for such an object

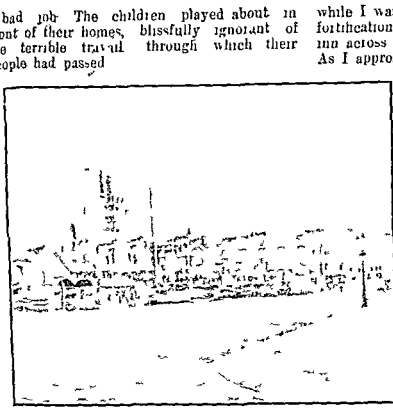
Situated on the river Yser, commanding the locks and sluice gates of an extensive system of canals branching out in various directions Nieuport was in itself, no mean prize to win Had the enemy managed to keep the hold that he had secured over it in October 1914 he would have been able to rush into France and to plant guns on the north coast which would have menaced Dover and the country surrounding it The Germans were kept at bay at this point by the flooding of hundreds of square miles of land The operations connected with the piercing of the dykes and the opening of sluices which let in the tide water had to be carried on under heavy German fire

Early last summer when I first visited Nieuport and made a tour of the country in the vicinity of that place, I found that almost all signs of destruction had been removed The land which had been flooded had been thoroughly drained and brought once more under cultivation Villages and towns which had been utterly demolished by gunfire had been re-built and life flowed in them in much the same channels as it did before the region was inundated for strategic purposes

Nieuport, which the Germans had virtually wiped out of existence had risen better and brighter than before The *Hotel de Ville* (Town Hall) the *Halles* (covered market place) the church schools and other institutions had been built on new foundations after the original plans but, if anything more solidly Flemish men and women stood behind the counters in the shops lining the reconstructed streets serving customers, and nearly every house that had been put up was occupied

Only when I crossed the tracks on which runs the light railway known as the *Chemins de fer Vicinaux* did I come upon an extensive collection of hutments in which dwelt the people whose homes had not yet been replaced by the Government The temporary accommodation looked dingy, and cramped But not a word of complaint did I hear from anyone The men and women I met seemed determined to make the best of

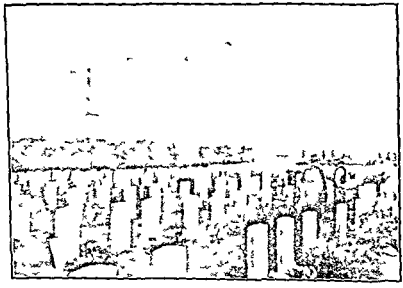
a bad job The children played about in front of their homes, blissfully ignorant of the terrible travail through which their people had passed



Ruins of the Cloth Hall Ypres

On the other side of the river, in front of the locks commanding the net work of canals, lay the Redan,' where, at one time here had existed fortifications of some importance The Belgians had created a net work of deep trenches and fortified them with impregnable looking dug outs whose walls were lined with sand bags

As I examined the place I found a stream running through its heart—in fact almost surrounding the main series of trenches Above ground, all was desolation A few blackened and blasted tree trunks bare of leaf or green twig stood like silent sentinels A few wisps of tough marsh grass was the only sign of vegetation to be seen in this locality, which, for a goodly part of the war, was the constant scene of fighting in the effort to hold or to capture a point of vantage Rain beating against the lens of my camera while I was trying to photograph this famous fortification drove me to take shelter in an inn across the bridge spanning the Yser river As I approached it, I noticed a stone bust in a niche above the front door, with an inscription which, owing to the sharp shower, I was unable to read As I walked through the hall, I passed a strongly built Belgian who seeing that my clothes were soaked through to the skin felt moved to remark 'Mauvais temps Monsieur' (bad weather sir) It turned out, on pursuing the conversation that he was an engineer by profession and had served with the Royal Engineers throughout the war and had been present in Nieuport at the time of the inundation He described to me exactly what had happened pointing out various places of interest which otherwise would have escaped me I learned from this



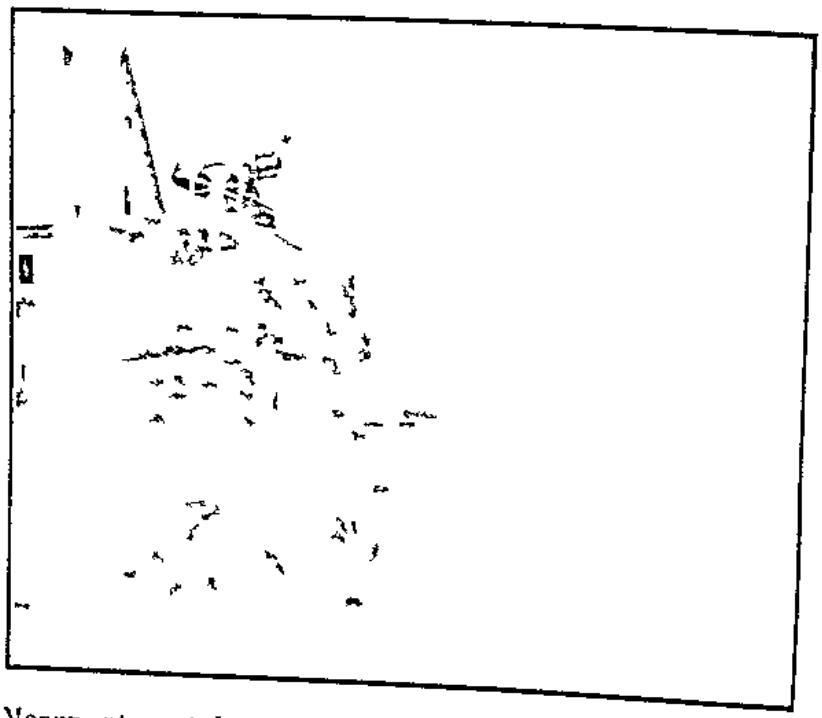
The 'Essex Farm' Cemetery near Ypres

ex officer, for instance, that the very inn in which I was sitting drinking a steaming cup of coffee had been the home of Lieutenant-General Dossin, and that the bust over the front door was an effigy of that great man The original building, destroyed during the fighting, had been replaced by a new struc-

ture in which I was sipping coffee waiting for the rain to stop General Dossin had died a short time before my visit to Nieuport and the house had been sold to settle the estate and was being used as an inn which appropriately had been named *Hotel de Linon deur*

V

Twenty miles to the south of Nieuport was Dixmude to which point the flood let loose by General Dossin in November 1914



Monument erected in memory of the Moroccans killed in the first assault at Boesinghe

extended That town had also been one of the key positions during the war

On the banks of the Yser Canal just beyond the bridge spanning it at Dixmude there used to be a flour mill standing on a slight ridge or elevation on a platform consisting of a huge cube of cement Rumour had it that the Germans had erected that solid platform in peace time in anticipation of war so that they could mount their guns upon it without any loss of time From that point it was possible for the side which held it to command the Flanders plain for many miles and to sweep it with long range artillery

The corn mill was captured by the Germans early in the war and from thence forward was utilised by them to hold the bridge head and also as an observation post It was the scene of fierce fighting throughout the conflict but every effort to dislodge them proved of no avail until towards the close of the war when the great retreat began

As was to be expected the town of Dixmude was left a mass of charred and blackened ruins after four years of almost incessant firing It had to be rebuilt from the ground up

I had climbed to the top of a high dug out disregarding the warning of the guide, who feared that the roof might fall in under my weight, carrying me down with it. His prognostication did not come true and I had a fine view of the rebuilt town and the rich agricultural land which spread out to the north west and south

As I was getting ready to come down my gaze fell upon a Belgian who in the very shadow of the dug out and among the huge pieces of concrete torn from the massive structures built by the Germans by the guns of the Allies and strewn about the vicinity was hoeing the little patch of greens which he had sown on that blood soaked soil He did not take the least notice of me or of the other persons who were visiting the ruined mill at the time nor did he appear to be conscious of the surroundings in which he was working or of the harrowing scenes which they must have witnessed His only thought was to grow a little food to eat so that he might have the strength to produce a little more food and so on to the end of his day

The town which stretched out at the back of that tireless worker had been fashioned by Flemings as plucky and persevering as the peasant So high a spire had been put on the solidly built church standing beside the magnificent *Hotel de Ville* that I found it difficult to photograph the edifice Had the newly paved square in front of the buildings not been exceedingly spacious enabling me to get back a considerable distance I would indeed have failed in my purpose

VI

Even a fiercer storm raged at Ypres, some fourteen miles to the south of Dixmude, than at Dixmude itself, and, therefore, the destruction, if anything, was more complete . Belgian enterprise and industry have already rebuilt practically all the town with the exception of the core of the place where had stood the famous Cloth Hall, containing priceless specimens of the handiwork of master-weavers lace-makers and embroiderers, which, in the pre-war era, attracted to Ypres students of art and tourists by the thousand every year Back of it rose the high spire of the Catholic Church of St Martin, which the natives loved to dignify by the name of "Cathedral' though Ypres was not actually the seat of a Bishop—that honour belonging to Bruges its neighbour and rival in all those arts and even more so in buildings of high artistic and historic value

I found the church site a busy hive of industry Masons and their helpers working under the instructions of architects and archaeologists, had put in supports the precious bits which had survived the cannonading and were strong enough to warrant their preservation Round such nucleus were being built, stone by stone, brick by brick, the structure in faithful likeness of the one which shell and shot and aerial torpedo had practically wiped off the face of the earth The huge scaffolding girt round the frame of the spire looked to me for all the world like a giant's broken arm put in splints by a *skilful surgeon*

The Cloth Hall, it seems, is not to be restored It has been cleared of debris. Stones torn from the walls by shot and shell adorned with sculpture which even in a demolished state looks exquisitely beautiful, have been gathered up and lie in huge piles beside the shell of the structure

No more powerful monument to the folly of war-makers could have been devised Unfortunately, however, either side of the combatants blames the other for causing the struggle instead of placing some of the blame upon its own 'statesmen" It, therefore, happens that this impressive ruin merely serves to intensify these passions and hatreds rather than teach a lesson to all who behold it Far better would it have been if the Belgian Government had decided to recreate that institution as hundreds of others have been rebuilt or are in process of being rebuilt

VII

Some 250,000 combatants of various nationalities lie buried round about Ypres A few minutes' walk outside the town in almost any direction brings a person to one or another of the scores of cemeteries in the neighbourhood

The 'Essex Farm" Cemetery is perhaps the best-known among them It lies in the shadow of the high bank of the Yser Canal, upon which a tall marble monument has been raised by the British whose dead lie buried there Rows upon rows of white marble slabs rise above the carefully clipped carpet of grass which has been spread between the tombs At the time of my first visit, early in the summer, the roses were in full bloom and splashed the white stones with a wealth of colour Ex-British soldiers have been detailed to keep the place in order, and too high praise cannot be given to the loving care which they bestow upon the graves of their fallen comrades

Many of the slabs have only a cross carved on them, instead of the emblem of the regiment to which the occupant of the grave belonged and underneath it the pitiful inscription "A Soldier of the Great War, Known Unto God" Near the graves of unknown soldiers stands a large rectangular stone promising the sleepers in this their last resting place that Their Name Shall Live For Evermore"

As I stood at the edge of the cemetery on a bright autumn afternoon, my mind *pondering this incongruity*, a cart came clattering past me Above the rattle of the wheels rose a voice—the voice of a woman who had not quite left her girlhood behind She sat on a heap of straw in the bottom of the cart and sang a mirthful lilting tune—like the song of a bird which has found its mate She sang in a tongue which was foreign to me, and yet her Flemish words were so close to English that I felt piqued at my inability to understand them She had found her mate, the sturdy Fleming, who with his face half turned towards her, was driving the cart, leaving the steering to the level-headed horse between the shafts It seemed to me that they must have been only recently married The look of ecstasy upon the man's face and the woman's merry song shouted out for all the world to hear "Behold, we are happily married"

The cart passed on, and I, my reverie broken, walked away In less than five minutes

I came to a field of clover with full, succulent stems and vivid green leaves. The cart which had jostled my thoughts away from the dead to passion-pulsing life stood just at the edge of the field. The woman was bending over the clover which her man had cut with a sickle, and was tying it into bundles with wisps of straw which she braided as required, and threw them into the cart. Her lithe, willowy body moved rhythmically keeping time with the liquid notes which bubbled from her lips as she worked.

In all the fields surrounding the war cemeteries, Belgian men and women full of the joy of life, with their eyes turned to the future and their backs turned to the past work from dawn till dusk doing everything in their power to rehabilitate their country. They sing as they toil, songs full of promise of good fortune to come. As one gazes over the fields green with the waving plumes of beet root and high growing clover one could weep at the thought that a peaceful land like this should have been so wantonly ravished. In the shadow of the cemeteries and of the blackened blasted trees cows and calves and horses and colts graze peacefully as unafraid as their masters and mistresses of the grey ghosts of war all about them, unmindful of the silent dead.

VIII

About a mile and a half to the north of the 'Essex Farm' Cemetery is situated the village of Boesinghe, where I was told a monument had been erected to the memory of the 'Moroes" as the men are called who came from France's possessions in northern Africa, and who were the first among the Allied troops to suffer the tortures of poison gas, the first gas attack having taken place at that point which they were defending at the time. I journeyed up to it one day to see Christendom's tribute to its heathen defenders.

Set up in a land soaked with blood of hundreds of thousands of combatants, the monument reflects the grim mood of its fashioners. On top of what appears to be a bit of a building belonging to past days which escaped utter destruction, and over which merciful Nature has not yet thrown a mantle of green has been set an old cannon so small as to look almost like a toy perched on a hillock.

All around the monument stand solidly built red brick houses, with overhanging red tiled roofs built to take the place of those which were demolished during the war. The grass sown in the front yards has had time to mat together into the semblance of lawns. In the setting beds of gay coloured flowers bloom in the gardens, like pretty bouquets laid at the foot of the monument as a tribute to the brave Moroes' in whose honour it was reared.

As I have already remarked, all these monuments whether planned on a handsome scale or otherwise only serve to keep up the spirit of strife while Europe's great need is to bury race and religious hatred and get on with the work of reconstruction.

SOCIAL LIFE IN THE ANIMAL WORLD

By S. C. VERMA, M.Sc., LL.B.

University Lecturer in Zoology, Allahabad.

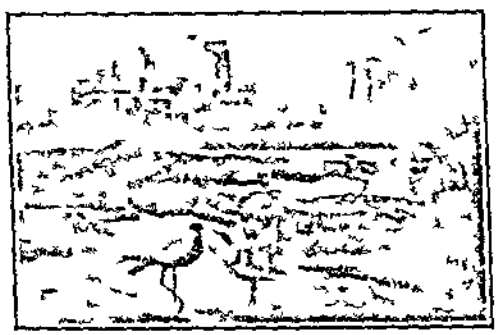
More ancient than competition is combination. The little feeble fluttering folk of God the spinning insects, the little mice in the meadow, the rat in the cellar, the crane in the marshes or the booming bittern, all these have learnt that God's greatest word is together and not alone. He who is striving to make God's blessing and bounty possible to most is stepping in line with nature. The selfish man is the isolated man.'

MAN is not the only social animal, nor the only animal species whose individuals live in mutually advantageous relations with each other and with individuals of other animal kinds. Indeed the communal life of some insects is developed along true communistic lines far more specialised than

the communism shown by man Parallel to the evolution of the present highly specialised human society from a primitive living together, we can find a long series of gradatory conditions of social life from mere gregariousness to the extremely specialised interdependent and unified community of ants But before taking up the series of stages in true social or communal development among lower animals we may as well give some attention to conditions of animal associations not approaching a real community

Strange Partnerships

Animals often live together in strange partnerships The beef eater birds (Buphagus) perch on cattle and extract grubs from the skin But a very interesting case is that of the Egyptian plover (Pluvianus aegypticus)



Crocodile Bird

A friendly agreement appears to exist between the birds and the crocodiles On the sand banks of the Nile the birds are seen picking leeches and fragments of food from the mouth of the crocodiles

and the crocodile These birds are often seen freely associating with crocodiles when they lie out of the water basking in the sun One may often find a plover inside the gaping jaws of the reptile comfortably moving about and picking up crumbs of the monster's last meal that may still be sticking to the buccal cavity instead of picking his teeth as Aristotle alleged It is a wonder that the crocodile does not even attempt to kill these birds even when he is entirely within his mouth, but it has on the contrary learnt to court them so that they may clean his mouth and probably also remove leeches and other parasites from his body In the nests of some ants are met with other insects such as a Lepismid or an Atemeles, living in harmonious relationship The Lepismids are tolerated as pets although they act as real free-booters wrest ing the food when it is being passed by one ant to another, but the Atemeles serve the ants by eating away refuse, dead ants etc, present in the nest, and are fed by the ants from their food in case of need They have aptly been called "the beggars' of the colony The marine animals furnish many associations of this type It is not an uncommon sight to see at times a Swan mussel attached to a small marine fish (Bitterling) by means of a beautiful red cord During the breeding season of this fish its oviduct gets considerably elongated and is projected out of its body as a red tube which attracts the swan mussels These molluscs manage to get hold of the fish oviduct by means of their mantle flaps As soon as this connection is established, the *fish becomes aware of it and begins to lay* its eggs in the gills of the mussel where they undergo their development for about a month But while Mrs Bitterling is thus busy laying her eggs in a safe place Mrs Anodonta is not idle she also lets her larvae escape and ascend the tube up into the skin of the fish where they grow until they are able to lead a freelife Another example is that of the large floating coelenterate Physalia (man of war) and the small fishes Nomeous gronovii which always accompany the former seeking shelter from their enemies apparently knowing the protecting value of the stinging cells of the tentacles of the coelenterate

Commensalism

But when we find a little fish living contentedly inside a large sea anemone, or the little pea crab (Pinnotheres) within the horse-mussel it is clear that the fish and the crab are not only sheltered by their hosts but share their food also They illustrate the biological relationship known as Commensalism" which means eating at the same table A better illustration of this is furnished by the association between crabs and sea anemones The hermit crab (Eupagurus) has its borrowed shell always enveloped by a sea anemone (Adamsia) and some crabs (Melia of the Indian Ocean) carry an anemone attached to each claw The use of the sea anemone with its batteries of stinging cells as a mask to the crab and also as an aid in attack and defence is obvious, on the other hand, the sea anemone gets the benefit of being carried about by the crab and may also derive food from the crumbs of its bearer's repast It is not improbable that in some cases the crab

they are formidable and often help one another out of difficulties Each band is guided by a veteran leader whose wisdom experience, nd probably also superior strength s always at the disposal of the est.

On the other hand some of most successful carnivores h as wolves, hunt in packs not a few birds of prey (eagles tures and kites) unite in des ying their quarry Combination defence ba its counterpart combination for offence but ularly intere g are those s in which the atively weak bine to attac the strong a few kites rob an agle egtails w se a sparrow In i ther combining fence ack many s also co operate in labour chm s that baboons and other on act in thorough concert in plundering ditions send scouts posting sentr and o an forming ng chains for the port of the spoil When the Brazilian e seizes a prey too large for it to carry it summons its friends Pelicans fish together great companies forming a wide half circle cing the shore and catching the fish thus enclosed But of all cases of combined ty the migration of birds is at once the most familiar and the most beautiful—the gathering together the excitement before starting the trial flights the reliance placed in leaders Migration is usually social and is probably sometimes facilitated by social tradition



A Beaver's Dam

For sufficiency of water around the lodge the Beavers construct a dam across some stream

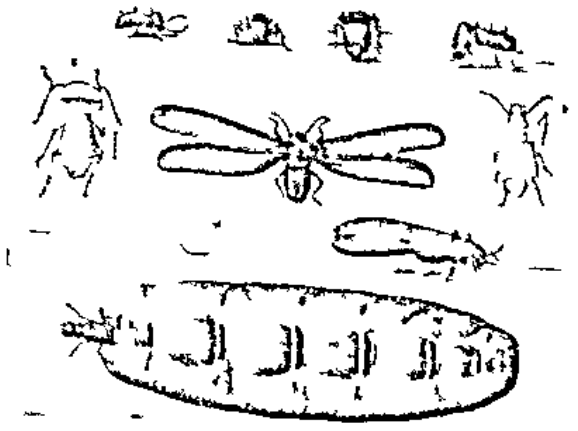
Beginning of Real Communalism

Let us now turn to a still better form of association indicating real communalism though of a very simple kind The prairie-dogs (Cynomys) differ from the gregarious animals in that each pair constructs an underground abode a large number of which are situated close together forming what are known as cities or villages These villages at times cover vast areas, and when ever migration takes place for want of food or other natural causes the entire population of the city joins in it. A still better illustration is furnished by the beavers In these rodents belonging to a somewhat stupid race, a family of about six members inhabits one house and in suitable localities secluded and rich in water and trees many families congregate in a village community The young leave the parental roof in the summer of their third year find mates for themselves and establish new homesteads If the community becomes overcrowded migrations take place up and down stream the old lodges being left to the young couples It is said that lazy or otherwise objectionable members may be expelled from the society and condemned to live alone Under propitious conditions their achievements are marvellous The burrow may rise into a constructed home of pieces of wood removed from neighbouring trees and fixed to trunks slightly above the water level Members of many families may combine in log rolling or wood cutting and build large dams across rivers or even dig canals Lewis Morgan says that some of the beaver dams are adapted against the rush of floods, that the canals are sometimes hundred of feet in length, and that there occur, at places, short cut waterways across loops of the river and also locks where continuous canals are from the nature of the ground impossible The Indians were so much struck by the sagacity and the engineering skill of this animal as to invest it with immortality, but it is enough for us to recognise that it is the cleverest of its kind because the most socialised

Insect Communities

Passing onwards in our scale of social

animals, we now come to those dominant invertebrates that from time immemorial have retained a like interest for man namely certain insects such as termites social bees wasps, and ants Among those what appeals so forcibly to the imagination is not the structure or the activities of the individuals as such, but the extraordinary instincts which compel them to live permanently in intimate consociations In this case our in



WHITE ANTS AND THEIR DEVELOPMENT

1 Male of *Termes* The wings from the front 2 Worker much enlarged 3 Soldier side and front 4 Worker 5 The same from the front 6 Nymph 7 Queen

terest is aroused by an undeniable resemblance to our own condition Reflection shows that this resemblance cannot be superficial but must depend on a high degree of adaptability and plasticity common to man and social insects, for in order to live in permanent commonwealths an organism must not only be remarkably adaptive to changes in its external environment but also have an intense feeling of co operation forbearance and affection towards the other members of the community

TERMITES

The termites or white ants though not so supremely interesting as the true ants perhaps because of their inferior intelligence, have nevertheless the advantage of greater antiquity and all the interest which attaches to an old established society In suitable localities they build huge mounds of earth known as "ant hills for their dwelling which contain intricate galleries or tunnels, chambers, nurseries etc of an entire colony As early as 1781 Smeathman gave some account of their economy He noted that in every species there were three 'castes', first the workers or labourers, next, the fighting ones or soldiers (both these being wingless forms) and lastly, the winged ones or perfect insects, which are male and female and capable of propagation The workers are only about a fifth of an inch long, and often blind still they perform all the work of foregoing and mining, attending the royal pair and nursing the young The soldiers which do no kind of labour are much larger than the workers, but there are relatively only a few of them in each hill Prof Drummond says

> They stand or promenade about as sentries at the mouth of the tunnels When danger threatens in the shape of true ants the soldier termite advances to the fight, and with a few sweeps of its scythe-like jaws it clears the ground

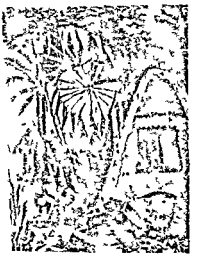
At home in the ant hill imprisoned in a central chamber whose door admits workers, but is much too small for the tenants to pass out if they would lies the royal pair The male is in some species larger than the soldier and is in many ways different though by no means extraordinary The queen mother however is a very strange organism She measures two to six inches and like her mate she sees and also had wings like his, but they have dropped off The hind part of the body consisting of the abdomen proper, is enormously distended with eggs the head and thorax constitute but a small proportion of the comparatively huge bag like body In her passivity and phenomenal corpulence, she is a sort of reductio ad absurdum of femaleness a large cylindrical package in shape like a sausage and as white as a bolster But is she not a most wonderful egg-layer? She produces 60 eggs per minute or about 80 000 in a day and continues reproducing for months As she lays she is assiduously fed by the workers while the eggs are carried off to the nurseries At the breeding season numerous winged males and females leave the hill and its workers in swarms, most of them simply to die others to mate with individuals from other hills and to begin to form new colonies When the flying termites come to earth they cast off their wings and, though not of mature age, consort together in pairs A male and a female walk off together to found a nest. The reproductive pairing takes place long afterwards.

The story becomes still more intricate

when we remember Fritz Muller's observations that

Besides the winged males and females which are produced in vast numbers and which leaving the territory in large swarms may intercross with those produced in other communities there are (in some if not all of the species) wingless males and females—a sort of reserve of reproductive members, which never leave the territory where they are born and which replace the winged males or females whenever a community does not find in due time a true king or queen

These complementary kings or viceroys die before winter their mates live on widowed but still maternal till at least the next summer



TERMITE NESTS OR MOUNDS

BEES

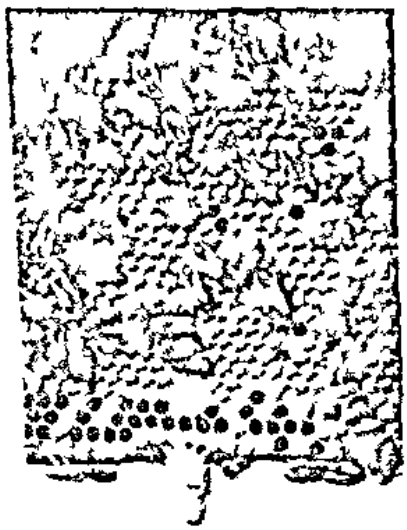
Many centuries have passed since men first listened to the humming of honey bees, and found in the hive a symbol of strength of unity From Aristotle's time till now naturalists have been studying the life of bees without exhausting either its facts or its suggestions The society is very large and complex, yet very stable and successful The whole life gives one the impression of an old established business in which all contingencies have been so often experienced that they ceased to cause hesitation or friction There is indeed much mortality, some apparent cruelty, and the constant recurring adventure of migration, but though hive may war against hive, intercine competition has practically ceased and the life proceeds smoothly with the harmony and effectiveness of a perfected organisation The mother bee or queen by her prolific egg laying (sometimes 2,000 to 3 000 eggs a day) increases or restores the community, but she is in no sense the ruler of the hive, being the least intelligent and the most subordinate member of the whole community The sustained life of the hive is in the hands of the worker-bees, who in brains, in activity and general equipment are greatly superior to their queen It is they who when the old hive becomes too populous, decide that a greater part of its inhabitants should leave and set up house keeping for themselves, they select those who should join the migrating party and give the signal for the departure of the swarm and command the old queen to accompany it, leaving her ancient realm to the charge of a younger and more vigorous successor The drones or males, though numerous are ordinarily very sluggish, and only one of them fleet and vigorous beyond his fellows will pair with a queen in the nuptial flight, himself to die soon after,—saved at least from the expulsion and massacre which await the residue of the sex when supplies run short in autumn Thus, though wise laws are made ingenious devices originated and complex works carried through triumphantly in the face of unforeseen difficulties there is no central guiding intelligence at all in the hive life

The combs are wonderful structures According to Mr Chesture, they consist of

Rows of rooms unsurpassably suitable for feeding and nurturing the larvæ for giving safety and seclusion during the mystic sleep of pupahood for encouraging the weary worker seeking rest and for safely warehousing the provisions ever needed by the numerous family and by all during the winter's siege Corridors run between giving sufficient space for the more extensive quarters of the prospective mother and affording every facility to the busy throng walking on the ladders the edges of their apartments supply while the exactions of modern hygiene are fully met by air in its native purity sweeping past the doorway of every inhabitant (20 000 to 30 000 individuals and 10 000 grubs) of the insect city

Not only is fresh air continually provided for the bees, young and old, but a fairly brisk air current is always maintained through the honey combs to carry off the heavy vapour given off by the maturing honey In addition to this both young brood and maturing honey require a high and equable temperature for their development, so that the air must be warmed before it reaches the nurseries and brewing quarters of the hive

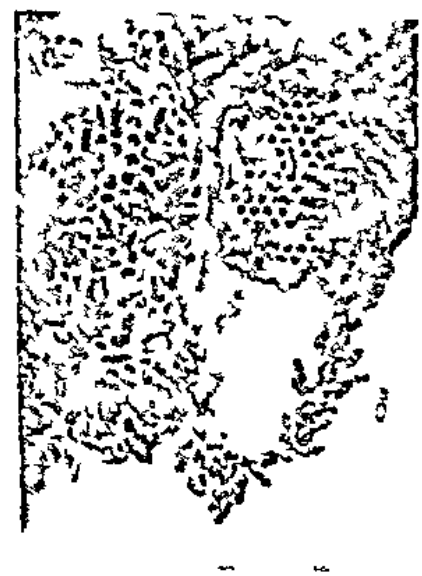
During the winter months the natural motive power of the warm air given off by the clustering bees is sufficient to create the gentle air circulation then alone needful. But in warm weather mechanical ventilation is needed. To effect this groups of bees are stationed at the hive entrance both inside and out, whose duty it is to fan the air in different directions according to the position taken up. The combined result of this fanning system is to draw in air at one side and to expel it on the other after it has made the whole circuit of the interior of the hive. The bees forming the squads are constantly being changed.



A QUEEN CELL HANGING ON THE FACE OF THE HIVE

As soon as a swarm is decided upon important preparation engage the attention of the workers in order to provide a successor for the old queen which is to be sent away with the swarm. Queen cells are made of generous size at places on the edge of the comb so as to ensure abundant space and fresh air and in the centre of each cell is laid a small egg from which after three days emerges a grub. This grub is immediately deluged by the workers with a thick glistening jelly like substance upon which it feeds and grows at an amazing rate. At the end of five days the richly fed grub grows to the size of and largely exceeds in weight, a fully developed queen. The superfeeding is now stopped and the large cell sealed over. The grub changes to a chrysalis and becomes a fully developed Queen bee in about a fortnight's time ready to take up the important duties that lie before her.

If the swarm has issued, the young queen is allowed to emerge from the cell but if on account of unfavourable weather the issue of the swarm is delayed, a check is placed upon the ardour of the young princess by the directing powers of the colony. From the moment the preparations for her successor become an accomplished fact, the old Mother-bee grows daily more restless and suspicious. Left to herself she would long have torn down the queen cell and destroyed its occupant. But the vigilance of the guard at this time is redoubled all hostile approaches of the old queen are sedulously foiled and at the same time the attempts of the young one to break from her prison are frustrated. A hole is bored in the side of the cell through which she is fed but she is retained a captive until the swarm is gone. To guard against the new queen meeting with death or some mishap during her development, the invariable policy of rearing more than one queen is adopted but only one Mother bee is allowed to exist in a normal hive. As soon therefore as the workers of the colony find them selves possessed of a new queen capable of attending to all duties of a queen, they withdraw the guards placed around the surplus queen cell and allow the new ruler to work her natural will upon them. This she does with fierce alacrity breaking down the cell walls and putting her royal sisters at once to the sword.



A LIVING CHAIN

Bees forming themselves into a cluster for wax generating.

Over the broad combs the queen now incessantly wanders about laying eggs in empty

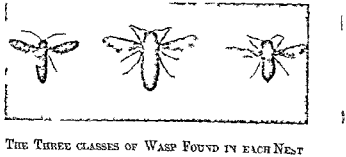
cells Sometimes she lays eggs in the small worker cells and sometimes in the large drone cells, the former develop into Worker bees and the latter into Drones Therefore the Mother bee in addition to the power of producing an enormous number of fertile eggs for years in succession has also this further astonishing faculty,—that she can lay three totally different kinds of eggs at will changing from one variety to the other just when and where it pleases her There is no doubt of the marvel of this nor of the mystery and even when we arrive at an understanding of how it all comes about though the seemingly miraculous side of the matter disappears we find ourselves face to face with a greater marvel than ever

Wasps

Among the wasps the male rarely lives for many hours after his wedding or nuptial flight, which usually happens about the commencement of the winter season The queen on alighting to the ground appears to feel drowsy and finding a suitable place such as a crevice in the bark of a tree or a split in the wooden work of some building or its walls goes to sleep for about five months Thus she remains dormant throughout winter She wakes up about the middle of April feeling a little dazed and stiff and coming out of her hiding place she warms herself for about an hour in the sun This appears to renovate her for she soon becomes active cleanses her jaws brushes her legs and wings and starts on her motherly duties of founding a thriving city with perhaps as many as fifty thousand inhabitants—all her children

She flies about visiting old and broken fences until she discovers suitable building material for the city which she has to establish As soon as she is able to locate such material she flies again and decides upon the spot where she is to construct her nest If the selected place requires any cleaning she immediately proceeds to do it, one can easily observe her doing this duty as every now and then she comes out of the hole carrying each time something in her mouth—a scrap of dried nutshell a bit of root or seed and not infrequently a pebble—which she drops outside

After the cleaning is done she quickly arranges her toilet (which is always an important matter with a wasp) and proceeds to fetch the building material bit by bit This is turned by mastication into a pulp and first used to form a stout little papier-mache pillar attached to a projecting portion in the roof of the chamber—for the wasp builds the roof of its home first. Then to the end of this footstalk a cap of the same material is added about half an inch in diameter To the underside of this cap four cells are attached and in this manner the first stage in a new wasp city is built In each of these four cells an egg is laid by the queen wasp and other cells are added until a layer of cells is formed each with an egg deposited in it Meanwhile the eggs which were laid first hatch out and the queen feeds them on chopped insects and vegetable food which she has to find and prepare In the course of three weeks, the grubs which emerge from the first four eggs grow so large as to completely fill up their cells They then seal up their cells themselves with a white cap after which they trouble their mother no more In ten days' time these grubs change into worker wasps and emerge out of the cells by cutting them



The Three classes of Wasp Found in each Nest

In the centre is the Female or queen noticeable for her superior size On the left is the male or drone with his longer feelers and on the right a the ac ve little worker

open with their sharp jaws By the time this happens the paper making powers of the queen wasp decline and this work is taken up by the four young daughters who though sexually imperfect and smaller in size are like her in all other respects for they can build new cells and tend the young just as well as she Day by day new workers appear and soon the queen does nothing but deposit eggs in the cells as rapidly as they are built by the workers

Both the queen and the worker wasps are endowed by nature with some wonder fully made tools to carry on the nest building function The tiny shreds of wood bitten off from a wooden paling by means of th are worked up in the complex

the mouth and mixed with a gummy secretion, until at last a paper pulp is produced which is then spread out into a thin layer and added either to the outer walls of the city or to the tiers of cells within. Just how the paper is manufactured and what tools are employed in its production we do not quite understand as the machinery of the mouth parts is rather complex and it would be out of place here to enter into the details of structure of the biting horny jaws (mandibles) or of the delicate transparent four lobed tongue to the sides of which is attached a pair of small jointed feelers or of the sensory six jointed complex feelers outside the tongue. Suffice it to say that whatever work the wasp has to perform whether it is carrying a little stone out from the building site of the nest biting through strong roots manufacturing paper pulp robbing the orchard or stealing tiny portions of sweets from the kitchen or the confectioner's shop which it sometimes prefers to its more lawful prey the flies—is done by these tools



Interior of a Wasp's Nest

So the city grows apace new tiers are suspended to those above by short pillars until several floors are made. Some of the nests are of immense size—the one placed in the Calcutta museum a short time ago belonging to a species of tree wasps measures more than three feet in diameter and consists of over a dozen tiers. Towards the end of summer the wasp city is at the height of its glory food is abundant and thousands of busy citizens are extremely active. About this time too some very large cells are built in the lower tiers and extra food is supplied to the grubs that hatch within them. Then there comes a terrible blow to the community the vitality of the queen wasp becomes exhausted and she can no longer deposit eggs, and the workers soon find themselves idle having no new grubs to feed. When this happens the large cells are cut open and from them emerge a host of young queens, while at the same time from other cells appear their suitors—slender bodied male wasps with very long feelers. In the course of a few days the mates are selected, and the pairs leave the nest accompanied by some workers never to return.

A good many of the workers still remain in the nest but they appear to go mad. Their sole occupation consists in pulling out the half developed grubs from their cells and leaving them at the entrance of the nest to perish. Several ridiculous explanations have been given of this action. It is not infrequently attributed to a merciful instinct on the part of the workers who realising that with the approach of the coming cold weather they will not be able to rear their charges terminate their suffering in this way. The better explanation is perhaps one of sanitation. Until late in the year there are still queens and males to emerge, so the last service rendered by the workers to their race is the removal of these grubs so that the sexual individuals may mature in a healthy atmosphere. When all the grubs are removed from the cells, the workers forsake the nest, and having no home ties or young to feed they become freebooters giving themselves over to orgies in any warm kitchen or sweetmeat seller's



Nest of the Tree Wasp

The photograph is one-fifth actual size

iop where they can scent savoury food ven if they escape the hands of the cook r the shopkeeper their time is now hort for having deserted their nest they nd little shelter and sooner or later wet nd cold overtake them

Therefore in the early history of a wasp nve there are two kinds of individuals only —the queen and her daughters The third rnd the male appears at the end of summer— vhen the city is at the zenith of its glory nnd when certain marriageable daughters have been born to the community from which he can select a wife His function in life having been fulfilled he perishes together with all the busy workers of the city in which he was born Only the young queens are able to survive the winter and become the mothers of new communities Their husbands never see the thousands of citizens of which they are the fathers indeed they never see the beginning and early stages of a city at all

The queen wasp is not nearly so aggressive as the workers and much less likely to sting the barbs on her darts are often very imperfectly developed A worker wasp may lose its life while stinging an enemy owing to its darts adhering but the queen in the interests of the race is more protected and uses her sting for its true original function of egg laying The ovipositor of the worker vasp having largely lost its original function has now developed into a complex weapon of offence and is also used for paralysing living prey by means of its poison The male wasp is harmless in this respect.

Thus we see that in its social economy the wasp is as marvellous as the bee

Ants

Of the four groups of social insects mentioned above adaptive plasticity attains its boldest and richest expression in the ants They occupy a unique position in the insect world on account of their dominance as a group as is shown first in their high degree of variability exhibited in the great number of their species sub species and varieties second in their numerical ascendancy in individuals third in their wide distribution over the earth fourth in their remarkable longevity—and colonies often outlive a generation of men fifth in their abandonment of certain over specialised modes of life from which the other social insects seem not to have been able to emancipate themselves and sixth in their manifold relationships with plants and other animals—man included Sir John Lubbock has well said that

> If we judge animals by their intelligence as evidenced in their actions it is not the guerilla and the chimpanzee but the bee and above all the ant which approach nearest to man

Indeed the resemblances between men and ants are so very conspicuous that they have been noted even by the aboriginal thinkers Folk lore and primitive poetry and philosophy show the ants as an abiding source of similes expressing the fervid activity and co operation of men Although these similes have become trite from repetition the scientific student can hardly free himself from the many anthropomorphisms which they suggest He is forced to admit that the social and psychical ascendency of ants among invertebrates constitutes a very striking example of convergent development The palaeontologist may be inclined to admit that this convergence has a deeper significance that it may have been due in fact since ants and mammals seem to make their appearance simultaneously in mesozoic time to some peculiar transitory conditions that favoured the birth of forms destined to dominance through extraordinary psychical endowment What these conditions were we have but the slenderest hope of ever knowing Perhaps they may be conceived as having favoured psychical mutations which are not only more remarkable but also more obscure than the physical mutations now engrossing the attention of biologists Be this as it may there is certainly a striking parallelism between the development of human and ant societies as we shall see later on

Life History

Before we direct our attention to some of the more extraordinary ant colonies let us examine the typical life history of these insects for with few exceptions the general life of one community is very similar to that of any other

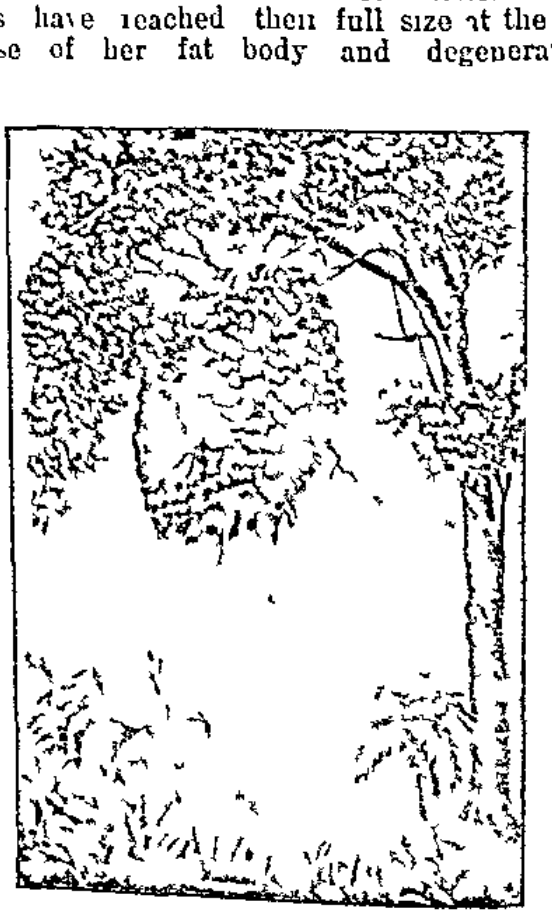
An ant's nest may be built above or below ground in hollow trees in plant galls in decaying wood—in fact no situation may be said to be wholly unsuitable for a nest if the right kind of ant is at hand to make use of it The mating of the sexes as a whole centres in the males and females In those species in which one or the other of the sexual forms are wingless the mating must take place within the nest or on the ground outside But when both sexes are

winged, mating nearly always takes place in the air, in fine summer weather the males and young queens take to nuptial flight When the hour for this draws near, a strange excitement pervades the ranks of workers In some species even the blind and etiolated ones venture out into the sunlight and accompany the males and females to the entrance of the nest The winged forms move about in tremulous indecision but finally venture forth run about on the stones or climb about on the grass blades till they have filled their tracheæ with a plentiful supply of oxygen Then they spread their wings and are soon lost to view rising in the air they glitter like sparks pale into curling smoke and are lost to view high in the air Sometimes the swarms of a whole district have been noticed to unite their countless myriads and seen at a distance produce the effect resembling the flashing of the Aurora Borealis or that of rainbow hues in the spray of laughing waterfalls During this flight of love mating takes place and their evolutions so far as they can be observed resemble those of the honey bee so aptly described by Maeterlinck —

> She drunk with her wings obeying the law of the race that chooses her lover and enacts that the strongest alone shall attain her in the solitude of the other rises still and for the first time in life the blue morning air rushes into her stigmata singing its song like the blood of heaven in the myriad tubes of the tracheal sacs nourished on space that fill the centre of the body She rises still A region must be found untainted by birds else that might profane the mystery She rises still and already the ill assorted troop below are dwindling and falling asunder The feeble infirm the aged unwelcome ill fed who have flown from inactive or impoverished cities these renounce the pursuit and disappear in the void Only a small indefatigable cluster remains suspended in infinite She summons her wings for one final effort now the chosen of incomprehensible forces has reached her has seized her and bounding aloft with united impetus the ascending spiral of their intertwined flight whirls for one second in the hostile madness of love

It must be noted, however that there are several important differences between the nuptial flight of ants and honey bees. In the case of the bees there is the single female for whom the males compete whereas among the ants there may be hundreds of females More over the pairs of ants often descend to the earth in copula and always separate without the female tearing away the male genitalia Nor does the female ant as a rule return to the colony in which she was born In both cases the male dies soon after mating

On descending to the earth, the first care of the fertilised female is to divest herself of her wings, henceforth useless to her This she accomplishes either by pulling them off with her legs and jaws or by rubbing them off against grass blades pebbles etc She is now an isolated being restricted to a purely terrestrial existence During her life in the parental nest she had stored her body with food in the form of fat and bulky wing muscle With this physiological endowment and with an elaborate inherited disposition, called instinct she proceeds to establish a colony out of her own substance She begins by excavating a small burrow, and enlarging it into a chamber at the blind end, closes the entrance and shuts herself away from the outside world This engineering feat (in the case of one proceeding alone) causes the ant much tribulation She often wears away all her mandibular teeth rubs the hair from the body and mars her burnished or sculptured armour At length bruised and scratched the queen in her cloistered seclusion, passes days weeks or even months waiting for the eggs to mature in her ovaries When these eggs have reached their full size at the expense of her fat body and degenerating



NEST OF CAMPONOTUS RUFIPES ON A TREE

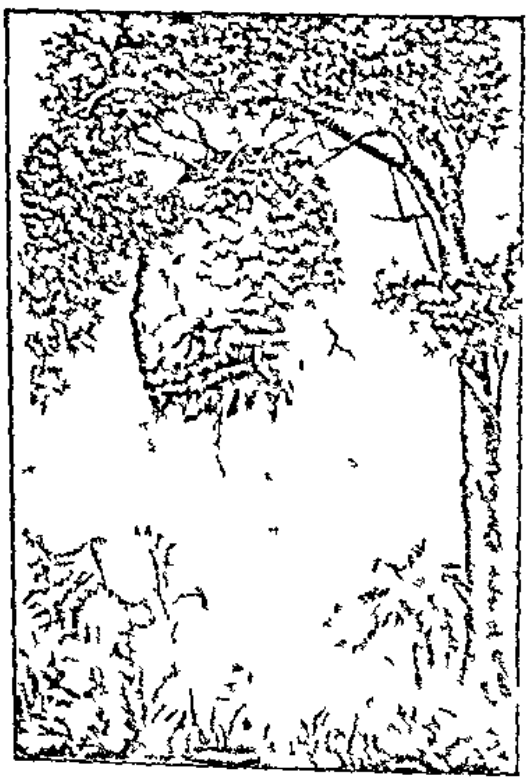
After von Buttel-Reepen

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NEST OF CAMPONOTUS REPIPES ON A TREE.

After von Thring

wing muscles they are laid in little packets after having been fertilised with a few of the many thousand spermatozoa stored up in her spermatheca during the nuptial flight These are nursed till they hatch as minute larvae or grubs and are nourished by the queen from its saliva derived from the fat stored in her body and eventually developed into undersized workers (workers minor) whose first care is to break away into the outer world and to proceed with the enlargement of the nest The newly hatched workers bring food for the queen and she regains some of her original plumpness but remains all the time perhaps for 15 years a lonely self sacrificing egg laying machine

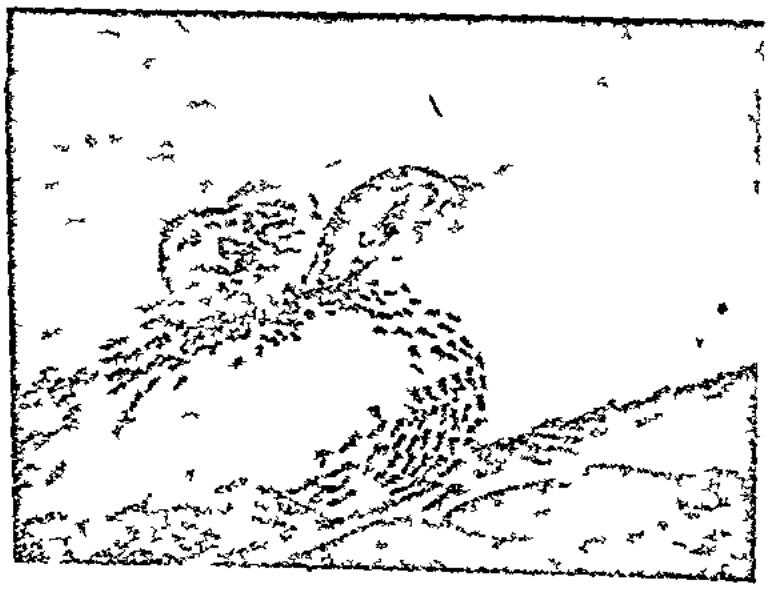
In an incredibly short time the community is in full swing The ill formed original workers are replaced by more lusty individuals from a different kind of eggs laid in clusters and not in cells like those of bees and wasps The greatest care is bestowed upon them by the workers and they are covered with saliva by frequent licking which causes them to stick together in batches This renders their transport easier either from chamber to chamber on account of the variation of temperature and moisture from hour to hour or to a place of safety in case of an accident to the nest.

The grubs which hatch from the later eggs of the queen (or queens) are soft bodied blind legless helpless little creatures Their nurses supply them with nourishment from their own mouths consisting of partly digested food or masticated insects caught by the workers portions of seeds or other vegetable matter For a month or more the nursing is continued and in order that the grubs may develop into healthy well grown ants it is necessary that they should be surrounded during their various stages of growth with an atmosphere of constant temperature and humidity To bring this about the nurses remove their charges from place to place within the nest and they are arranged in piles according to their ages The nurses of one Texas species are in the habit of bringing their charges to the surface after night fall and slowly promenading up and down with them after the manner of human beings

At length the grubs reach the stage at which it is necessary to change into chrysalids so the nurses embed them in the earth till they have spun their cocoon (the embedding is done so that the grubs may get some points of attachment for the silk) then they dig them up and store them in pile Inside the cocoon the grub transforms into the adult insect and when the changes are almost completed the nurses once more come to the rescue by splitting up the silken envelope they remove the half formed ant (*callow*) from within The callow is helpless its legs feelers and wings if it be a winged form are closely folded to its body all these organs are cleaned, licked dry and *unfolded by the diligent nurses In short* they literally set the callow on its feet

These immature callows soon develop into males or females or soldiers as the case may be The structure of the nests the number of castes—that is to say individuals modified in some special manner for the accomplishment of definite duties and the habits of the workers differ widely in the various species

In some species workers (normally a caste of non reproductive females) of different ages perform different tasks foraging or housekeeping fighting or nursing as the case may be and the division of labour is associated with difference of structure Thus in the Sauba or Umbrella Ant of Brazil (Ecodoma cephalotes) so well described by Bates in his Naturalist on the Amazons there are three



DRIVER ANTS ATTACK A SNAKE

The snake the Horned Viper at first attempted to escape but finding itself surrounded by the ants it coiled itself into a knot The ants covered every portion of the body The snake struggled for a quarter of an hour but in the end was killed and finally eaten by the ants

classes of workers All the destructive labour of cutting six pence like discs from the leaves of plants is done by individuals with small heads while others with enormously large heads simply walk about looking on These *worker majors* are not soldiers nor is there any need of supervising officers Bates thinks that they serve as passive instruments of protection to the real workers against the attack of insectivorous animals The third order of workers includes very strange fellows, with the same kind of head as the work majors have but the front is clothed with hairs instead of being polished and they have in the middle of the forehead a twin 'simple eye" which none of the others possess

(To be concluded)

THE ORIGIN OF THE HOLI FESTIVAL

BY PROF JOGES CHANDRA RAY M A VIDYANIDHI

THE Holi festival of Northern India is known as Dol Yatra in Bengal It is pre eminently a festival of those who are devotees of Vishnu whether known as Narayana or Krishna Well to do people have generally a separate pavilion specially built for the occasion while others erect a temporary canopied structure for the purpose Early in the morning of the appointed day the Full Moon day in the month of Phalguna the deity is brought in his throne to the pavilion and placed there with his face turned to the south He is anointed and bathed, and after the usual worship with flowers touched with coloured powder The throne is suspended by means of cords and rocked seven times Hence the name is Dol or swinging Sometimes he is carried in a procession in the afternoon amid great rejoicing and coloured powder and water thrown on each other's person Thus ends the festival which is sometimes continued for a few days more In the preceding night, however, there is also rejoicing though chiefly among children A bonfire is made in the evening in which a figure called meda or ram is burnt This ceremony is known as 'Chanchari in Sanskrit and Chanchari in Bengali

There are various legends connected with the festival and practice differs in different parts of the country It is generally believed to be a spring festival occurring as it does now in the spring month of Phalguna. It is to celebrate the advent of joyful spring after cold weather and the name, Vasanta Utsava sometimes given to it associated with hilarity and in parts of India with coarse revelry among the lower classes, has lent colour to the view

But there are serious difficulties in the way of accepting this origin Firstly, it fails to explain the practice of burning a bonfire on the night preceding Holi into which the supposed figure of a ram is thrown We can understand the enjoyment of a swing on a full moon night in spring and merry making with coloured powder and water, but why should there be fire also ? In Maharashtra and other parts of the country, the full moon night is known as Hutasani, meaning the night on which a sacrificial offering is made to fire The character of the festival is thus completely changed into a fire festival Secondly Dol Yatra is not an isolated festival occurring once a year in spring It has its counterpart in the rainy season, exactly six months after It is then known as Hindol in Sanskrit and Jhulan in Bengali which being derived from the same root as Dol also means 'a swing But who would ever think of a swinging pastime under incessant torrents of rain in the month of Sravana ? Thirdly, how to account for the origin of another Dol in Chaitra a month after Holi Though this is not as popular as the first Dol it is not without authority Fourthly Phalguna the month in which Holi is kept was not a spring month in ancient times, and were it not for the precession of the equinoxes described later on would have been now a winter month, unsuitable for holding carnival Fifthly we should remember that there is a festivity a month after Holi

in which Madana the Indian cupid, is worshipped If Holi were in origin an amorous sport of Sri Krishna one should have considered it superfluous in view of the Madana festival Strikingly if Holi were of recent date the time appointed for it appears to have been ill chosen since Phalguna is cold in Upper India where the festival is extremely popular and where it probably originated

All these difficulties disappear if one recalls the history of our calendar and takes Holi to be an anniversary in memory of the New Year's Day sacrifice which used to be performed by the Vedic Rishis of old The event was so remote in time that its origin was forgotten and various legends grew up in course of time to account for the celebration Yet as will be presently seen there is a substratum of truth in them garbed though they are with ignorant fancy of various times This festival a reminiscence of the commencement of a new year is not a solitary instance of its kind It is preceded by the observance of Maha Siva ratri the Great Good Eve a fortnight before Holi and these two are analogous in significance to Rasa Yatra and Deepali in the month of Kartika when a new calendar began The third calendar and the present one began in Asvina with Kojagara and Mahalaya and analogues in Chaitra in which there is again a Siva ratri followed by a Dol and Madana festival

There are numerous instances of feasts in our calendar which appear to have been appointed for the purpose of marking astronomical cycles such as Yuga Manvantara kalpa Samkranti &c and Durga Puja in Asvina and also six months after in Chaitra appears to have originated with a cycle of astronomers The fixing of the dates of the feasts was neither accidental nor fanciful The wise men of old took advantage of astronomical and historical events and enjoined religious observance may be to commemorate them just as they selected picturesque places for shrines and pilgrimage

The Dol Yatra literally the swing festival is one of these Its clue is found both in the legends and the date which is the Full moon night in the month of Phalguna. It is well known the Aryans counted days by nights as we do even now throughout India in the name of tithi It is a lunar day just as the months Phalguna Chaitra &c are all lunar

At first each month commenced with a full moon and the names of the months were derived from those of the constellations which rose with the Full moon Thus the name of the month Phalguna meant the month of 30 nights beginning with the full moon occurring in or about the constellation Phalguni. There are two constellations first and second which bear this name Long afterwards, for some reason or another the beginning of the month was changed from Full moon to New moon thus transferring the Full moon night to the middle of each month But as the names of the months were not changed, the two systems of counting though still in use have often been a source of confusion

The Aryans had of course a year depending upon the annual motion of the sun divided into two halves the Ayana consisting of 180 days each They particularly noticed the solstices with which are connected long and short nights winter and summer and the half year the Ayana was the period from one solstice to the other The two equinoxes were also observed and these two together with the two solstices gave the six seasons three in each half year

It was soon found that the twelve months consisting of 354 days did not complete the year In some years there were thirteen full moons and in course of time two or more months in excess of the number calculated at the rate of twelve per year As a consequence it became impossible to know the seasons from the names of the months and to perform agricultural operations in right time After a great deal of anxious consideration the Rishis devised the system of omitting the extra months and displayed the marvellous ingenuity of practically converting the lunar months into solar and making them represent twelve equal divisions of the ecliptic

The four cardinal points of the ecliptic would have been now in their respective months but for what Western astronomers call the precession of the equinoxes or as we say of the solstices They tell us that the points are not fixed like the stars but continuously move backwards though very slowly at the rate of 1 degree in 72 years As a consequence each point falls back by a month in about 2300 years For instance autumnal equinox which now happens early in Asvina was not there before It was at one time in Kartika at a remoter time in Margasirsha and so on making a complete revolution in about 26 000 years

The two equinoxes are always six months apart, and so are the solstices These four are

separated from one another by an interval of three months Hence if,

(1) autumnal equinox falls on Asvina full moon
the vernal must fall on Chaitra
winter solstice on Paushi ,,
summer on Ashadha ,,
(2) aut equi in Kartika, wint sol in Magha
ver Vaisakha, sum Sravana
(3) aut. equi on Margasirsha, wint.sol in Phalguna
ver Jyaishtha sum Bhadra

Let us now return to the main question

We have suggested that Dol Yatra is a celebration of the New Year's Day of ancient times If so, the year must have begun in Phalguna on the Full Moon night But was this month counted the first month at any time of which we have any record? The question has been sufficiently answered in Tilak's *Orion* in which he has given many references from the Vedas to show that Phalguna was at one time the end and beginning of the year Let us see which of the four points could fall in this month The vernal equinox could not have occurred in the month, since it now happens in Chaitra which was yet to come For the same reason summer solstice is excluded The autumnal equinox which now happens in Asvina may also be left out, since it implies an antiquity of about 12000 years The only point left is the winter solstice and we know for certain that the ancients used to commence the year from winter solstice, that is from the moment the sun began his northern course But from what we have seen above if the winter solstice was in Phalguna the autumnal equinox must have been then in the month of Margasirsha Hence we see that, roughly speaking the seasons have receded since the time by at least two months To be precise the change takes us back to 3000 B C the beginning of the Kali yuga

It will be easy now to trace the origin of Hindol in the month of Sravana. Probably it used to be observed in Bhadra, which is the sixth month after Phalguna, and on account of change of calendar, probably due to the greater length of the first six solar months counted from Vaisakha the festival came to be placed in Sravana. It is, however clear that what happened to the sun in Phalguna had a counterpart in Sravana, when he was in the other solstice And if any one observes the sun's journey, north and south he will at once notice remarkable similarity with the to and fro motion of a pendulum, especially when the sun is observed in the meridian The pendulum is only upside down, and the period of semi oscillation six months The swinging motion is perceived only at the time of return Metaphorically, the sun is mounted on a swing In this connection, the word Yatra, is significant It means motion or journey, and it is Dol-Yatra, the motion of a pendulum As seen from high latitudes, the luminous orb appears low down in the sky in mid winter rising higher and higher every day and sending down coveted warmth and light and making the period pleasant and auspicious for all kinds of ceremonies After reaching a certain point still away from the zenith it stops for a few days as if unable to decide whether to proceed onwards or to go back The same thing happens when it arrives at the southern station, and these are the times when it appears to be rocking in a cradle

But the sun has been ever doing the journey in this fashion and what is there peculiar to the Dol Yatra to connect it with the mid winter ceremony of ancient times? A complete answer is found in the legends and also in the Maha Siva Ratri observance on the fifteenth night preceding Dol It will be remembered that when winter solstice was in Phalguna, the autumnal equinox was necessarily in Margasirsha The latter month is commonly known in Bengal by its other name Agrahayana which literally means the first month of the year It is also to be noted that while the names of all the months are derived from the names of twelve constellations this name, agrahayana, is an exception directly telling us the beginning of the year

But it will be said that a year cannot have two beginnings one in Phalguna and the other in Agrahayana. Yet we know both may be current at one and the same time and among the same people For instance, we have in Bengal a civil year from Vaisakha 1st and a religious year from Chaitra Sukla Village people count the year sometimes from Paushi (mid winter), sometimes from rains (Varsha from which Varsha', the year) and even from Durga puja (autumn) It was therefore not unusual to have two beginnings of the year according to the purpose of chronology In the Geeta Sri Krishna described himself as the first of everything that is counted, one of which is the month of Margasirsha

The name of this month is derived from the constellation, Mrigasira or Orion the great Hunter of Greek mythology It has figured prominently in popular fancy and a very large

number of legends has clustered round it. Here was mighty Vritra of Vedic fame slain by Indra and the grand sacrifice of Daksha destroyed by Rudra the fearful the head of Daksha being transformed into that of a goat or deer. Here the demon Ilvala by name who used to assume the form of a ram to lure unwary Brahmanas to destruction was at last eaten and digested by the sage Agastya. The curious reader is referred to the History of Hindu astronomy in Bengali by the present writer for an explanation of these and many other stories connected with the striking figure of the constellation. Puranas the repositories of popular tales of ancient times have not forgotten to tell us that Holaka or Holika from which the name Holi has been given to Dol Yatra was a demoness who was burnt to death because according to one account she used like Putana to eat children. The name is however not found in ancient literature and Sanskrit lexicons do not mention it. It was probably a vernacular name like Dhundha of Maharashtra, meaning terrible and perhaps a corruption of the Sanskrit name Ilvaka or Hilvaka the three stars in Orion's belt. And well might the people dread and abuse her for with her appearance on the eastern horizon at sunset came diseases chiefly respiratory to which children succumbed and Vedic Rishis prayed to Indra that they might outlive a hundred Sarat (autumn). What Margasirsha was seasonally at one time the month of Kartika became later and received the notorious appellation of Yama damshtra the jaws of death.

It was therefore not surprising that Sri Krishna while a child had to suffer from an attack of Putana a demoness who disguised as a woman used to poison children and Ayurvedic writers included her among the infantile diseases. It is also just possible that the idea of celebrating Durga puja in the month of Asvina as a mother protecting her children against a dark skinned Asur terrible in the form of a wild buffalo originated in this way.

According to another account, Holika is plainly described as a sister of Sambat, the year (from which the era of that name) and the old year is cremated in order to usher in the new. In Eastern Bengal Holaka is described as an old woman who is burnt to death. The mist of uncertainty can no longer cloud our vision as to the origin of Dol Yatra. Probably bonfire meant also rejoicing on the New Year's Eve as it does in Deepali though unfortunately it is a moon lit night at the time of Dol. Possibly the illumination used to take place in Margasirsha and it is surprising that a bonfire in the name of burning a meda (ram) is sometimes made in parts of Western Bengal in this month on the occasion of Navanna ceremony the feast of first partaking of new rice after harvesting.

When the New Moon month was introduced the year no longer began with the Full moon in Phalguna. It began with the preceding New Moon and the night received the name of Maha Siva ratri. In Bengal we have been using a solar calendar and therefore attaching importance to Samkranti—the day on which the sun enters a sign of the zodiac. But to those who follow the luni solar calendar and count days by tithi the beginning of a lunar month is equally important. As there are twelve lunar months in a year they count twelve Siva ratri each occurring just one night before New Moon and may therefore be called New Month's Eve. One of these is Maha Siva ratri the Great Eve because it is a New Year's Eve also. We need not trouble ourselves with the question whether this eve belongs to Phalguna or the preceding month of Magh. The same question arises with the Dewali night which was surely the New Year's Eve when autumnal equinox fell in the month of Kartika. A fortnight later there is Rasa Yatra said to be a sportive circular dance of Sri Krishna. The night Rasa purnima is however also known as Tripuri Purnima on which Tarakasura an Asur or demon formed of Tarika or stars was slain by Kartikeya the General of the gods (Deva senapati) and foster son of Krittika the Pleiades. It is needless to say what all these mean and who the Asur was. He was of course killed when the autumnal equinox had receded from Marga sirsha full moon to Kartika full moon and the winter solstice from Phalguna to Magh about 2300 B.C. making the latter month pure and auspicious even for leaving this world as renowned Bhishma did after waiting on his bed of arrows for fifty eight days. In another account, the name of the Asur was Mahishasura the same as is represented in Durga puja and killed by the goddess. She rides on a lion since the constellation Phalguni is in the zodiacal sign Leo whence the people of Madras who follow the solar calendar call the Holi festival Simga the festival of the Simha or Leo month exactly as the people of Behar

call it Phagua from its happening in the month of Phalguna It is curious to observe how the same old story invented in ancient times has been preserved though the occasion which gave it prominence no longer existed In the fire festival of Dol Yatra the Asur has got the name Mendrasur obviously Medhrasura an asur in the shape of medha or ram For we are told he could assume any form he wished We now see why Padma Puran directs the burning of an animal fit for sacrifice such as a goat or ram. In parts of Northern Bengal a ram is actually placed in a miniature house made of bamboo and straw evidently for roasting though taken out just before the house is set on fire The animal is afterwards killed and its flesh distributed among the assembled crowd

In parts of South Bengal a sweetmeat of the shape of a storied and pinnacled temple called math is sold in large quantities in fairs held during the Dol festival This appears to be an imitation of the fire altar which the Vedic sacrificers used to build with bricks for the purpose of producing and keeping fire previous to actual sacrifice We see further that the proper time for Dol is just before sun rise on the following day the commencement of the new year and that the deity has to be placed with his face to the south perhaps because the sun has not yet turned to the north

The Full Moon day in Sravana when the second Dol takes place usually goes by the name of Rakhi Purnima On this day the deity is given a new sacred thread and in imitation all the four classes of people wear a thread to protect them from evil spirits in the next year There is difference of opinion as to the day for this festival some appointing it in the month of Bhadra and reminding us of the ancient calendar when the summer solstice took place in this month The sacred thread is no other than the endless aditi the ecliptic which encircles the sun anew who is supposed to pursue a new path on the completion of the old

There is yet a third Dol This takes place in the bright half of Chaitra The exact date varies There is no bonfire as there is none in Sravana Dol This would have been inappropriate since both of these had no connection with Mriga sira The Chaitra Dol goes by the name of Phula Dol or flower Dol and is really a continuation of the spring festival of Vedic times the memory of which is preserved in Sanskrit dramas uch as Ratnavali The name Dol applied to it must have been a later introduction when the original significance of the word had been completely forgotten

From the dates given above it must not be supposed that Dol Yatra or Rasa Yatra has been our festival since the remote times implied by them We are told by Vedic scholars that the Rishis used to perform sacrifices at the times of full moon and new moon and of solstices and equinoxes There were other sacrifices performed at long intervals There were sacrificial sessions in one of which we are told the sun's annual course was imitated On the day preceding a sacrifice the fire altar used to be got ready and fire kindled by friction of two pieces of dry wood The sacrifices served various purposes one of which was to remember the calendar The art of writing was unknown and the daily affairs of life could not be carried on without a calendar The sacrifices became rarer in later times possibly through the influence of Jaina and Buddhistic doctrines during the rational fic period of our history, but the memory persisted and assumed new forms according to the temperament and environment of the people That Durga puja is really a Yajna or sacrifice is plainly told in the ritual texts relating to it and as the Vedic sacrifices were communal feasts the puja has become a national festival in Bengal. Similar is the case with Dol which has replaced a Vedic sacrifice the memory of which though fading is still preserved in the roasting of mutton though in name In Bengal Durga puja is a puja among those who adopt the cult of Sakti or primal energy In the rest of India, it is unknown in the Bengal form It is there as Sarasvati puja or some other and instead of animal sacrifices as in Bengal offerings of flowers and fruit are made Dol Yatra has been a festival among those who adopted the cult of Vishnu the all pervading energy sustaining the universe and cannot therefore have anything to do with destruction of life On the contrary humane feelings towards all creatures have been the predominant feature of Vishnu worship In parts of Western Bengal a small effigy of ram is made of rice paste as a substitute of a living ram and burnt reminding us of the use of rice cake, or purodasa in sacrifices in later times in the place of animal of more ancient ritual

From the explanation of the origin of the Dol festival as given here it will not be correct to jump to the conclusion that it is sun worship As seen in the worship of

deities Hindu religion is undoubtedly symbolical The three steps by which Vishnu has encompassed the three worlds are represented by the three steps of the sun, the morning, noon, and evening Symbols may vary to some extent, and Salagrama, the round black piece of stone, is a variation of the same symbol

No human thought is free from metaphors, and no religious worship is free from symbolism Whether God has made man after His image or not, it is certain man has made God after him and whether we call Him father or mother friend or master it is all the same symbolical. It is equally true that common people in all countries often confound a symbol with the thing for which it stands It was on this account that Hindu sages did not approve of symbolical worship But as the symbol, Cross, has continued to represent Christianity, and to be an idol to many, so the sun has been a symbol from remote past to represent cosmical evolution and every striking phenomenon brought about by the sun has been made an occasion to worship the Ordainer of the laws of creation Dol-Yatra represents a cycle, albeit a short one, of a succession of natural events with which our life is interwoven, and has therefore been made a token of remembrance of all cycles known to man

When, however, Srikrishna was recognized as an incarnation of Vishnu the sun was forgotten, but his acts were transferred to him For instance, Srikrishna while an infant, is reputed to have broken a pair of Arjuna trees and upset a heavily loaded cart And the people wondered at the feats, which required superhuman strength to accomplish, forgetting the facts that Arjuna is another name of Phalguna, and the constellation, Rohini, has been from its form called a cart in astronomical literature Stripped of the allegory the sun is represented to have left the pair of constellations, Phalguni, which by their stars look like erect trees, and consequently the constellation, Rohini also, these two being situated just at the places of the solstice and equinox remembered in Dol It is not possible to explain every incident in the life of Srikrishna during his boyhood Thus in spite of the poetic veneer unconsciously laid upon his acts many have been detected not to fit well with his after career

The natural cravings of man for love and amusement found however, imaginary satisfaction in them Dol Yatra was confounded with spring festival, and red coloured powder and water added to complete the picture There is nothing strange, nothing incongruous, in the playful sports of the Beloved, who has ever been drawing His creatures to Him in ways which He alone knows And Vaishnavas are perfectly right when they say that Dol and Ras Yatra are his eternal sports, the why and the wherefore of which will ever remain beyond the ken of mankind

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed Assamese, Bengali English, Gujrati Hindi Kanarese, Malayalam Marathi Nepali, Oriya, Punjabi Sindhi Tamil Telugu and Urdu Newspapers, periodicals school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc will not be noticed The receipt of books received for review will not be acknowledged nor any queries relating thereto answered The review of any book is not guaranteed Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer the Bengali Reviewer etc according to the language of the books No criticism of book-reviews and notices will be published — Editor, M R]

ENGLISH

THE SUPPLEMENT TO THE MIRAT-I AHMADI *Translated by Sayyid Nawab Ali M A and C N Seddon I C S (Gaekwad Series Baroda, 1924) Pp xiv+ 256 with 2 full page pictures*

This history of Gujrat was written by Ali Muhammad Khan the last of the Mughal diwans of the province, in 1750-60 just before its annexation by the Marathas Its value lies in the fact that Ali Muhammad had exceptional opportunities he writes of things he had himself observed, he was not only contemporary with the events described but himself took an important part in them" He has an additional merit, too which is possessed by no other Persian historian of India, *viz*, that he

gives imperial proclamations and regulations in the original with a copiousness which is of the highest service to the historical student There is nothing like this, except in some of the historical works produced in Egypt in the Fatimid period as noticed by Karl Becker in the *Encyclopaedia of Islam*

The first part of Ali Muhammad's huge work gives the history of Gujrat from the earliest Muslim period to the Maratha conquest The second part consists of a detailed topographical account of Gujrat, its cities castes, temples mosques, the lives of (Muslim) saints, and the Mughal administrative machinery This second part has been rendered into English (paraphrased in parts, summarised in others) in the volume under review

The edition leaves much to be desired partly no doubt because the editors worked on the hopelessly corrupt lithographed edition of the Persian text but also because they have not used the other sources available to the historical student today It is very far from being a definitive edition of the *Mirat* such as Bochmann's *Ain i Akbari* or Irvine's *Storia do Mogor* The notes and explanations are not marked by scholarly accuracy and fulness For example on page 245 footnote they refer only to Gladwins translation of the *Ain i Akbari* for the revenue of Gujrat and seem to be unaware of the fact that fuller and more accurate information on the subject is available in Thomas's *Revenue Resources of the Mughal Empire* and J Sarkar's *India of Aurangzib* (the latter of which gives extracts from the *Khulasat* of 1695 and the *Chahar Gulshan* of about 1720)

As regards the translation the trouble of the editors has been that they had to make their version from the very incorrect lithographic edition published by the Fath Karim Press Bombay which has several gaps in it. A MS. (not autograph but belonging to the author) was found at Cambay too late to be used in this edition The two translators should note that there is another old and very distinctly written MS of the *Mirat i Ahmadi* with extremely useful corrections and glosses in the margin in the Oriental Public Library Patna which is described in the colophon as in the author's own hand.

We are glad to learn that the Baroda Government are going to print the Persian text of the *Mirat* and also an English translation of the first or historical part of it. Care should be taken to consult the author's autograph noted above before these are sent to the press.

SCENES AND CHARACTERS FROM INDIAN HISTORY, AS REFLECTED IN THE WORKS OF SOME OLD MASTERS *Edited with notes by C H Payne (Oxford Univ Press 1925) Pp xi+202 6s net.*

This is an English reading book containing ten extracts describing some remarkable persons and events of Indian history such as Alexander's invasion (from Plutarch) Yuan Chwang's visit to the Court of Harshavardhan (from Hiuen Tsiang) Vasco da Gama's coming to Calicut (from Portuguese sources) Akbar (Du Jarric) Shivaji's coronation (from Orme) the Court of Aurangzib (from Tavernier) These are all taken from contemporary writers, who alone (as Mr Payne rightly observes) can give us the genuine *atmosphere and life of the persons* while the scientific historian often fails to reproduce these for us.

In choosing his sources, Mr Payne has been guided by considerations of style and not of scholarly accuracy Thus for Plutarch he goes to Dryden's incorrect version (as patched and repaired by Clough) for the Chinese Buddhist pilgrim to Stanislas Julien's primeval French translation (instead of the more modern rendering of Beal) Similarly he prefers Erskine and Leyden's translation of the *Babur-namah* (a translation *two* stages removed from the original) to Mrs Beveridge's recent version made directly from the Turki text, with all the lacunae filled up—his reason being that Mrs. Beveridge's style is not of a kind to attract the general reader' (p 123 *n*)

The topics chosen are all attractive and the editor's own notes useful and learned.

SHIVAJI'S BIRTHDAY CELEBRATIONS It had hitherto been held that Shivaji the great founder of the Maratha nation was born on 6th April 1627 But the chronicle preserved in manuscript by the Jedhe family of landed magnates in the Poona district records that he was born on Falgun dark 3rd 1551 Shaka, corresponding to 19 February 1630 (New Style) The contemporary Sanskrit epic the *Shiva Bharat* says the same thing Though there is evidence for the former date also and the question has not been finally decided by scholars a party at Poona headed by Mr Sadashiv Mahadev Divekar organised a Shivaji birthanniversary celebration at the fort of Shivner (his natal place) on the latter date last year At this gathering papers learned and otherwise, contributed by a wide circle of writers, in and out of Maharashtra were read A selection of these has been now printed in a volume of 356 pages by the Itihas Mondal of Poona at the price of Rs. 4 with a beautiful card board portrait of the hero in bas relief The volume is one which no future historian of Shivaji can afford to neglect. In addition to marshalling *all* the facts and evidence known to the writers from a variety of sources and standpoints, some extremely rare works like the Jedhe Chronicle the *Bhyatalar Kaifiyat* &c) have been here reprinted As many *Shakavalis* (chronicles kept by different families) as are known to exist in Maharashtra, have been printed besides fresh contributions to our knowledge, such as Afzal Khan's letters Shivaji's relations with the Portuguese from the Goa records (by three writers), a charitable grant (in Persian) by Jai Singh I. &c. We only miss here the balanced and critical discourse written by Mr Wakaskar (of Baroda) on the date of the hero's birth which was printed in a journal in May last Mr Divekar deserves the support of all interested in Maratha history

J SARKAR

A FEW WORDS ON OUR FINANCIAL RELATIONS WITH INDIA *By Major Wingate, of the Bombay Engineers First published in 1859 by William Blackwood and Sons Edinburgh and London Reprinted and published by Major B D Basu I M S (Retd) Allahabad 1926 Price six annas*

We make the following extracts from this instructive publication Most of what Major Wingate said in 1859 is true to this day in an even more intensely aggravated form

'The exaction of a tribute from India, as a conquered country would sound harsh and tyrannical in English ears so the real nature of the

Indian contribution has been carefully, though possibly unwittingly, concealed from the British public under the more inoffensive appellation of 'Home charges of the Indian Government.'

Not only is it a fact that India has been acquired without the expenditure of a single shilling on the part of this country but it is equally a fact that so far from involving outlay India has regularly paid to Great Britain a heavy tribute which there is reason for thinking has not fallen far short of the almost incredible sum of a hundred millions sterling in the course of the present century!

This enormous tribute obtained without sacrifice of any kind, is then one great and undeniable advantage derived by this country from its connection with India, but it is by no means the sole advantage The funded debt of the Government of India, borrowed in India, is estimated at nearly sixty millions sterling of which three fifths of thirty six millions is the property of our own countrymen The whole or mostly the whole of these thirty six millions consists of investments by Europeans in India out of money made in that country and constitute therefore a clear addition to British property gained through our connection with India as does also the property of our fellow countrymen invested in India in banks houses factories, and various other ways which probably amounts to more than ten millions And in addition to British investments made in India we have or shortly shall have no less than eighty one millions raised in this country, on account of East Indian stock deposits bond debt debenture loans Indian railways and public works making the aggregate amount of British capital dependent on the preservation of our Indian empire nearly one hundred and thirty millions sterling * * *

The problem then which the Indian financier and above all the Parliament and people of England are called upon to solve is not how to raise additional revenue from India—for that to an adequate extent would be found to be at once ruinous and impossible—but, whether it is fair and just that the entire cost of upholding British supremacy over India should be defrayed by the people of that country Has our policy in India been determined out of pure unselfish, and benevolent regard for the welfare of the people of that country and without the smallest regard for the manner in which it may affect our own country? Was this the principle which guided us in imposing prohibitive duties upon Indian manufactures imported into this country and merely nominal duties upon British manufactures imported into India? Was it out of pure regard for India that cotton exported to Great Britain from India is exempt from duty, while it is taxed on exportation to all parts of the world besides? Was it Indian interests which dictated the fixing of import duties upon goods brought to India in British ships, at one-half of the amount levied upon similar goods brought in ships of any other country? Were native interests solely concerned in the exemption of Europeans in India from the jurisdiction of the ordinary courts of criminal justice by which native redress for British wrongdoing has been made a practical impossibility in ninety-nine cases out of a hundred? Was it out of consideration for the taxpaying Hindoo and Mahomedan that the official Europeans in India was provided with a costly ecclesiastical establishment before anything was done for their education or enlightenment? Was it unselfish regard for the natives that dictated the policy of obtaining upholding and extending British dominion in the East by means of taxes raised in India in opposition to the rule obtaining in all other British dependencies, of providing for the costs of their military defence from the British Exchequer? And lastly were the arrangements for defraying what is styled 'the home charges' out of the Indian revenues, under which nearly one hundred millions sterling of taxes collected in India have been transferred to Great Britain in the course of the present century devised for the purpose of benefiting the people of India alone? Let the candid reader thoughtfully and conscientiously answer these questions for himself and then say whether British interests as well as Indian interests have not had a share in determining the course of our Indian policy

If then we have governed India not merely for the natives of India but also for ourselves, we are clearly blameable in the sight of God and man for having contributed nothing towards defraying the cost of that Government

We have there at this moment an army of upwards of a hundred thousand British soldiers, which upholds the power and influence of Great Britain over the whole of Asia, and adds greatly to the status of our country even among the nations of Europe But for India this large body of men would be thrown upon the labor market at home to the injury of the whole class of our laboring population while the very recruiting for the army of India probably relieves us of poor rates to the extent of a quarter of a million a year By means of the army and revenues of India this country has carried on wars and made conquests in all parts of Asia. Ceylon Singapoor Hong Kong Aden and Rangoon have all been so acquired The first China war the Afghan war the Burmese and Persian wars were chiefly fought with the resources of our Indian empire but in pursuance of a British policy with which the interests of India were but remotely concerned" * * * *

Let Englishmen then consider well the facts which have now been stated viz that India in the present century has paid to this country a tribute of at least a hundred millions sterling that our countrymen have a capital of one hundred and thirty millions invested in public securities in other undertakings connected with India that the trade of India is probably of more importance to us than that of any other nation in the world, that our ambitious youth and a large body of our poor are provided with congenial occupation there that the possession of India adds immensely to the power, dignity and influence of our country in all parts of the world and apart from all higher considerations connected with their duties as civilized and Christian rulers they will surely on the lower grounds of self interest come to the conclusion that India is indeed well worth keeping

POL

THE PROBLEM OF THE RUPEE *By B R Ambedkar, sometime Professor of Political Economy at the Sydenham College of Commerce and Economics, Bombay, Published by P S King & Son, Ltd, Orchard House, 2 & 4 Great Smith Street, Westminster Price Shillings 15 nett*

The book which was published in 1923 is an exceedingly instructive treatise on a terribly controversial subject and retains its topical interest

even in 1926 Prof Ambedkar tackles the problem of the Rupee in all its details. He traces its history, analyses the mountain of all sorts opinions which has grown round it and finally gives us his verdict that the problem has arisen on account of the neglect, by those in power of the truth that it is the internal purchasing power of the Rupee which is of primary importance and not its exchange value as has been assumed and worked upon by them

Stability of a currency in terms of gold is of importance only to the dealers in gold, but its stability in terms of commodities in general affects all

This highly important aspect of a good currency was overlooked (and was it intentionally?) by our rulers during several decades

The closing of the mints to the free coinage of silver in 1893 was the outcome of a great and continued fall in the purchasing power of the Rupee But this step did not lead to any stoppage of the depreciation Why? Because although the people could no longer bring silver to the mints *the Government could* and did So fervently did they go in for Rupee coinage that prices rose in India during 1893-1914 even more than in other countries

This was due to the fact that the Government coined Rupees to meet the demands of the trade of the country during the busy season but this expansion thus caused could not be remedied by suitable contraction in the slack season The Rupees went out year by year but never came back to the treasury in proportional quantities after doing their work Lying in the remotest corners of the country in small pools they reduced the economic life of the country to the State of a water logged marsh Fresh demands by big traders led to fresh coinage every year and the cumulative effect of this made the problem of rising prices progressively serious.

This is due to the fact that the Rupee currency cannot be contracted normally as in the case of a gold currency by export or melting on account of its low specie value. And the economic structure of Indian society is such that money once set into circulation does not return easily and quickly to the fountain head.

So Prof Ambedkar prescribes closing the door of the mints *not only to the people but also to the government* (beyond a limit) This will prevent inflation and disturbances in the internal price level

So much about the *tokens* the rupees. The standard of value should be gold and the elasticity of the currency should come from this source. With a gold basis both expansion and contraction should be easy

Prof Ambedkar has shown great scholarship and a tremendous amount of hard work in this book. It beats all other treatises on the Rupee by a good many lengths and is a noteworthy contribution to the Indian economics.

A C

JAMSETJI NUSSERWANJI TATA *By F R. Harris New College Oxford Published by the Oxford University Press Price Shillings 10 nett*

This is a profusely illustrated and finely got up volume giving a chronological account of the life of the great Parsee. It should be welcomed by admirers of Jamsetji Nusserwanji Tata.

THE LEAGUE OF NATIONS *By Prof Santosh Kumar Das M A Hist and Econ, of the Maharaja's College Nepal Published by the author, at 5 2 Nanda Dutt Lane Howrah Price Re 2*

The author thinks that the India of to-day longs to take her place in the world of nations and all talk of living in isolated life coming from reactionary idealists is useless in view of this urge which is more fundamental than such idealism

Narrow nationalism will no longer serve us to any purpose, nor will it do so to any other nation. The state of perpetual warfare must be finished and the world organised on better lines.

The author then analyses the causes which lead to war and finds fault with certain explanations as put forward by socialists and others as being not the whole cause. Sinister interest," may sometimes cause war but the real cause lies deeper and is biological psychological and economic in nature. The theory of Balance of Power or arming and so organising nations as to let no nation or group of nations think of war with impunity has been found to provoke rather than prevent war A better scheme would be disarmament and international arbitration by a League of Nations.

The League ideal is nothing sudden or novel It is the legitimate outcome of the system whereby law and order have been established in every community and it embodies the highest ideal of sociology It will ultimately lead humanity by way of cultural Syntheses to a place which will be a step up in spiritual evolution.

The author then gives us the historical background of the League of Nations and an account of the various influences which have contributed to its development. He alsogives us a fairly detailed picture of the League's organisation and functions and an idea of what it has been able to do so far With India's position in the League of Nations, the author is not at all satisfied. India has been admitted into the League so that Britain may have one more vote without paying for it India pays an exorbitant sum to the League and gains thereby nothing worth mentioning

In conclusion the author says The mere establishment of a League, however does not necessarily imply the achievement of the ideal even the total abolition of war were that secured would not be enough for those who have been genuinely moved by the ideals of liberty and order with regard to the relation of nations and States desire a world in which every nation and every race shall develop its own character and tradition fully and freely within the common life of all humanity and many years of disappointments may yet divide us from such a world.'

An Appendix contains the complete text of the League of Nations Covenant.

Altogether this book is a well schemed-out one and deserves the attention of all serious students of history economics and politics

THE OCEAN OF STORY (VOL. IV) BEING C H TAWNEY'S TRANSLATION OF SOMADEVA'S KATHA SARIT SAGARA *Now edited with introduction fresh explanatory notes and terminal essay by N M Penzer MA F R G S F G S.*

We have already reviewed in these columns the first three volumes of this splendid ten volume

dition of the *Katha Sarit Sagara* The foreword o this volume which contains matter up to the nd of Tawney's first volume (End of Book IX) as been contributed by Dr F W Thomas Ph D the erudite Librarian of the India Office ibrary

MEMORIALS OF ALFRED MARSHALL *Edited by Prof A C Pigou M A and published by MacMillan & Co Ltd Price shillings 12 6 net*

This memorial volume edited by the great upil of the greatest economist of modern times vill be heartily welcomed by the millions of ad mirers of the late Prof Alfred Marshall who live n every corner of the civilised world It contains twenty selected papers by Prof Marshall a good many letters written by him to different people at different times a life of the late Prof by Prof J M Keynes and reminiscences by Profs Edge worth, Lay and Pigou and by E A Benians The book also contains several interesting pictures of which two are photogravure reproductions of two photographs of Dr Marshall The publishers have done well to keep the price of this volume of over 500 pages down to 12 6 only as there are many who would prize it but cannot afford to pay a higher price. We congratulate Prof Pigou and his collaborators on the success that they have made of this tribute to the great savant.

A C

"POULTRY AS A BUSINESS *By Bhupendra Kumar Guha Thakurta* This is a precis compiled by the Author as a result of his observation in America and perusal of American literature on the subject. It is not indicated in his notes as to whether the Author is himself engaged in poultry farming Had he given us his own personal experiences the book would have been much more interesting Poultry farming is a strenuous life the layman generally imagines it is merely a matter of throwing a few grains to the hens and collecting the eggs When he embarks on the enterprize and finds that it means all work and little leisure he becomes disheartened.

As a hobby which not duly brings in fresh eggs and chickens which reduce the house-hold bills a few well bred hens will keep any man thoroughly interested Their upkeep costs little as they consume the leavings from the table.

We would be greatly benefited if the Author would do a sojourn in his native land and work out practical methods to suit the conditions. Piano-boxes for the construction of poultry houses are not to be had in India for the asking nor can per manent structures be advocated for the housing of fowls in a country where the invaders of the night are, unhappily so plentiful.

Lover of Poultry

ANCIENT INDIA AS DESCRIBED BY MEGASTHENES AND ARRIAN *By J W McCrindle, M A Principal of the Government College, Patna Calcutta Chuckervarty Chatterjee & Co Ltd., 15 College Square 1926*

Emboldened by the success of their venture in the matter of publishing a cheap reprint of Cunningham's *Ancient Geography of India* Messrs. Chuckervarty Chatterjee & Co., have undertaken the publication of similar reprints of the late Prof McCrindle's works. We have here *Ancient India As Described by Megasthenes and Arrian* and the publishers have assured us at the end of their preface that they intend to publish the others gradually at an early date So far as the present reprint goes we have nothing but praise for the excellent printing and get up of the work The pagination of the original edition has been indicated throughout for facility of reference. The price has been fixed at Rs 7-8

A G

GUJARATI

KOJAGRI *By Vinayak Nand Sankar Mehta B A P C S (U P) Printed at the Gujrati Printing Press Bombay Cloth bound Pp 62 (1925) (Price not noted)*

The title of the book is interrogative meaning Who is awake? It is a drama written to illus trate the chastity of a Hindu wife, whom the friend of her husband wanted to inveigle the period chosen is between 1620 and 1640 A D and the place the banks of the Holy River near Benares. There is both vigor and virility in this style and expression of idea but there are two things which get on the nerves of an ordinary Gujarati born and bred in Gujarat the padding of the language with North India words phrases and idioms and the mode of life depicted, which is foreign to Gujarat in its association The author excuses him self for the first by saying that there could be no limits placed to the expansion of a language (here the Gujarati language) for the second perhaps his long residence in the U P and away from Gujarat is responsible It is a pleasant little volume all the same, from which the abundance of animal spirits peeps out now and then

SRI DATTAPRABODHA KALPADRUMA SAKANDA III *By Dattatreya Boova. Printed at the New Sodagar Press Surat Paper cover Pp 232 Price Rs 2 0-0 (1925)*

We have already noticed the two prior volumes of the series The predominant feature thereof is the imparting of *Bhakti Jnan* and it is done here by means of dissertations and illustrative stories from our mythological works

CHHATROPOJOGI GUJARATI SABDAKOSH *By Lallubhai G Patel, printed at the Surya Prakash Press Ahmedabad Cloth cover Pp 863 Price Rs 6 4 (1925)*

After the Narma Kosha two generations old, there is hardly a good Gujarati Dictionary to be found. The present effort therefore of Mr Patel deserves felicitation not only because of its pioneer work but because of its intrinsic worth and labor Although meant to be useful only for school boys it reflects the expansion of the language and consequent addition of words therein to its fullest extent and is thus up-to-date.

SHRI BHISHMA CHARITRA PART SECOND *By Vaidya Shastri Damodar Kanji. Printed by the Lakshmi Electric Printing Co Baroda Cloth bound. Pp 218 Price Rs. 2 8 0 (1924)*

A most interesting book The preaching and

precept of Bhishma Pitamaha are an abiding source of inspiration to Hindus. They are let out here in a very impressive way

URMI *By Yogendra Printed at the Swatantra Printing Press Balsar Cloth cover Pp 167 Price Rs 2 0 0 (1924)*

Dr Surendranath Das Gupta once asked Mr Yogendra as to which were the readable books in Gujarati Literature and he said practically none with the exception of one or two This collection of his own poems with self made comments seems to have been published with a view to remove that blot from our Literature Natural scenes birds flowers and like subjects have furnished the material and it is sought to show that emotion has inspired the verses

SAMSAR PARIJAT NATAK *By Thakkur Narayan Visanji, printed at the New Printing Press Ahmedabad Pp 182 Cloth cover Price Rs 2 4 0 (1925) with photos*

This Natak is meant for the stage and is therefore embellished with the clap-trap and fun which popularise shows on the stage A trustee commits breach of trust with the assistance of a corrupt solicitor, whose first wife becomes a Barrister and leaves him and he marries a second wife who is a Doctor The fraud is ultimately exposed and the proper party gets his due There is nothing further done or said to leave behind any abiding influence

DESHA BANDHU *By Jayant Kumar Manishankar Bhatt Printed at the Saurashtra Printing Press Rajpur Pp 200 Paper cover Price Re. 1 0-0 (1925)*

Everything relating to the late Deshabandhu Das is to be found here, his library legal and political activities Translations from *Sagar Sangit* are not forgotten Such a biography of the late Indian patriot Das was badly wanted in Gujarati and it has been brought out with commendable promptitude It is illustrated with pictures

SHRI GITA GOVIND AND SHRI KRISHNA GITANJALI *By Vaidya Shastri Damodar Karjat Printed at the Lakshmi Electric Press Baroda Cloth bound Pp 96 Price Re. 1 0 0 (1925)*

This collection of songs and verses written in praise of Shri Krishna is modelled on the old style and pleases the audience when recited

K M J

—

HINDI

BARI DIDI—*Translated by Pt Priyaram Pandeya. Indian Press Ltd Allahabad, 1925 Re 1,*

The Indian Press Ltd. has taken to the task of translating the work of the Bengali novelist Babu Sarutchandra Chatterji This laudable enterprise seems to be well conceived and well executed from the book under notice The style of the translation is charming

PRAKRITIKI—*Translated by Dr Nandkishore M B B S The Indian Press Ltd Allahabad 1925 Rs 2 8*

This popular scientific work of Babu Jagadananda Roy of Bolpur has been the subject matter of this publication The general get up is satisfactory but the illustrations should have been better

Those who are interested in the juvenile literature in Hindi will congratulate Mr Premchand for editing a series published by Ganga Pustakamala Office Lucknow Some of these works are

(i) BALNITHI KATHA, PARTS I II —*Translated by Badrinath Bhatta B A Price Re 1-4 each.*

These are translated from works written under the order of H H. the Gaekwar of Baroda Moral tales of various countries are collected here.

(ii) GAIHI KI KAHANI —*Bhupnaram Dikshit Price As 12*

The tale is a translation of Memoirs du Ane by Countess de Sagur

(iii) NAT KHAT PANDE —*By Bhupnarayan Dikshit Price Rs 1 8*

The interesting story of a bad boy

(iv) KHEL PACHISI —*By Thakur Pratipal Sing Price As 6*

Some of the popular games both indoor and outdoor are here described

(v) KIDE MAKODE —*By Bhupnaram Dikshit B.A L T Price As*

This short account of insects is a good beginning for taking up larger work on Natural History

(vi) BHARAT KE SAPUT —*By Tahurbaksh. Price As 10*

Some tales of great men of mediaeval and modern India are here told with ease and grace

RAMES BASU

—

TAMIL

THE EDICTS OF ASOKA WITH TEXTS IN DEVANAGRI BY R. RAMAIYAR ASSISTANT LECTURER KUMBAKONAM COLLEGE *Publishers G Coomarasamy Naidu and Sons Madras*

The intensely human appeal which the Edicts of the Great Buddhist Emperor make to all classes of people renders this and other books of this kind a most welcome addition to popular literature. In the present work the author has tried to bring the wisdom of Asoka at first hand to the Tamil reader and there can be no doubt as to the educational value of this work A lengthy introduction into the historical narrative of the period to which these documents belong has also been given and forms a fitting historical background to the study of the edicts It should be said to the credit of the author that the translation follows the spirit of the original most faithfully The Devanagri text of the edicts added to this work might by itself be useful as a separate hand book to Indian history and will if published independently be useful to non Tamil public as well A word of praise is due to the beautiful language of the translation.

S. V C.

THE MUDDIMAN COMMITTEE MINORITY REPORT ON INDIAN STATES

By RAO BAHADUR M V. KIBE, M A

THE question of the relation between the Government of British India and the Indian States has loomed large in the political horizon of India Although responsible leaders like Dr Besant have ignored it, yet the Minority of the Muddiman Committee while devising a constitution which would be a real step towards self Government on colonial lines, could not overlook a portion of the Continent comprising one third of its area and over one fifth of its population

But opinion among the leaders in British India is much divided on the subject and in fact it is nebulous The first in the field to express his considered opinion on the subject was no less a person than Mahatma Gandhi At first from the Presidential Chair of the Indian National Congress and later as a speaker in the Indian States Conference held in the same week and lastly from the Presidential Chair of the Conference of the subjects of the Native States in Kathiawad, he has expounded his views on the continued existence of the Indian States. To take his speeches one after the other, he has unfolded his weaknesses in behalf of them Even as relics of bygone times and while even British India is not popularly governed, the Mahatma will not interfere with the powers and prerogatives of the rulers of the Indian States He has advised them to follow in the steps of idealised historical kings like Shree Ramchandra Maharaj But he has not said a word to encourage the subjects of the Indian States to assert their rights and not confine themselves to merely discharging their duties This is what the critics say In the Mahatmaji's opinion, however, one may imagine that rights and duties do not come into conflict in a State which he has described.

At the other extreme is the view taken by Dr R P Paranjpye from the Presidential Chair of the National Liberal Conference held at Lucknow in the last week of December, 1924 He announced that unless the Indian States joined the proposed federation in British India, he would have nothing to do with them Apparently he and his friends would observe a sort of benevolent neutraality in a conflict between the subjects and the rulers of Indian States He would have a repetition in India of the process by which the kingdoms in Italy and Central Europe disappeared He would not mind the bloody path of revolution

Between these two extremes comes the recommendation of the Minority of the Muddiman Committee on the Reforms of India It is indeed a subtle recommendation as becomes the lawyer element in it.

Hitherto, the affairs of the Indian States are beyond the pale of influence of the popular legislatures in British India. But the report while agreeing to leave the direction, the control or disposal or by whatever name the relations between the Paramount Government in India and the Indian States may be called to remain with the Governor General, would allow the popular assemblies to discuss affairs relating to them and move resolutions on them

In the first place, the report is not clear whether it will withdraw from the Governor-General's Council the power it has of being associated with the Governor General in dealing with the questions of the Indian States, and in the second, it is remarkable for a body which counted among its numbers an emeritus member of the Government of India that it should say that 'it believed' that the Governor General alone dealt with the Indian States

It is true that he is the member of the Government in charge of that portfolio, but his powers with regard to it are not greater than those of other members in regard to theirs, except in so far as he is possessed of some superior powers over them in his capacity as the Governor General

The Minority of the Muddiman Committee would remove the bar that is now laid on the legislatures in British India to discuss questions relating to the affairs of the Indian States. The Members cannot, except by grace of the Government, ask any information about them And this though the so called Princes Protection Act, which requires the Government

of India to be satisfied as to the falsity and know the true facts, before a prosecution of an offending newspaper published in British India could be allowed So the subject "Indian States" was to be regarded as more sacrosanct than subjects like the military forces which are non votable for financial purposes, although they could be discussed and influenced as any discussion could do so. What the Minority proposes is to bring the subject "Indian States" into the category of foregoing subjects

It thus goes even a step further than what was proposed by Mr N. C Kelkar from the Presidential Chair of the Indian States Subjects Conference at Delhi While calling upon the subjects of the Indian States to organise in order to assert and wrench rights of Government from their Rulers, he would extend to them an asylum in British India. Whether he would go to the extent of allowing plots to be hatched against Governments of Indian States on the British Indian soil has not been made clear by him But he would no doubt encourage non cooperation between the subjects and Rulers in Indian States since the former course would be open to objection on account of the treaties of alliance, amity, friendship of protection existing between the Rulers of British India and the Indian States. Debarred by their helplessness as the Indian States generally are from using any force in checking even a rising of their subjects, although instances of the kind occur here and there, for instance, as in Baroda and Udaipore, even the panacea of determined non cooperation as advocated by Mr Kelkar may lead to their success in the establishment of their rights or power, which is what they would eventually want. Yet it is a cumbrous weapon and many lives may be nipped in the bud, or even if flowered may wither for want of notice or encouragement.

But the subtle suggestion of the Minority Committee cannot fail to have far reaching results. In any case, a debate in the Indian Legislatures is bound to attract attention practically all the world over – Then the Members being privileged to tell anything, exaggerations of facts will have more publicity than true facts. When a debate is raised, the Government will be bound to reply and it will be difficult for it not to express its view on the subject unless it can take shelter for a few days behind the statement that the matter was under enquiry But eventually it will have to come out with its considered opinion and disclosed the action taken by it, as, even in these days, it sometimes does

The present practice which has been formed from precedent to precedent, although never of a uniform character, is that the paramount power in India claims to judge and set right affairs of Indian States in certain contingencies on the plea of preventing internal or external commotion which it is bound to do in many cases by treaties or engagements or in the exercise of rights of self-defence as far as its own territories are concerned Even in Europe which was studded with numerous petty though independent States neighbouring States declared war on a State the affairs of which were in a state of commotion The case of France after the French Revolution at the close of the 18th century is an instance in point. It is true that the action of the British Government in such cases in India was not subject to any real popular check for want of genuine interest on the part of the party-bound legislatures in Great Britain Sometimes there would be a debate in either or both Houses of Parliament before an empty House. For any effective action by them, one must go back to the middle of the 19th Century when the confiscated principality of Dhar was restored by command of the House of Commons

The recommendations of the Minority, if given effect to will bring the popular vote nearer Home In some cases, it might check any arbitrary exercise of its right by the bureaucracy in British India, but such occasions will be rare It must be admitted that the highly cultured, judicious and trained mind of the Rulers of India almost invariably based their decisions on sound principles of equity and law But that does not affect the question.

The same mind under the dominance of Imperialism encouraged by the noble desire of seeing justice being done between party and party are apt to brush aside sovereign rights of parties which are no longer in a position to enforce them by *force majeure*. In the circumstances, the popular assemblies are much more likely to be swayed by the same considerations, and in exciting moments carried off their heads and may prematurely or more vigorously force the hands of the Government. The consequences may be fatal to the weaker party when precedents are not uniform and the rights of the parties have been obscured.

The only remedy, then, to preserve intact

their identity which the Indian States have to fall back upon, is to organise themselves along with British India into a League of States and bring into existence all those constitutions and safeguards which have been already described in the Article headed, The Constitution and Functions of Indian League It has been objected that it means the giving up of powers now exercised by the Government of India or the British Government to other bodies But even if it be so it means doing nothing more than what is proposed to be done in the pure domestic affairs of the Indian Government And the proposal with regard to the Indian States has greater justice behind it The powers exercised by the British Government or its Agent in India do not owe their origin to a contract, but to drifting forces of circumstances When the latter have changed justice demands that the direction of the drift should also change Any way that proposal alone will preserve the Indian States amidst various others suggested and its acceptance requires no other justification

INDIAN PERIODICALS

Unemployment in Bengal

In *the Bihar and Orissa Co operative Federation Gazette* Ismail Abdulla Mohammed publishes his views on the above subject He first tries to locate the causes which have contributed to the present situation and rejects right at the beginning the suggestion that it is something in the nature of the Bengali race that makes them unfit for success in any walk of life is untenable because

From the very beginning of Indian History *Bengal was a rich Province* which fed and clothed its population with ease The Bengalees were a *hardy adventurous people* It is recorded of them that in the early centuries of the Christian era they crossed the ocean and successfully settled in *Java* Is not Assam and Bihar today filled with many affluent and influential emigrants from Bengal? Going back to the middle ages it is a matter of common knowledge that the Mahomedan General of the Pathan King in the eleventh century was tempted by the riches of Bengal to essay its conquest The English flourished and built their empire in India because they had as their base of operations the rich and fertile province of Bengal Bernier a European traveller of the seventeenth century has recorded of Bengal that it was a province which supplied the neighbouring kingdoms with abundant rice and sugar Bishop Heber tells us that the small army of Clive which won for him such victories was wholly composed of Bengalees

Then Mr Mohammed goes on to give us some of the causes which lie at the root of this evil Deserting the villages is one

The last census figures show a considerable increase namely *16·9 per cent* in the populations of the small *industrial towns* of Bengal This results in two evils Men leave their homes and occupations in the village and come to the towns to earn their livelihood The village is therefore left unmanned and thereby becomes the more neglected The Bengalee Zamindar does not care to live in the village with such unhealthy and uncongenial surroundings His example is followed by the middle classes as well The supply of agricultural labour is soon found insufficient to meet the demand At present cultivation is not intense Nor is the whole country brought under the plough

The English school educated youth has an aversion to crafts He is only willing to hunt after a clerkship Such a field of employment does not, and cannot in the nature of things absorb the whole of the middle class and once taken to has its enervating effects leading to still further degeneration

Foreign competition in the economic institutions of the people is cause number two

In addition to other causes unemployment is increased by the immigration of foreigners into Bengal and especially Calcutta The rich fruits of the trade of Bengal which are unclaimed by her sons have been seized by others Thus the competition of the foreigner has been growing larger and larger in every walk of life

The magnitude of what the people have lost can be understood when it is known that an export trade worth 300 crores of rupees passes through the hands of such middlemen

Our education is also to blame, says the author in whose opinion

Another cause of unemployment is the nature of the education which the youth in Bengal receives be he Hindu Mahomedan or Christian The curricula of our universities are bequests of the mediaeval age

Starting a number of technical colleges will alleviate the distress in the authors opinion but the difficulty of this arises out of lack of funds Funds can be raised by the

India and Africa

Mr C F Andrews says, in the course of an article in the *Young Men of India* that Africa will yet need the spiritual help of India to drag itself out of the utter savagery in which it is still merged The article runs as follows

On every fresh journey when I have crossed the Indian Ocean from India to Africa the ever old yet ever new problem has arisen filling my mind with thought that never seem to get a suitable answer—What in God's Providence is the true relation of these two lands to one another?

The earliest records of the inter-communication between India and Africa are very few We can tell from fossils and from the flora and fauna that remain as well as from geological evidence that a land bridge once united Madagascar and the continent of Africa with India. The peaks of the submerged continent are still to be traced in the Seychelles and the Maldive and the Laccadive Islands together with Mauritius and Reunion further south But this bridge of land had totally sunk below the sea in place long before man began his history upon the planet

In the prehistoric time it is not impossible that men went to and backwards and forwards from island to island till Malagasy was reached and from thence the coast of Africa, just as in an opposite direction they traversed from island to island eastward as far as the Polynesian Islands of the Pacific The marvellous similarity of legend and fable and primitive custom points to such a wandering of mankind from India as one of its main centres in different directions

Historically we have the record of the continuous voyages along the Persian Gulf and Arabian shores and across the Gulf of Baluchistan to the Island of Socotra, now called Socotra, on to the harbours of Berbera and Mombasa and the Island of Zanzibar

One of the strangest of all mysteries to me in the realm of early Indian history is to find every other route of travel occupied by the streams of Buddhist monk which poured forth in the first great impulse of the religious movement which followed upon the death of Gautama the Buddha but to find at the same time this one great open route seemingly unoccupied and untraversed Far into the Eastern seas they went facing the dread typhoons Far into the Pacific mountain pass still they pierced facing death by avalanche and cold But this open caravan route to the West never seems to have been used At last we have no record of it Possibly it was actually traversed and settlements were made and lines were laid down and the Dark Continent covered over the records with jungle once more For there have been many buried efforts of mankind in this land of deadly fever and disease.

But one religion at least swept down the coast to conquer and possess the south This Mussalman invasion from Arabia and the Persian Gulf established small kingdoms which were visited year by year by Indian merchants who bartered their goods and returned The Malabar coast and the Gulf of Cambay sent forth these adventurous navigators When the settled monsoon winds had been discovered as passing all the way from Africa to India advantage was taken of their steady current by the sailing ships and there was no need any longer to hug the coast.

Yet after a thousand years how little progress has been made in civilization! Today the part of Africa that is most incurably diseased morally and spiritually is this very coast district No literature or art or culture has flourished for any length of time during this rule from Arabia and Persia.

The Portuguese who came with Vasco da Gama had also done very little to spread refinement and light and peace after this conquest of the coast kingdoms The deadly slave traffic from the very first entangled them and made the religion of the Cross a mockery Only very slowly is this greatest and darkest stain on Christian Africa being obliterated

It has been my own supreme hope which I have expressed at many conferences of Christians that the Indian Christian Church itself may find its own life-meaning and purpose in fulfilling that which Buddhism so nobly tried to achieve and its great achievement failed to maintain For there are in India itself and to the south east and the west across the Indian Ocean countless human lives still sunk in utter savagery and needing the sympathy of passionate love which Christ has brought back to earth and given to His followers to offer to the sons of men. Each time that I have crossed this Indian Ocean I have been more certain than ever that the time will surely come when India in the spirit of the living Christ will stretch out her hands to the East and to the West to save mankind

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Rabindranath vs Gandhi

Referring to the recent controversy between Rabindranath Tagore and Mr. Gandhi, the *Prabuddha Bharata* says—

The conflict between the poet and the saint is a conflict of the visions of life Other things are merely details And one cannot deny that so far as interpretation of national life goes the poet is more comprehensive than the saint It is no wonder that Mahatmaji is to-day finding himself in the minority He is a worker at the foundations and such work as his cannot become a mass movement without implanting itself Time is an important factor and one must be patient A reform carried out too soon decides itself in the long run His influence on the national life indirectly vast is bound to be because of his philosophy of life directly only partial But one need not regret if a single man fails to stamp himself on the fate of three hundred millions of people

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Religion and Politics

In the same journal we find an able analysis of the complexities created in recent times by using religion as a political weapon by the Indian nationalists We are told

Up till 1919 i e the Amritsar session the Con gress has been a purely political organisation The special Calcutta session inaugurated the policy of Non violent Non co operation This gave the Congress in effect and practice a religious colour m,. It assumed a philosophical tone and preached a certain gospel of life Non violence had to be lived Fasts and *hartals* were instituted for the purpose of self purification and self discipline Soul force was the sword to be wielded in that battle Swaraj though it remained undefined as the poli tical end was variously interpreted Some declared that individual and pe sonal Swaraj had been attained by them though collective Swaraj was not yet Non co operation assumed a religious aspect The sacred books were consulted to see if co-operation with the Government was not against their holy injunctions Altogether the movement looked more religious than political Thus was religion made a hand maiden of politics

Let us see consequences First the Khilafat movement It is seriously to be doubted whether it should have been made a part of the Congress programme on religious grounds More than one thinker have attributed the growing fanaticism of the Muhammedan community to this unwise step of the Congress Muhammedan bigotry was dying its natural death The Khilafat movement ensured it a fresh lease of life Their co religionists in other countries have found through bitter experi ence the folly of mixing religion with politics But Indian Musalmans do not seem to have learnt that wise lesson

The splendid show of unity between the Hindus and the Muhammedans with which it began has been converted in the end to bitter mutual hatred and suspicion This is the danger of invoking the power of religion for secular purposes

What is altogether a fresh trouble is the sowing of an evil seed in minds of the unlettered villagers in India The Non Co opera tion movement led to the sending of propa gandists to the villages

In the name of religion with its cult of soul force the one agent which is still able to energise even the dying Indian with zeal and enthusiasm When the movement would fail as it was bound to fail it would leave behind a sinister force in the villages working against the ancient traditions evoking communal self consciousness and a sense of having been deprived of rights by the upper classes and a struggle for their acquisition

The future will bear the fruit of this attempt at using of a higher force for a lower end i.e., the employment of religion to gain a political end

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State Aid to Libraries

Mr T C Goswami, M A Bar at Law, M L A contributes to the *Indian Library Journal* an English version of speech deliver ed in Bengali as President of the Hoogly District Library Conference The speech does not add to the credit of our rulers as will be seen from the following quotations

Mr Chapman said here last night that a nation had the l brary it deserve But in his speech he has admitted that the Imperial Library was the creation of Lord Curzon and that its pro.ress has been arrested by the fact that the subsequent Viceroys and Governors have shown little interest in it and he said further that when Governors of a country are men of wide and cultured interests the libraries find help and expand otherwise they do not Might I therefore venture another genera lisation— A nation has the sort of libraries that are worthy of its Governors

In our country the State does not evince the least interest in such institutions As a member of the Legislative Assembly I had to study the Im perial Budget and I found that our revenue has almost doubled what it was in 1914 from 76 crores it has risen to about 130 crores But in matters of education and public health there has been very little progress if any We shall have to do every thing by our own efforts without expecting any help from the state

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Education in the Indian Army

Mr Ernest Burden C I E C S I, gives a sketch in the *Indian Review* of the system of education followed in the Indian Army We quote important items from it.

In the *first stage* the recruit learns Urdu (including the necessary English military words for which no Urdu equivalent exists) *orally* taught by the direct method Other subjects are mental arithmetic including simple addition subtraction division and multiplication measurements and angles Religious instruction in the soldier's own faith is given and thrift personal hygiene and cleanliness and a spirit of comradeship are inculcated

In the *second stage* elementary Geography Urdu in the Roman script and written calculations in arithmetic are introduced In combination with Geography the soldier is taught the history of his unit and its campaigns the simplest facts connect ed with the defence of India by sea and land and he is given an elementary conception of the British Empire

In the *third stage* a good knowledge of Urdu and the Roman script is required The Geography of India is taught as thoroughly as possible, including its economic Geography and trade and the effect of geographical conditions on the life of men and animals Regimental History the work of the Navy and Army and the problems of defence and the necessity for law and order are taught, again in connection with Geography

In the *fourth stage* Indian History is introduced and the subjects taught in the earlier stages are now taught more extensively and up to a higher standard

A man who has qualified in this stage and has obtained his First Class Certificate is fit to take

his place as a Viceroy's Commissioned Officer both in civil and military life

The last stage in the system as it exists at present, is the Special Certificate which is gained by passing written examination conducted in English The standard of Geography Indian History and Mathematics is fairly high and the candidate has to discuss problems of the day and have some real knowledge of the main problems connected with Imperial and Indian defence He is required to know the methods of Government in India from the village to the Central Government and to have a rough idea of the methods of Government in other parts of the Empire and the meaning of Indian and Empire Citizenship

We should love to go through some of the texts adopted Those dealing with History the British Government of India and the Empire must be specially interesting

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A Forecast of Life in 2026 A. D

Utopias never get stale for the simple reason that they never have to go through an actual existence on earth Mr A S Wadia, M A paints a picture of what things will be like a hundred years hence in the *Hindustan Review* We are told

A century hence the world will be dotted all over with jungles of air masts and aero drones and the air itself will vibrate night and day with the throb of thousands upon thousands of aeroplanes Their cinematic flights would dim the sunlight over towns during the day and at night the heavenly constellation itself would pale before the brighter constellation of thousands of moving red white and blue points of their lights But on a gala night the procession of illumined air ships and aeroplanes will fill the heavens with such a fantasy of fairy lights as to make the brightest visions from the Arabian Nights appear feeble as but a gaudy dream

There will be one great change The hills and mountains that to-day living water and human inhabited will then come into their own and these tops especially in the Tropics will be converted into residential quarters for more prosperous classes of the town people who will fly to their business in the morning and back to their hill homes in the evening When the air controlled by each of the great powers will be cold historic ruins and the tariff walls now running contemptuously with them will be found only in the economic histories of several nations

So much to the credit of Aviation Seen from a different viewpoint development in Aviation may only force the fighting nations to leave a strip several miles wide along the frontiers uninhabited and desolate to act as no man's land in war time Colour and class prejudice will be dead in 2026, says the writer The troublesome elements in our mechanical civilisation will disappear due to improvements in manufacturing process, etc., and

With the gradual removal of these debasing elements and the steady expansion of our manufacturing capacity there will necessarily arise conditions which will lead to a vast increase of the world's population and create a growing passion for enervating pleasures and more luxurious modes of life In other words life being made the more easy by the perfected machine and more hurried by the subjugated air it will naturally become more complex and vastly difficult To counter-balance these tendencies the newly launched idea of birth control will be then legally recognised and widely practised and the ancient ideals of simplicity and art will once more take hold of the human mind with the consequence that the then growing cult of pleasure and luxury will be to borrow a term of the psycho-analyst sublimated into nobler channels.

Another boon will be that in 2026

Religion will have again simplified itself into a few basic beliefs of common utility and universal validity Nor will Religion then be at loggerheads with Science as she now is but both will employ their best energies in the quest of the Absolute the one in revealing the other in realising the Mystical Heart of Things And Science will have taken vast strides by then and harnessed most of the free energy of the world that is now going waste such as atmospheric electricity tidal power solar and atomic energy As coal has now mostly replaced wood and as oil is fast replacing coal so electricity derived from natural forces harnessed and conserved will in those days wholly replace wood coal and oil

Science will also enable us to practically conquer the diseases of the human body Not only that but

Another great change will be that our present prisons and penitentiaries will be converted into social reformatories and mental institutes where the criminal will no longer be looked upon as a wilful decadent of society deserving social ostracism and condign punishment but will be treated as a mentally defective and morally deficient delinquent who by certain restrictions put on his movements during probation provided with regular work food and exercise was to be gradually won back from his wild irresponsible ways to a life of decency and discipline and if responsible of good citizenship

So that there will be nothing left to be desired and probably in another century in 2126 humanity become so perfect that it will attain Nirvana through germinal degradation This is biologically possible

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Political Agitation Declared Foolish

The Feudatory and Zemindari India is an organ of that extremely loyal section of

Indians who have inherited property for the continued and unhampered enjoyment of which they have to depend more or less on the British rulers of India. The following extract from this journal, though sounding a bit like discouraging something which has a possibility of affecting one's pocket, will be found useful by some politicians who have made what they preach quite distinct from what they practise

Political agitation is easy work, you have only to abuse the Government to your heart's content criticise their actions give them gratuitous advice It does not impose upon you any restrictions or duties Not so social reform It means self introspection which the politician would avoid Social reform means the carrying out the reforms in one's self and in one's household The politician has no taste for such work That is why he characterises the social reformers as enemies of their country and as playing into the hands of the Christian missionaries and foreigners He looks upon the exposure of social defects and abuses as unpatriotic and would advise covering them up so as not to expose them to the gaze of the foreigners The present day congresswallah the political fire-eater is an arrant social reactionary He would defend the abuses as the distinguishing features of society and warn against their being interfered with in any way

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The Widow's Cause

We take the following from the *Widow's Cause* the organ of the *Vidhava Vivaha Sahaik Sabha* Lahore as descriptive of the achievements of the *Sabha*

It was on the first of December 1914, that the overwhelming grievous cries of the lacs of Hindu child widows had a beneficial response from above by moving the feelings and living mind of Sir Ganga Ram kt R B C I E M V O who risen up to the occasion as a practical though silent worker found out on that auspicious day the Vidhva Vivah Sahaik Sabha Lahore to uplift the widows out of the degradation in which the Hindu community had forcibly thrust them into and to popularise vigorously the propaganda of widow marriage among the Hindus

At first it appeared too discouraging and hopeless for one individual to grapple with that senseless Hindu Iram which was dead to all perceptibilities But there was the Almighty's working and in a short period the signs of success became apparent.

The number of widow marriages reported in 1915 1916 1917 1918 and 1919 was 12 13 30 40 and 50 respectively In 1920 1921 and 1922 it rose to 220 247 and 444 respectively In 1923 it rapidly rose to 982 and in 1924 it was as high as 1693 viz almost to double the previous years In 1925 the number has increased to 2663 All this shows how the pernicious custom of enforced widowhood blindly followed by the numerous generations of Hindus for many centuries is losing its hold particularly in Upper India to which the work of this society has been mostly confined It is worthy of note that large number of the marriages took place among high caste Hindu families Of the total number of 6210 remarriages there were as many as 1146 among Brahmins 1242 among Khashtriyas 1910 and 649 among Aroras and Agarwals 430 and 206 among Rajputs and Kaiths 932 among Sikhs and 937 among miscellaneous castes the Punjab tool the lead next to the Punjab the large number of marriages took place in U P In the year 1925 2098 widow remarriages were held in Punjab and Delhi provinces 38 in Sindh 63 in Bengal 306 in U P 23 in Madras 12 in Bombay 11 in C P 17 in Rajputana 5 in Hyderabad Deccan and 30 in Assam These have been reported to this office But the number of marriages actually held must be much larger

The Sabha has branches and co-workers at about 90 stations throughout India It is encouraging to note that sympathy and co operation are being enlisted from all quarters Recently 20 new branches of the Sabha have been established in Bengal Madras and Bombay Presidencies and C P The society has received more than 12 000 applications of gentlemen of high castes and various social status willing to marry widows

Taking into consideration the fact that while some 20 years back the marriage of a Hindu with a widow was not only a rarest occurrence in India but a thing severely condemned by society followed by a social boycott and excommunication of the family it is now being appreciated as a mark of advanced civilization—the success achieved appears to be really encouraging

But we need not think too much of this success taking into consideration the other side of the picture The census report for 1922 showed 20 918 780 Hindu widows in India out of whom 97 800 were below 10 years of age 234 00 between 10 and 15 years of their ages and 113 500 between the ages of 15 or 20

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The School Master's Plight

The following a quotation from Dr W S Urquhart's Presidential Address before the All Bengal Teachers Conference demands the serious attention of those in power in the socio political world

The teacher is exploited in order that the community or perhaps some wealthy man may have the glory of association with and credit for a Higher English School *The teacher is worse part than a domestic servant* Those who minister to the comfort of the wealthy members of the community are considered of more account than those who educate their children There is need here to get rid of confusion of ideas When the authorities are strict about the conditions under which a school is to be recognised the cry is often raised that they will be depriving a struggling community of the advantages of education This cry would be

intelligible and justifiable if we could always be certain that it was the community as a whole which was struggling and not merely the poor teachers if we could be sure that the sacrifice of poverty was always at the expense of the community as a whole and not merely at the expense of the teacher Often I grant that the community does its very best, but it is not always so and it is for an association such as this to devise means whereby the community may take its fair share in the burden of education and those who have adopted more lucrative professions may be induced by public opinion to divide some portion of their wealth with those who are actually engaged in education We must give the teachers their proper place in the social economy so that the young teacher after having by toil and sacrifice on the part of himself and his family come to the close of his University course should not feel that his life has reached an anticlimax and that he is compelled henceforth to exist under miserable helpless and soul-destroying conditions The teacher must not be regarded as merely the insignificant employee of the community but as the depositary by the community of a sacred trust and the community must see to it that it provides honourable conditions under which the teacher may carry out that trust

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Jaina Philosophy

The following appear in an article by C S Mallinath in *The Jaina Gazette* and describes the fundamental concepts of Jaina Philosophy

According to the Jains the liberated soul is not in absorption but retains its individuality in perfection It is not an attendant but a Lord It is not annihilated but continues to exist It loves it knows and it enjoys bliss It is *Sachidanandala* All the liberated souls are equal and they are second to none. Jainism is the most democratic of all the Religions It not only preaches the brotherhood of all mankind but proclaims the equality of all the souls in the Universe. The soul in a plant or bird or animal is potentially equal to that of a human being Again all those souls are equal in point of their intrinsic nature to God—a Perfect Soul Democracy does not end on Earth It continues in Heaven also All the Souls that are in Moksha have equality of status quality and bliss No soul there is inferior or superior to the other in any way

Jainism is pre-eminently a Realism based on its *anekanta* system of Logic It believes in the eternity of Soul Universe and Moksha There are infinite souls *Jivas* in the universe each one of them being potentially God possessing the qualities of infinite knowledge infinite perception infinite power and infinite bliss They are transmigrating as celestial human sub-human or hellish beings according to their karmas The soul has for its natural attributes consciousness, knowledge and perception It has no form it is the doer of actions it is of the same size of the body in which it dwells it experiences the results of its own actions it has the tendency of a natural upward motion

The Universe is a reality constituted of six *dravyas*—soul Matter Space time the medium of Motion and the medium of Rest The Universe was never created and will never be destroyed Only modifications of the substances are growing on every moment That which is a mountain to-day may be levelled to a plain tomorrow that which is clay now may be made into a pot a few hours afterwards and that which is ice now may be water some time hence and so on The basic teaching of modern scientific discovery that matter is indestructible has been the teaching of Jainism from time immemorial The substance continues to exist through change

The Jain cosmography describes the Universe (the macrocosom) to be of the form of a human being (the microcosom) standing erect with legs apart and hands placed on the waist. The whole universe is enveloped in three atmospheres called *Valayalaja* or wind sheaths and is divided into three regions the nether world, the middle world and the celestial regions all being situated one above the other from bottom upwards Above the celestial regions at the very peak of the universe is ths Blessed Region of Moksha called Siddhasila in Jainism

There is no place in the Jaina Theology for a God who creates and rules the world The God of the Jainas is the all knowing pure and perfect soul which resides in Siddhasila.

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The Anagarika Dharmapala on India and the West

In an article in the Maha Bodhi, the Anagarika Dharmapala gives us his thoughts on various things during his stay in Switzerland He much appreciated the way the Swiss have used science to make life joyous and expects Indians to take a lesson from it He says

I stayed at Zurich a week and enjoyed the scenery of the Zurich lake There are over a hundred motor boats plying in the lake taking passengers from one place to another especially to the baths How different are the sights in the Ganetic valley Enjoyments are made possible in Europe and America in a grand scale due to scientific progress Electricity is helping the people of Europe to make life joyous and the people get all the joys on this earth because of their education on scientific lines Every boy and girl gets the best education in departments of arts literature science industries agriculture and their future is assured To read the history of Switzerland is a pleasurable inspiration The motto of the Swiss people is One for all and all for one The Lord Buddha when He enunciated the Seven principles of concord to both the Bhikkhus and to the kshatriya princes anticipated the ethics of modern enlightened democracy based on co operation Unfortunately conservative elements of Brahmanism sapped the foundations of purifying democracy and the sublime principles of healthy co-operation enunciated by the Prince of the Sakyas were allowed to go to the limbo of oblivion Brahmanism is only for the high caste and the non high caste people preponderate in India

So that unless this false aristocracy were done away with, we may not hope for much progress

The Dharmapala's views on British influence on Indian life as quoted below, are worthy of his keen intellect

Under British rule the people live in a state of placid ignorance contented with the rituals and superstitions and degenerating social customs spending in vain so much money which could be usefully spent in bettering their social status But the disintegrating ethics of Brahmanical dogmatic sociology is too stupendous an obstacle which could only be removed by enlightened co-operation and the millions of people live and die like sheep The British missionaries are the emissaries of the trinity politics trade and Christianity They are dunderheads utterly ignorant of scientific and agricultural economics which are essential to-day for the progressive development of a nation Europe advances on scientific lines but poor India knows nothing of the advanced conditions of European races The intelligentsia of India are pupils of British constitutional law and they are like the British missionaries selfish looking only for their individual enrichment through British law courts Among the teeming millions of India there are only a few scientists and they do not care to work on practical lines which would be of help to the teeming millions The poets dream dreams and the wealthy class spend their money in luxury The rajahs are bacchanalian sensualists who spend their time in the enjoyment of abnormal sensual orgies The once powerful Brahman priesthood is to-day impotent to do anything in the way of progress All they can do is to retard the progress of the working classes who form the backbone of the nation In other lands the labouring class are a power and the government of each country help the agricultural development by improving the waterways and assisting the people by educating the young generation in agricultural methods The United States and the different European governments are foremost in developing the resources of agriculture The Indian landowners do nothing to help the agricultural community They neglect improved methods of scientific agriculture they do not visit great agricultural centres in Europe, the United States and other countries to witness the many improvements made within the last fifty years Indian people suffer for want of scientific knowledge in agriculture dairying road building ship building etc Educated philanthropists and scientists from European countries seldom visit India Globe trotters visit India during the cold weather to see magicians and monkeys Missionaries with the knowledge of eighteenth century theological dogmatics go with their families to find their livelihood and all they can teach the people is that Elohim created Adam from mud and that the serpent deceived Eve and they both fell from their spiritual nakedness and that Jesus the Nazarene son of the carpenter Joseph came down from heaven to save the people from the sin of Adam and that unbelievers will be cast into a hell of brimstone and fire for eternity This gospel fit for the doldums is preached to the people who pass their lives in stagnation

And his thoughts on the fate of Christianity are enlightening

The theory of evolution as proclaimed by Darwin shook the foundations of Hebrew Christianity and as time went on men like Herbert Spencer Huxley Tyndall, Mill entered the arena and drove out the theologians from their strongholds The future of Christianity is doomed Science is advancing and the discoveries of fossils go to show that the earth was not created 6 000 years ago but that the earth is many millions of years old Radioactive science and the law of relativity will help the European races to get a better idea of the cosmic process than through the Semitic book of tables

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Muslim Education in Bombay

The Mysore Economic Journal gives a summary of an official publication showing the progress of education among Muslims in the Bombay Presidency during the past ten years The following is taken from the above summary

With regard to secondary education, eight Government High Schools out of seventeen have been provided with special teachers of Urdu and 10 per cent of the places in Government secondary schools have been reserved for Muslims while free studentships for Muslims at the rate of 23½ per cent of the total number of Mahomedan pupils in each Government secondary school have been sanctioned Altogether the proportion of scholarships provided for Muslims is largely in excess of that provided for other schools

No difficulty is felt by Muslim pupils in gaining admission to Government Arts Colleges and in each Government professional college 10 per cent of the total number of places are reserved for Muslims provided they possess the minimum qualifications required for admission A large number of scholarships are also available for Muslim students in these colleges

The measures taken by Government have led to a marked progress in the education of Muslims in the Presidency Proper Comparing the figures for 1916-16 and 1923 24 it is seen that Muslims attending colleges increased by 76 per cent those in secondary schools by 2.9 per cent and those in primary schools by 27 per cent, although the total Muslim population recorded in the Census of 1921 was less than that in the Census of 1911 Taking the three main communities 16 14 per cent of the Brahmans attend school 3 7.6 per cent of the intermediate Hindus and 7 77 per cent of the Muslims Muslims are more than twice as advanced as the intermediate Hindu community in primary education and from 3 to 4 times in secondary and higher education

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Exuberant Loyalty

Indian Princes, chiefs, zemindars etc, are noted for their love of the British and their

FOREIGN PERIODICALS

Mr Gandhi's 'Fundamental Error"

In the course of an article contributed to Foreign Affairs" Sir Federick Whyte the late president of the Indian Legislative Assembly writes thus on what he calls Mr Gandhi's 'fundamental error

It has often been asked What did Mr Gandhi mean by Swaraj ? Not even he himself knew or if he did he professed so many interpretations of it that in the end the world was bewildered and forsook him Swaraj actually means self rule and sometimes he interpreted it in the political sense of responsible government sometimes he interpreted it in the purely personal sense of self knowledge self discipline self control In truth Mahatma Gandhi cared nothing for politics and knew nothing of it Statecraft to him was an unnecessary encumbrance in human life for at the bottom of his heart he believed or professed to believe that the only permanent bonds which can hold human society together are those of goodwill and love The ideal was too high even for him to reach let alone the common humanity of India and the policy which he founded on this conception of society naturally broke under the strain of circumstances He attempted to impose upon his own movement an ideal too high for it and he confessed himself that he had committed a Himalayan blunder" in believing that a movement of passive resistance could long remain passive Here lay his fundamental error He and India have paid for it since

Nevertheless Sir Frederick has the fairness to add that

It none the less remains true that his influence both for good and for evil stretched more widely throughout India than the influence of any other man in our generation or perhaps in any other Non Cooperation in some of its aspects will soon be forgotten or will only be remembered as a movement composed of mixed good and evil which was marred by some hideous bloodshed But whether Non Cooperation is remembered or not there is no shadow of doubt that the influence of Mahatma Gandhi will remain not in virtue of his spinning wheel or his homespun but in virtue of personal example It is idle to inquire what is sonality is whence it comes or how it can move mountains but the fact remains that the most ior l feature in the whole landscape of India ring the past five years has been the awakening f the ma es to their political and economic on lit ons That awakening is Mahatma Gandhi's ork Thousands if not millions of Indians have d rstood for the first time during these years rgely and ignorantly the meaning of the word l tical and wherever Gandhi passed he left ch ed him an imprint on all minds which will not rad ly be effaced Therefore despite all the er ravagance chicanery corruption and the Non Cooperation movement the net sum of it is not evil and goes to the credit of its creator

Some persons who professed to be Non-co operators may have been guilty of extra-vagance chicanery, etc, but these things did not follow from the principles of the Non-co operation movement nor did Mahatma Gandhi countenance or connive at them On the other hand the entire credit of the awakening of the masses does not belong to him it was due in part to contemporary events as partly enumerated thus by Sir Valentime Chirol in an article in the *Near East and India* —

Bad harvests the renewed ravages of the bubonic plague two appalling outbreaks of influenza which carried off within a year nearly two millions of people the huge rise in the cost of living, a sudden blast of intense economic depression reaching across from Europe the disastrous antics of currency and exchange the queer stories brought home by a million native troops thrown for the first time during the war into close contact with western life all these were enough to produce a dangerous and unprecedented ferment which spread even to the silent masses Then came Amritsar and in the Duke of Connaught's own phrase its shadow lengthened over the face of India whilst the strange figure of Gandhi surrounded with the halo of ascetic saintliness which has from times immemorial appealed to the religious emotionalism of India concentrated every popular grievance real or imaginary into a comprehensive denunciation of British rule and of western civilisation as satanic

The Montagu Chelmsford Reforms also have disturbed to however small an extent, the pathetic apathy of the masses

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The Awakening of Asia

This is the title of an article in the *Nineteenth Century and After* by Professor F A Ossendowski He considers Japan to be the leader of a pan Asiatic movement, whereas Bolshevist Russia masquerades as the friend of enslaved Asia and is pursuing the ideas of a Central Mongolian Empire or pan-Mongolism In support of this latter statement he observes —

The ideals with which the Bolsheviks approach and tempt Asia are not Communistic

positivism and of Christianity as taught by the white races The whites they say have divided nations into conquerors and vanquished and mankind into workers and those benefiting by their toils These burning words have been known to be used before The same lesson was preached by the Christian Buddhist Leo Tolstoy the Indian Rabindranath Tagore (*Nationalism*) and the Chinese Professor Ku hoo-ming (*The Soul of the Chinese People*)

These words can but have one meaning and one consequence a war for freedom from the white yoke

I have seen sorcerers clairvoyants and prophets calling Asia to her mission of revenge and war The soviets have wrung the control over this outbreak from the hands of the Asiatic and anti Bolshevist leaders They knew how to turn religious worship and passion into action and into deeds which would bring about their aim the conquest and destruction of Europe

Rabindranath Tagore never had the remotest idea of preaching a *jehad* or any other kind of war for the conquest and destruction of Europe

—

Why France and Great Britain should Combine

The following passages occur in an article in the *Nineteenth Century and After* on the revolt in Syria —

The French have maintained throughout that the cause of the Syrian revolt (including the Druse outbreak) is entirely due to Pan Islamic influence and anti European feeling in Asia That this antagonism to European influence exists seems to be beyond doubt But it appears more likely that the Druse insurrection with its results is being exploited in the interests of Pan Islam than that Pan Islam is the cause of the turmoil in Syria Since the outbreak in July the Arab crying for independence has been stimulated by a local Press which expounds the desire of the people to govern themselves although they are utterly incapable of doing so Anti European propaganda floods the newspapers of Palestine and Syria where everything possible is being done to sow dissension between France and Great Britain

All this is said in order to enforce the lesson—

Above all France should realise—and M de Jouvenel certainly does realise—that in the Near East she should sink her individual nationality and become an integral part of the European whole Great Britain as mandatory Power in Palestine and Iraq should do the same and the two representatives of the same League of Nations should work hand in hand in the closest co-operation and with the same end in view—the good and welfare of the peoples entrusted to their guardianship The task of the League in the Near East is not easy But if its emissaries are united, and firmly so the difficulties should be greatly reduced If on the other hand the Asiatic can see his way to sow dissension between the French and British elements of the League's influence he will most assuredly do so He lives by intrigue and is a past master in the art

It is only the superabundance of humility that has impelled the British writer to give the palm in intrigue to the Asiatic The European particularly British record in effective intrigue has yet to be broken *Vide* "Rise of the Christian Power in India"

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The Biological Function of Humanitarianism

Mr Aldous Huxley writes in *Vanity Fair* that humanitarianism is the expression of the mystical idea of the equality of man—an idea which has already profoundly modified human society and which is destined to produce incalculable effects in the future'

We are all humanitarians now whatever our political opinions and whatever our social position Even those who are in possession of wealth and power admit that those who possess nothing have certain rights They are perpetually giving away little bits of their wealth and power to the dispossessed Why they could still resist the dispossessed if they liked they could still oppress them even as their fathers resisted and oppressed But somehow they are not able to do so Humanitarianism has become a part of them it is impossible for them to ignore it It was this surrender of the power holders to the dispossessed that outraged Nietzsche into propounding his new superman's morality Nietzsche justified his anti humanitarianism in the name of Natural Selection The justification is Mr Huxley argues quite invalid

Darwinism as Benjamin Kidd pointed out long ago justified humanitarianism not Nietzschean immoralism It is by a ceaseless process of competition that the breed is improved is even kept up to existing standards In a tyrannical society where humanitarian principles are not recognized nine-tenths of the individuals composing that society are so unfairly handicapped by poverty bad conditions and inadequacy of education that they are not in a position to compete for any of the higher prizes of life By ameliorating the lot of the dispossessed humanitarianism removes this handicap and thus by multiplying the competitors tends to create an intenser and therefore biologically more stimulating competition Humanitarianism then has a biological function—to render possible an intenser competition within society When all men are free to compete and all start equal the chance of getting able men at the head of affairs is obviously increased That is the political justification of humanitarianism Societies should be run on humanitarian principles because an increase in the number of competitors increases the chances of efficient leadership

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The New and Infinitely More Exciting Vision of Nature"

Sir Jagadish Bose's demonstration of the existence of a pulsating heart in trees and plants has led the famous Irish poet and economist A E ' to animadvert in the *Irish Statesman* upon the insensitiveness of the public to the greater number of scientific generalisations These affect society but little unless they are embodied in some invention A E adds —

We know that in every pin point of space there is an image of the universe of light brought by waves or rays so that the eye can echo that impression of infinitude Through wireless and broadcasting we have become practically certain that every pin point of space is capable of holding within it an echo or reverberation of the whole universe of sound that a voice crying here goes round the world for it may be caught up anywhere there is an instrument delicate enough Our ears as yet have not the range of our eyes and cannot bring to consciousness that universe of sound as the eye brings to consciousness the universe of light Perhaps the ear will become more sensitive in our further evolution But it is astonishing how in the this miraculous nature science reveals to us all its own normal consciousness

We walk about with our beings insensitive to the marvels our intellect is convinced of and the intellect soon gives up the effort to enrich the whole nature and we relapse after the first wonder of hearing some new discovery into a normal unwondering commonplace The theory of evolution was probably the scientific generalisation which most rapidly affected human consciousness There were popularisers of that now almost obsolete Darwinian doctrine But what genius will popularise the new and infinitely more exciting vision of nature revealed to us by later scientists who will make the universe suddenly appear living and sentient to us as it really is and not merely the material as our gross senses make us think?

The Religion of the American Indian

In the *Buffalo Art Journal* Mr Ellsworth Jaeger defines the original attitude of the American Indian as simple and exalted

The worship of the Great Spirit was silent solitary and free from all self seeking The Indian was silent because he knew all speech to be inadequately feeble and imperfect His worship was silent for he believed that He is nearer to us in silence from the very birth of the child his spiritual instruction began At first merely pointing to nature then in whispered song bird like murmurings and evening The child's spiritual training continued until he was sixteen when he took his first solitary communion with the Great Spirit It was called hambleday literally mysterious seeing or it may better be interpreted as consciousness of the divine The first hambleday was a very elaborate ceremonial

The youth first purified himself by means of a vapour bath to cast off as far as possible all fleshly influences The father of the boy then sought out the most commanding summit in all the surrounding region—a place where beauty and silence reigned The silence was His voice Beauty was a stimulant to the spiritual self knowing that God set no value upon material things the youth took no offerings or sacrifices other than symbolical objects such as paints and tobacco

Wishing to appear before Him in all humility he wore no clothing save his mocassins and breech clout At the solemn hour of sunrise or sunset he took up his position overlooking the glories of nature and facing toward the sun and there he remained naked erect silent and motionless for a night and sometimes longer At times he would chant a hymn or offer the ceremonial pipe In this ecstasy the Indian found his highest happiness and the guiding influence of his life

Mussolini

Mussolini is a powerful man and is moulding Italy into a powerful nation In view of Italy's geographical position the possibility of a stronger Italy is looked upon with disfavour by some of the most powerful nations of to day That it is so can be seen from the tone of the following extract from *The New Republic* How far it is a true picture of the situation in Italy cannot be judged by people who are outside Italy and have only non Italian sources of obtaining information regarding that country That it is an one side picture can be guessed from its temper It runs

Mussolini is the blackest shadow which lies over Europe at the present time The belief is widespread that the future policy of the Italian Dictator is likely to prove the most dangerous and disruptive force at work anywhere on the continent The heart of the fascist philosophy is the use of force if the time should come when it had nothing to fight about Mussolini's Black Shirt organization might be in danger of melting away In internal affairs he has been almost too successful for his own good He has crushed political opposition exiled or intimidated his enemies almost literally abolished hostile criticism in the press and elsewhere In order to continue to feed Italy the now familiar diet of raw meat his enemies believe he may be compelled to embark upon a dramatic external policy of some sort France and England would hardly be likely to permit him to go to war with Austria and we trust he would be too shrewd to put his hand into the fire by picking a quarrel with Jugoslavia What he is most likely to choose if the prophets are correct is an effort at colonial aggrandizement perhaps in northern Africa Such an attempt however might easily lead to international friction of the sort which culminates in war Meanwhile with his talk of a new Holy Roman Empire his

proposal for 'an all Latin bloc' and the attacks which his Fascisti are making on the Locarno Pact he is worrying the chancelleries of western Europe just at the moment when they thought to enjoy a little well earned peace Already pessimists are saying that Italian intransigeance is likely to be the fatal stumbling block in the path of the coming League Conference on Disarmament

The last vestiges of freedom are being stamped out in Italy with a scientific thoroughness which must excite the admiration of all those American business men whose avowed love for Mussolini is based on his efficiency No citizen is permitted under the new statutes to speak or write in anything but hearty approbation of Il Duce and all his works. A hostile critic if he lives in Italy is subject to fine and imprisonment and if he lives abroad any Italian property he may possess is subject to confiscation Civil government by another decree has been abolished outright in all towns with fewer than 5 000 inhabitants These are now to be ruled direct from Rome The last of the opposition newspapers have given up the ghost after a period of declining circulations due to the fact that the public did not care to wade through their heavily censored columns and read about birds and flowers In short, the present internal administration of Italy is as strikingly similar to that of Russia as their foreign policies are for the moment along parallel lines

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Chinese Minister learns Sanscrit

The following appears in in *The Young East*

Mr Wang Jung pao Chinese Minister to Japan has recently taken up the study of Sanscrit with the help of Dr M Nagai of the Tokyo Imperial University and while studying it His Excellency is comparing Chinese translations of sutras with originals

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Why not India?

The following is taken from *The China Journal of Science and Arts*

That China and other countries on the Pacific have a very good friend in the Rockefeller Foundation is evidenced by the various undertakings fathered by that institution Recently Dr Harry J. Russell Dean of the College of Agriculture of the University of Wisconsin has arrived in China from Japan being on a visit to this and other countries in the Far East for the purpose of investigating educational conditions here He is making a thorough examination of the science education in the Universities and Colleges of these countries and will select groups of already trained scientists with the idea of giving them further training in science through the medium of the Rockefeller Foundation the department of which Dr Rockefeller Jr

Up till now the Rockefeller Foundation in these parts has been mainly concerned with medical education and research carried on at the Peking Union Medical College and the present increase in the scope of the institution's activities must come as a great boon to China and other countries of the Far East

Dr Russell is looking for suitable men in China to benefit by the plan of the Foundation These must have received their doctor's degree in educational work and must be willing to return to their own country when they have received the extra training in America, to devote themselves to work there for the benefit of their own nationals

This is offering young men who have graduated in foreign countries and returned to China but find that they do not know enough about education al science a wonderful chance to acquire the knowledge Science teaching in China is woefully inadequate and we sincerely trust that Dr Russell will be successful in his search for candidates of the Rockefeller Foundation's new enterprise

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Broadcasting Obscenity

Pornographic literature and obscene art' has become a serious social menace in India where there are no good organisations to fight these evils and as such, such things can be circulated among the youth of the country with impunity That this evil is no less present in such well organised and advanced countries as the U S A can be seen from the following extract from the *Literary Digest*

Pictures from Paris" whose purpose is obvious in their titles magazines which are openly or furtively obscene and that sort of literature which is published secretly and sold on the sly are some of the grave dangers to which the youth of the country is constantly and carelessly exposed The situation we are told is probably worse today than it has ever been because of new publications constantly appearing on the market and the easier distribution and the traffic in obscenity is said to be practically without hindrance In some cities attempt to sell improper literature to children on their way to school are reported Jersey City recently took a decisive step in barring a dozen magazines from a news stand after arresting and indicting the proprietor The proprietor was permitted to go free on his promise to discontinue the sale and distribution of the magazines found objectionable In Philadelphia it is reported that attempts are made to sell improper periodicals to school boys and girls in some instances at the very doors of the schools and the ire of the educators and clergy of that city has been thoroughly aroused According to Dr Broome superintendent of schools in Philadelphia, as he is quoted in *The Bulletin* of that city these publications form one of the most serious menaces to our youth to day He goes on

There is no traffic more insidious or harder to deal with on one hand or more damaging to the character of youth on the other than these publications These periodicals are so candid and frank in vulgarity both in text and illustrations that there is no effort to conceal the purpose for which they are published

The schools, public, private and parochial are constantly exercising the utmost care to counteract these vicious influences But they cannot accomplish results without cooperation from every citizen who believes in clean mindedness

Whether the conduct in this respect is worse than twenty five years ago I am not prepared to say The same amount of foul mindedness does more harm to-day however and reaches more young minds because of the greater facilities for publication

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Lord Hardinge on Locarno and After

The Financial Review of Reviews publishes an article by the Right Hon Lord Hardinge of Penshurst K G, in which he deals with the Locarno Pact, the history which gradually led up to it and its effects on the political and economic future of Europe We give the concluding portion of the article below

The Locarno Pact which may be described as the effective end of the war consists of a treaty of mutual guarantee between England, Germany Belgium France and Italy by which the maintenance of the territorial *status quo* on the French and Belgian frontiers is established and the demilitarised zone on both banks of the Rhine to which are attached Arbitration Treaties between Germany on the one hand and France Belgium Poland and Czecho-Slovakia on the other Encouraging and hopeful as the conclusion of these treaties may sound it does not necessarily follow that they will ensure peace indefinitely any more than the Treaty of 1839 guaranteeing the neutrality of Belgium which Germany as a Signatory Power treated as a scrap of paper Yet the example of what befell Germany is a very apposite lesson and the greater certainty now that that lesson would be repeated on an aggressor would necessarily make any ambitious Power pause before embarking on such a course But what is in the Locarno Pact yet does not appear in the wording of it is a new atmosphere of peace of reconciliation with our former enemies and their readmission to the comity of nations on equal terms It is only by the constant pursuit of a policy of peace that war and strife amongst nations can be permanently averted and thus we may hope to be the true interpretation of the Locarno Pact

With the stabilisation of the political situation in Europe economic equilibrium will undoubtedly follow in due course Already our two principal enemies in the war are making good Germany has stabilised her currency is steadily paying what is due to the Allies under the Dawes' report, and in spite of her diminished resources she is gradually working up to her pre-war standard With a courage and determination beyond all praise she has faced her difficulties and by her industry and energy is rapidly overcoming them Germany's commercial supremacy in Europe is far more likely to be realised than the military predominance which was her aim for more than a generation

Then again Austria with the financial assistance of the Allies has stabilised her currency has balanced her budget and gives every indication of a growing economic prosperity Her principal difficulty is that deprived of access to the sea she is surrounded by States who make the export of her manufactures almost impossible A more friendly disposition towards Austria on the part of the Central European republics would be of inestimable value to her and also indirectly to themselves

Of the Central European States Czecho-Slovakia is the more advanced and progressive having embraced most of the richest manufacturing districts of the former Austrian Empire By a great effort she has stabilised her currency balanced her budget and being self sufficient in manufactures and foodstuffs with a fair proportion of raw material her industrial activities are likely to expand considerably She is fortunate in having a capable President and a very efficient Prime Minister in M. Benes

Roumania, Servia and Poland, all of them devastated during the Great War are slowly but surely recovering and tending towards permanent economic stability

Thus as we look around we see, with the signal exception of the situation in Russia, steady progress and reparation on all sides in Europe and fortified by the Locarno Pact and its subsidiary agreements we may hope for the development of mutual and peaceful co operation in the path of progress and civilisation Such progress will undoubtedly occasion demands for capital, which can be found more readily on the English market than elsewhere and after careful investigation should present favourable opportunities for safe and sound *investment* In conclusion it may be stated that now that the future of these various nationalities in Europe is more assured investors can turn their attention in those directions with more confidence than they could have had during the past few years

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European Solidarity against the Orient

Although Orientals know little about it, the occidental press has been talking a lot about a certain anti European movement which is rampant everywhere in the Orient. Whatever anti-European movement there is in the East is directed not against Europe, but against Europeans who indulge in exploitation of the East. As soon as this exploitation ceases, let us suppose by the greater practice of morality and self control among Europeans, who up to now cannot resist the temptation of despoiling others if they can do so without much risk of physical injury, the anti-European movement will also cease But there are some people still in Europe who think that by better organisation of European military power and by a suitable solution of the troublesome problem of dividing the spoils, they can keep up this work of exploitation for yet some time Such efforts will no doubt call forth similar efforts of a defensive nature in the East as well.

However that may be we give below quotations from an article from the *Politica* Rome, which was reproduced in English by the *Current History Magazine*

Although this is not generally realized as yet the National Religious revolution of the Moslem world and the National Communist revolution of the Yellow world are but two phases of a single anti European movement extending from Casablanca to Vladivostok This movement is constantly fed by Bolshevist propaganda Although Germany may be seen alongside Russia extending aid to that movement her part is by necessity a temporary one Germany is essentially a Western and a Christian country a colonial power both by her past and by her aspirations an integral part of imperialist Europe She is anxious to free herself of the necessity of making common cause with Bolshevism and with the East, and it is to the interest of Europe that she should succeed The negotiations for a Rhine compact are an effort to detach Germany from the Bolshevist combination and thus to push the defense line of the West back from the Rhine to the Vistula. Russia on the contrary is not a part of the Western system and attempts to detach her from the Orient such as were made by Lloyd George are doomed to failure Just as the Czarist State was European on the surface only so is the Bolshevist revolution in spite of its European label

The anti European revolution however is anterior to Bolshevism as it is anterior to Versailles to Wilson to the World War to the twentieth century Its origin is to be found in the system of ideas that has prevailed since the eighteenth century in that very Europe against which it is directed Though the present conflict is in a sense but one of the gigantic phases of the age long duel between Orient and Occident this phase differs profoundly from all the preceding in that the revolt of the Orient against Occidental domination is carried on this time in the name of a universal right which the Occident itself made universal The struggle is waged in the name of an international ethical system which is entirely of Occidental European origin in the name of universal equality of inherent rights of men and of peoples of the principle of nationality of the right of self determination Then came the World War and all Asiatic peoples whether sovereign or subject began to be courted flattered and solicited to join the war for right against might in the name of justice and universal liberty

The most categorical and demagogic anti imperialist doctrine was officially proclaimed during four years by the leading imperial capitals and then it resounded to the remotest corners with the powerful voice and authority of Wilson * * * Under the ferrule of the great transoceanic demagogue—who also was anti European by an irresistible instinct though from different motives—Europe for the first time abased her prestige in the eyes of the Asiatics by admitting their right and her own wrong With the advent of peace the victors repudiated their promises and the anti European revolution flared up with Wilson's fourteen points as a slogan

In the face of this movement Europe's resistance is weakened by a crisis of conscience, which has all the symptoms of a crisis of decadence. Europe's infirmity consists of the predominance of a universalist ideology based on the principle of universal equality as over the direct instinct of historical necessity of power and of might It is a case of bad conscience that handicaps Europe in her dealings both with the East and with the new Transatlantic West. To the anti European revolt in the East and the anti European pressure from the West there should be opposed the solidarity of the imperialist powers of Europe That solidarity however is not existent as yet not only in politics but even in public sentiment The responsibility for this rests primarily with the older and greater colonial powers France and England who took advantage of their victory not only to deprive the enemy power of its overseas empire but also to despoil their ally Italy of her share of the colonial conquest The result has been to force Germany to seek revenge in a universal collapse and at the same time to cause Italy to assume an attitude of benevolent neutrality toward the Oriental revolution. A real European solidarity is possible only after a thorough revision of the imperial hierarchy of the world, whether effected peacefully or by war

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Medical Effect of Music

We find in the *Literary Digest* that

Recent experiments to determine the effect of music upon the human mind and body are discussed by a German physiologist named Rasser in *Biologische Heilkunst* An abstract in *Naturwissenschaftliche Umschau* (Coethen) is quoted in part below The author begins by observing that music not only soothes melancholy and induces forgetfulness of sorrow but may actually exert a healing effect upon nervous affections and reduce pain He mentions, as examples in which neuralgic pain was relieved by music, Gladstone Herbert Spencer and the late Empress Elizabeth of Austria He says

Gallius relates in his Gallic Knights that the ancients believed that all persons suffering from sciatica are relieved of pain when they hear the notes of the flute He says that he has read in a work by the Greek author Theophrastus that the effects of snake-bites are neutralized by suitable tones of this instrument Likewise the Greek philosopher Democritus declares that many diseases are healed by flute playing Gallius himself appears to give credence to the ideas, since he remarks So great is the relationship between the body and the soul and correspondingly between the diseases and the remedies of soul and of body

The influence of music upon the human organism is employed as a therapeutic measure by physicians. Various investigators have studied this influence by means of physiological devices which have arrived at a high degree of perfection in modern times

The author cites experiments made by Dr J Trachanoff with the Mosso dynamometer which proved that cheerful music of a gay and spirited tempo actually increases the lifting power of the muscle whereas a slow and melancholy melody exerts the reverse influence It has likewise been demonstrated that a bell sounded at regular intervals has a definite effect upon the elimination of

carbon dioxide and the absorption of oxygen in other words the sounds produce an acceleration of the processes of metabolism

The author next refers to the favorable influence which music exerts upon mental troubles He remarks also that certain French physicians have demonstrated that music operates as a sedative influence in narcosis Experiments such as those of Dr George Zehlen of Berlin also indicate the favorable effect of certain sounds in such cases An interesting experiment noted by him is that made in a clinic in Berne Switzerland with the object of modifying pain by a combination of music and narcosis

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Trade Monopolies as a Source of War

Nations have fought in the past often and bitterly because they have tried to monopolize fields for economic exploitation Now we find Americans resenting the monopolistic exploitation of their markets by other nations through the sale in America of monopoly goods of different kinds The following quotation from the same journal would give an idea of the trouble

Rubber the cushioner of shocks and deadener of sounds now threatens to become a cause of ire and tumult For, at Secretary Hoover's suggestion Congress disturbed by the fact that America's twelve or fifteen million motorists and other millions of other users of manufactured rubber paid some hundreds of millions of dollars more for their tires and rubber goods in 1925 than they did in 1921 has called for an investigation of England's control of crude rubber prices Already our press echoes with such ominous phrases as 'trade war' and 'reprisals' A Western daily characterizes the British Government's boosting of prices by restricting production on British owned rubber plantations as 'commercial banditry' A Massachusetts State Senator declares that the British have in reality declared a trade war against the United States and invited reprisals Our editorial statisticians estimate that if the present high prices are sustained the British rubber planters will take more money from this country in exorbitant profits than the British Government will pay us in settlement of her war debt. In England the correspondents tell us the man in the street reads of American indignation over the price of tires with the complacent smile of the cat that has just stolen the cream And when this man in the street has a smattering knowledge of American politics says the London correspondent of the New York *Times* he comments as follows Hoover is just pulling off what they call a political stunt He is grooming himself for the presidential fight in 1928 He is twisting the British Lion's tail and there is no more in it than that.

Secretary of Commerce Hoover who leads this onslaught on the high price of rubber says that the group of British rubber planters who control the market are causing American purchasers to pay from $30 to $70 excess profit on every set of automobile tires they buy To quote his statement further

The manufacturers point out that there are ample supplies of rubber in the world but they have been held up by this combination and speculators until rubber has increased from 36 cents a pound to an average of $1 10 last month A year ago the combine declared that 35 cents was a reasonable price but the difference now demanded by them and speculators amounts on our 300 000 000 pounds of annual rubber import to nearly $200 000 000 per annum and means a charge of $30 to $70 a year on every user of an automobile

Nor is rubber the only raw material consumed in the United States and controlled by a foreign Government Mr Hoover reminds us. There is now an official Franco-German control over the price of potash The Chilean Government controls the price of nitrates The Dutch Government controls quinin And the Yucatan Government controls the sisal fiber from which is made the binder twine used in American wheat fields

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Russia Wheels Round

Social reformers in the past had been in the habit of believing and asking others to believe that progress and betterment of society would not be possible unless radical changes were made in every field of life They proclaimed the whole social structure unsuited to human well being But they forgot that during its thousands of years of evolution the social structure had been subjected to the test of compatibility with human happiness at practically every step As such it is not reasonable to think that an intellectually evolved scheme of society would do more for human happiness than would the established system which has been built up slowly and with a view to attain happiness if not for the greatest number at least for more than a mere few as some would like the world to believe

Russia which had been trying to improve the lot of her greatest number by means of economic fads has found out at last that the beaten track has at least the virtue of leading somewhere She has been slowly coming round since four or five years ago The following extract from the *Literary Digest* will show us the extent of the recovery

From rigid communism Russia passed in 1921 to the famous new economic policy but as Russian editors point out, the Soviet Government still retained three institutions which they considered corner-stones of communist philosophy These institutions we are told are the dictatorship of the proletariat, the nationalization of the main branches of industry and thirdly the monopoly of foreign trade by the Government. Private capital in

Russia could do no harm, it was held as long as these three bulwarks were maintained But about the middle of November last, it appears a new reform was decreed which modifies if it does not actually abolish the monopoly of foreign trade. As recorded in the Russian press the Commissariat of Foreign Trade has been taken from its chief and stanch supporter Comrade Krassin, and has been fused with the Commissariat of Domestic Trade under the direction of Comrade Tzurupo, a more liberal Communist. Henceforth, licenses to export and to import will be granted more facilly we are told and what is more the Soviet Government will encourage the formation of mixed companies composed of foreign capitalists and representatives of the Soviet Government for the purpose of promoting foreign commerce

Also, it is pointed out, individual Soviet trusts and cartels will have the right to purchase materials directly in foreign markets While it is true, say some Russian newspapers that the Commissariat of Trade will still control all individuals and organizations engaged in business they assure us that this control will not be nearly so oppressive as it has been heretofore

In the Moscow *Economicheskaya Zhizn* there is a statement taken from one of Kameneff's speeches in which he said that no longer could we endure the condition under which only our Trade Delegations had the power to buy pins soap machinery clothing nail files and what not. Such a state of things is dying a natural death' In this paper also we read that the foreign trade monopoly built up an enormous and clumsy machine of Trade Delegations, that were slow and inefficient, and it is related that in Berlin alone the Soviet Trade Delegation had a personnel of eight hundred

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Fascism in France.

The Living Age tells us that Fascism is fast developing in France. The reasons are financial, social as well as political We are told —

France is watching foreign Fascism with growing attention Her reactionary press does not conceal its belief that Mussolini's dictatorship is a model form of government. The great boulevard papers seem to please their enormous circle of readers by publishing column articles portraying Fascist rule in its most favorable light So the merits and demerits of Fascism have become a matter of bitter partisan contention

During the past few weeks certain organizations that hitherto have avoided and indeed indignantly disclaimed any sympathy with the Fascisti have begun openly to copy them We begin to hear of Blue Shirts whose purposes and tactics are identical with those of the Italian Black Shirts Prominent in this agitation are the *Camelots du Roy* organized by Charles Maurras and Leon Daudet, who have made themselves conspicuous by various disorderly manifestations against Radicals and Pacifists But French Fascism evades declaring itself as yet on the question of a republic or a monarchy It puts forth a more plausible programme limited to a reassertion of State authority and national discipline Instead of proclaiming revolution, it professes to be the nation's defender against revolution

The recent luxuriant growth of Fascist organizations in France is due to a feeling that the Opposition in Parliament is powerless to prevent the Socialists from carrying out confiscatory financial and taxation policies. This fear has induced everyone in France who feels his property interests threatened to seek the aid of any agency, even that of these extremist Nationalist groups, that will defeat the Cartel's programme

The French Fascists are, however, not a powerful body, for

Notwithstanding the military memories of most of these groups they still lack the discipline and ruthless tactics that characterized the Italian Fascisti even before their March on Rome They have made boyish demonstrations of hostility to Herriot and they raised a little student-rumpus to show their displeasure at the appointment of Francois Albert the former Minister of Education, but these were amateur affairs A more serious incident occurred in the rue Damremont at Paris, where the Jeunesses Patriotes attempted to hold a parade one night by military divisions, with preat ranged commands and signals But when a few rowdies either Apaches or Communists, fired a revolver shot or two at them, they promptly took to their heels

—

Britain's Work in India

Using a textile metaphor, Mr R. K Sorabjee M.A., describes in the *Journal of the East India Association*, how the British have reinforced the fabric of Indian Life by stretching it on a frame of "efficiency" and by supplying the "warp" which consists of several strands, *viz*, Justice Education, Finance, Irrigation, Transport and Communication, Organization, Banking, Defence, Missionary Effort, Industry and so on and so forth The writer says,

Foremost amongst these is the strand of Justice Britain may well be proud of the system of Justice it has introduced into India. Justice means impartiality and with all the will in the world no people of the many peoples of India could have set that strand in the warp Religious feeling in that Land of many religions runs so high Prejudice, in that land of caste and community, is so strong

The other 'Strands" are equally good and strong

We need hardly comment on what has been entirely spun by Mr Sorabji and his spiritual co operators. He asks the Indians to supply the woof for this hybrid fabric which in his opinion would be the ideal India. Our doubts are many They concern the true quality of the warp as well as the

possibility of weaving anything successfully on the Imperial Loom whose consumption of woof is always disproportionately large compared to the amount of *real* cloth turned out.

—

Position of Women in Islam

The Review of Religions publishes an article by Hidayet on the above subject. It opens as follows:

One of the accusations of the opponents of Islam which always surprises me is the assertion that Islam keeps the position of woman low.

As yet I have not succeeded in finding out on what this assertion is based, certainly not on the Quran at any rate as nowhere I have found in that book a verse indicating or even hinting in the slightest degree that the position of the woman should be an inferior one. On the contrary the verses dealing with woman's rights state clearly that the position of woman in Islam is as honourable as that of man in every respect.

As regards her social position we read in Surah IV. 32: Men shall have the benefit of what they earn and woman shall have the benefit of what they earn.

I know that many a working woman in Holland would jump up with joy if this Islamic injunction were to be put into practice here. It seems to me that the position of the Dutch lady in The Hague, on whose private business property her husband had drawn a cheque for several thousand guilders and who a few weeks ago lost her case against him before the Dutch court is far more inferior to that of a Muslim woman who, under Islamic Law never could have been subjected to such treatment.

—

Revival of Buddhism in Japan

Struggle for existence against Christianity has given new vigour to Buddhism in Japan. The Buddhists are making rapid strides and the way they are tackling the problem of revival should convey a lesson to Hindu revivalists. The *Harvard Theological Review* in an article by James Thayer Addison, gives us the following information on the subject:

> One unexpected result of sixty years of Western civilization in Japan has been the revival of Buddhism. When the new era of Japanese progress began in the sixties of the last century Buddhism was obviously declining. Though still powerful as the religion of the masses it was intellectually sterile and apparently incapable of renewed vigor either spiritual or practical. No great movement of reform or access of energy had marked its history for six hundred years. And when the restored imperial government disestablished Buddhism its last hope seemed to vanish. But from that day to this Buddhism has enjoyed a new lease of life. Both intellectually and practically it is far more flourishing and active to-day than it was in 1890. Yet strangely enough it may be doubted whether its standing is higher and its influence greater than they were sixty years ago. The progress of Western thought and of Christianity has been so rapid and effective that relatively speaking Buddhism has probably made little if any advance. In other words it has had to run fast in order to keep in the race at all and only its revival has prevented its gradual disappearance as an important factor in the national life.

Though the educational philanthropic and missionary activities of Japanese Buddhism are the chief outward signs of revival several others are important enough to deserve mention. Among these are the efforts of the temple priests to win and hold the people—especially the young people. Leaders of the larger sects are no longer content with a laissez faire attitude for they cannot afford to drift. Again with one eye on the vigorous methods of Christian missionaries they are making ever greater use of preaching.

The Nishi Hongwanji sect claims to have about 2000 Sunday schools with nearly 400 000 pupils and while there is no reason to believe that these figures are accurate in a Western sense they indicate at least a remarkable growth of this form of religious education. And at least three of the other sects are almost equally active in the attempt to reach and hold the children.

To hold the boys and girls who are too old for Sunday school methods there are a growing number of Young Men's Buddhist Associations and Young Women's Buddhist Associations.

—

"Sordid Imperialism

The New Republic says —

The mandate system of the League of Nations is the least admirable aspect of the whole Geneva enterprise. The mandates of the British in Mesopotamia and the French in Syria were both awarded in flat contradiction of the wishes of the populations involved. In both cases the honour of the Allies had been expressly pledged to another arrangement. Great Britain of course took Mesopotamia partly for the sake of the Mosul oil partly because it fitted in with her Persian policy partly for the general diplomatic and military advantages. Never has the economic motive in imperialism been more flagrantly exposed than in British policy in the Middle East where the British government's partial ownership and complete control of the oil companies holding the chief concessions is not even camouflaged. The whole chapter is one of sordid imperialism for which though the Mesopotamian mandate has been better conducted than that of the French in Syria there is nothing to be said.

—

British Justice and Fairplay

Harold J. Laski writing in *The New Republic* on the Communist trials says —

The conviction of twelve British communists for conspiracy to publish seditious libels and for

together distinguishes them from any other people or race and marks out their special contribution to the world's civilization. It is built upon their cultural heritage, their accumulated thought life and the activities, abilities, habits and experiences of past generations.

The ideals of life and life's relations enunciated and lived by our forefathers remain unsurpassed even according to present standards of both East and West. We are not a people merely with a glorious past but one in whom that glorious past is still surging and throbbing and seeking for avenues of expression. No force can check its activities; it is bound to issue forth in a greater present and future. We are struggling not to save our country, as the ordinary expression goes — for who can destroy our nation with such a national spirit as we have?—but for the benefit of ourselves and the world to strengthen and improve by taking advantage of what the modern civilization has to offer.

We should remember that our national development should not be brought about in any forced manner but it should be allowed to follow in its own way and take its own time. While we shall need and appreciate outside cooperation we must all take care that no greenhouse process be employed which might hasten its blossoming as well as its early withering and death which would be a calamity not only to the Chinese people but also to the world at large. We therefore reiterate give us time our national spirit will do the work.

—

China and the "Powers"

Frank W. Lee advocates the abolition of extraterritoriality in China by the 'Powers' in the same journal and says:

The powers may assist China by abandoning the practice of united action in China. Chinese understand that in Europe and the West no such concerted action governs the relations between States except where they deal with so-called inferior Powers or late enemies. The Concert of Powers in China smacks too much of superiority to be welcomed. The Powers in their anxiety to present a solid front to China assume a dictatorial policy not conducive to friendly feeling. Joint representations, joint notes and warnings, joint memorandums on all conceivable subjects have been thrust upon China. Even when the representatives of some of the foreign powers have had reasons to doubt the wisdom of a given action they have been drugooned into a quiescence by the fetish of preservation of "good prestige." Let each Power deal with China in its individual capacity and according to the details of the wishes of its own people.

These Powers who sincerely sympathize with China's national aspirations should announce their determination to relinquish extraterritoriality within a definite period and then offer China their friendly assistance for the establishment of the necessary judicial machinery to enable China to take up her new responsibilities. Encouraged by the friendly gesture China would welcome that kind of foreign assistance. By such an act any of the Powers can render substantial help to China and hasten the day when modern courts will dispense justice to both Chinese and foreigners. Something must be done to restore confidence, promote goodwill and bring about whole hearted cooperation. Nothing will clear the atmosphere so effectively as a voluntary expression from one or more of the Powers that they are willing to place their nationals under the jurisdiction of China with the perfect assurance that China will rise to the occasion and protect their interests under her own laws just as well and better than they can now be protected under the system of extraterritoriality.

—

A New Caliph?

The *Living Age* gives us the following news:

Last autumn representatives from all Islamic countries held congress at Cairo to consider the restoration of the Caliphate. This congress will reassemble at Baku under Soviet protection shortly. It is significant that the names having the strongest support for the honor of heading the Mohammedan world are the Riffian leader Abd el Krim, the sheik of the Senussi, the victorious sheik of the Wahabis Ibn Saud who already holds Mekka and has just occupied Medina and last but not least Mustapha Kemal Pasha the President of Turkey.

—

Karl Marx on India.

The following are quotations from Karl Marx's letters written for Horace Greeley's daily paper nearly three quarters of a century ago. They apppear now in the *Living Age*. Regarding British rule in India Marx says:

The British in India have taken over from their predecessors the department of finance and of war but they have entirely neglected that of public works. Hence the decay of agriculture which cannot be carried on in accordance with the English principle of free competition of *laisser faire laissez aller*. We are however quite accustomed to see in Asiatic empires the decay of agriculture under one government and its restoration under another. The harvest here corresponds to the presence of a good or bad government just as in Europe it reflects good or bad weather. The subordination and neglect of agriculture however bad it might be could not be regarded as the ultimate ground of the collapse of the Indian social order brought about by the British invasion if it had not also been accompanied by circumstances of quite a different significance by an entirely new phenomenon in the annals of the Asiatic world.

The cause of Indian's Collapse' was in that

It was the British invasion that shattered the Indian handloom and smashed the spinning wheel to pieces. England began by displacing Indian cotton goods from the European market. Then she

brought cotton yarn to Hindustan and finally flooded with cotton from abroad the real home of cotton itself Between 1818 and 1837 the export of yarn from Great Britain to India rose in the proportion of 1 to 5200 In 1824, the export of British cotton goods to India amounted to hardly a million yards in 1847 it already exceeded sixty four millions yards At the same time the population of Dacca dwindled from 150 000 to 20000 This shrinkage of Indian cities long renowned for their fabrics was by no means the worst consequence British steam power and British science destroyed all over India the union of agriculture and hand manufacturing

A very able analysis of the problem no doubt Marx says regarding the motive of England's inroads into the Indian social structure, that

It is also true that England in setting into motion a social revolution in Hindustan was actuated solely by the lowest interests and proceeded stupidly in her endeavor to bring it about But this is not the matter in question Rather the question is can mankind fulfill its mission without a fundamental social revolution in Asia If it cannot then England whatever the crimes she may have committed, is in the carrying through of this revolution acted only as the unconscious instrument of history

The conceited European in Marx thought that Indian barbarism should be improved by contact with enlightened Europe He says

The Arabs Turks Tartars Moguls by whom India was successively overrun were quickly Indianized save barbarian conquerors in obedience to an eternal law of history always succumb to the higher civilization of their subjects The British were the first who were superior to the Hindu civilization and therefore conquerors inaccessible to its influence

greatly benefited by the introduction of *modern* methods and appliances into India's economic life Marx opines that

The Indian , however, will not reap the fruits of the new blessings conferred upon them by the British bourgeoisie as long as in Great Britain itself the present ruling classes are not displaced by the industrial proletariat or until the Indians themselves become sufficiently strong to shake off the British yoke once for all In any case in the more or less near future this great and interesting country this noble branch of the human race, which to use an expression of Prince Saltykov is *plus fin et plus adroit que les Italiens* will experience a great revival

And this revival will certainly be (or has been) concomitant with a *partial* shifting of the British 'yoke' Karl Marx has little faith in the British Bourgeoisie in India for in his words

Has not the bourgeoisie in India, to employ the phrase of that great robber Lord Clive himself taken refuge in cruel extortion when simple corruption could no longer keep pace with its rapacity Has is not while in Europe it chattered of the inviolable sanctity of the national debt in India confiscated the dividends of the rajahs who had invested their private savings in the securities of the East India Company' Has is not while it fought the French Revolution under the pretext of the defense of our holy religion' at the same time forbidden the propagation of Christianity in India' Has it not in order to extract money from the pilgrims streaming to the temples of Orissa, and Bengal made a trade for itself out of the murder and prostitution of the temple of Juggernaut?

The British exploitation in the days that followed Marx has of course been not quite so crude as the description above Yet some think it has not been any the less in volume

The constitution is also defective Says Mr Bennet

Another change lamentably for the worse, is the practical disfranchisement of the inhabitants of Palestine Under the sultan, the Palestinian enjoyed a more complete system of adult suffrage than ourselves at the time and four or five representatives were duly elected to the Ottoman Parliament in Constantinople Local self government was also in force municipalities, like Haifa Jaffa or Gaza were administered by councils elected by the ratepayers To-day the country is governed by an autocracy far more complete than any system found in a crown colony, for the Palestinian inhabitants have wisely declined to accept a form of 'representation' which is illusory and humiliating The proposed legislative Council was to consist of ten nominated (and of course pro-Zionist members and twelve elected members two of them to be Jews and two Christians a permanennt majority for Zionism was thus assured and the representation' of the vast Arab majority turned into a farce In addition to the loss of any parliamentary representation for the nation as a whole, the local government of the municipalities has also been destroyed With the single exception of Tel Aviv and some other smaller Jewish communities municipal councils are no longer as formerly elected by the townspeople, but simply nominated Not long ago an extraordinary spectacle could be witnessed at Haifa An armed police guard accompanied the workmen engaged in the erection of standards and wire for Rutenberg's electric lighting contract—a contract signed over the heads of even the nominated town council who were actually unaware of its terms but protested in vain against such a flagrant contempt of local opinion And all this is going on after a war fought to secure the self determination of small nations"—a war too in which the armies of Great Britain were materially assisted by the very Arabs whose just claims are now contemptuously ignored One of the most painful results of the World War in Islamic countries has been the utter loss of belief in the "word of an Englishman" The whole of the Near and Middle East is strewn with the wreckage of broken promises

And the British have created a problem of racial and sectional hatred by means of apparently thoughtless bits of idealism such as the opening of the Jewish University We are told

In the days before the war, there were, few traces of racial hatred in the towns and villages of Palestine Bitter feuds did indeed exist at times between the rival churches of Christendom but even these were mainly confined to the actual representatives of the various communities brought into contact within the precincts of certain holy sites especially the Church of the Holy Sepulcher The normal attitude of Moslems Christians and Jews toward each other was friendly and tolerant My dragoman called himself a Protestant that is an Arab who had abandoned the ancient Syrian Church of his ancestors in order to adopt a form of Christianity invented by British and American missionaries Two of our retinue were devout Moslems the third was a Jew They got on excellently together and I never detected a trace of racial or religious animosity among them To-day the whole country is full of bitterness and ill will Moslems and Christians have united in a joint detestation of the immigrant Jews, who are even distrusted and disliked by large sections of their co religionists who dwelt in Palestine before the Balfour declaration

The divide and rule policy is thus finding a fresh field for application

CULTURAL UNITY—ETHICAL TEACHING OF THE QURAN AND THE UPANISHADS

By MR WAHED HASAIN, BL, MLC

"If people had been aware of the mysteries of truth there would have been no strife between sects in which they are divided."

Living close together, as they are, for centuries in India, it is rather strange that Hindus and Moslems should possess such an imperfect knowledge of what is contained in their respective scriptures Vague ideas of one another's religion, no doubt, they have, but they are mainly derived from their defective observation of the outward signs and expression of faith of each community The outward rites and ceremonies performed by a nation are often delusive, and form no criterion of the ethical ideas which impel a sect or a nation to conform to them Beneath the surface of outward ceremonies and practices, lie embedded the gems of truth which, when discovered, shed eternal lustre and dispel doubt and darkness from the mind But such gems must be found out and laid bare to the eyes before people can be asked to appreciate their real value

Now the Vedas and the Upanishads, pro-

served as they are in a language difficult to master, are sealed books to the Moslems of India. On the other hand, Islamic ideals of ethical truth treasured up in a language equally difficult to understand, are not easily accessible to non-Moslems. It is no wonder then that they have a very imperfect idea of the Islamic religion and philosophy. The result of such ignorance is that each community fails to make a proper estimate of the grand universal truth which the highest thinkers and the best mind of every nation have been striving to attain. It is not my object either to defend any form of religion or to show the superiority of one religion over the other. There is no lack of hands for the task. My object pure and simple is to place in my humble way before the public the high ideals of truth to be found in the *Sruti* and *Smriti* of the Hindus and the *Quran* and *Hadiths* of the Moslem. I do not pretend to make a new discovery in the province of religion. My task is to pick up gems of truth from the Aryan and Semitic Scriptures and to show that the highest ideas of a Supreme being are to be found in the doctrines of almost all religions, be it the religion of the Hindu Temple or the Jewish Synagogue, the Christian Church or the Moslem Mosque. Truth is not the monopoly of a particular religion or of a nation and should be sought everywhere.

The following quotations, taken as types, will give an idea of the nature and conception of *Allah* as given in the Holy Quran and of the supreme being (*Brahman*) as given in the Upanishads.

Al Quran

1. There is no deity except one Being—Allah—*Credo of faith*.
2. It is Allah who is and besides whom there is none except that Being.
3. It is Allah! There is no deity but He—the living, the self subsisting.—Chap. 2 56.
4. Say, He is the absolute one. He is not dependent on any thing nor is anything independent of Him. He does not beget nor is He begotten and there is none like unto him.—Chap. 112.
5. There is nothing which bears His similitude; it is He who sees and hears.
6. No one participates with Allah in his person and attributes.—Chap. 42 9.
7. Do not liken him to any of his creatures.—Chap. 16 76.
8. He is of pure essence, free from all impurities, free from all defects, self sufficient, self subsisting, self effulgent, light of all lights, possessing splendour and glory, self dependent and ever existing, an ever living God, omniscient, omnipresent, imperishable even when all comes to nought. He is the beginning and the end, the manifest and the hidden, the absolute and one indivisible, the minute of the minutest, the great of the greatest, the most intelligent, the most patient, the most magnificent, the most exalted, the high of the highest. He is beyond all attributive description. He who pervades the universe and His knowledge extends over all. He who breathes life into the body and He who takes it away. He who created at the beginning and He who begins again with subsequent creation. He who watches everything and hears everything within His knowledge.—*From Asmi Husna*.
9. Whatever is in heaven and on earth sings praise unto God and he is mighty and wise. His is the kingdom of heaven and earth. He gives life and puts to death. He is almighty. He is the first and the last, the manifest and the hidden. He knows that which enters into the earth and that which issues out of the same and that which descends from heaven and that which ascends thereto. He is with you wherever you are for God sees that which you do not. His is the kingdom of heaven and earth and all things shall return unto God. He causes the night to succeed the day and He causes the day to succeed the night and knows the innermost part of man's heart.—Chap. 57.

(a) God created heaven and earth on Truth and made the night follow the day and the day follow the night and fixed the sun and the moon so that each of them rises and sets within a fixed time.

(b) The sun and the moon run their courses according to a certain rule and the vegetable which creep on the ground and the trees submit to his disposition.—Chap. 55.

(c) With Him is everything regulated according to a determined measure.—Chap. 13.

(d) Whatever is in this world is perishable but the glorious and effulgent countenance of thy Lord is eternal.—Chap. 55.

(e) Praise the name of thy Lord the most high who has created and completely formed his creatures who determines them to various ends and directs them to attain the same.—Chap. 87 3.

Upanishads

1. God is indeed one and has no second.—*Katha-panishad*.
2. There is none but the supreme Being possessed of universal knowledge.—*Brih* 1 4 10.
3. The Vedanta declares that Being which is distinct from matter and those who are contained in the matter is not various because he is described by all the Vedas to be beyond description.
4. He is immortal and without form or figure, omnipresent, pervading, external and internal objects unborn without breath or individual mind, pure and superior to eminently exalted nature.—*Mundala* 12.
5. He who is without any figure and beyond the limit of description is the supreme being.—*Chandogya*.
6. Appellations and figures of all kinds are emanations.
7. All figures and appellations are mere innovations and the supreme Being alone is the real existence.
8. The supreme Being free from all stain

devoid of figure or form and entirely pure the light of all lights resides in the heart, his resplendently excellent seat God as being resplendent and most proximate to all creatures is called the operator in the heart He is great and all sustaining for on him rests all existence such as those that move those that breathe those that twinkle and those that do not Such is God Yon all contemplate as the support of all objects visible and invisible the chief end of human pursuits He surpasses all human understanding and is the most prominent He who irradiates the sun and other bodies who is smaller than an atom larger than the world and in whom is the abode of all the sub divisions of the universe and of all their inhabitants is the eternal God the origin of breath speech and intellect as well as of all the senses—*Mundaka Upanishad of the Atharva Veda*

9 In God heaven earth and space reside and also intellect with breath and all senses—*Mundaka Upanishad of the Atharva Veda 1 1*

That spiritual Being acts always moves in heavens preserves all material existence as depending on him He who causes breath to ascend above the heart and pedtitum to descend resides in the heart He is adorable and to Him all the senses offer oblation of the objects which they perceive—*Katha 2 2*

(a) God being eternal existence the universe and whatsoever exists exists and proceeds from Him He is the great dread of all heavenly bodies as if he were prepared to strike them with thunder bolt so none of them can deviate from the respective courses established by him—*Katha Upanishad of Yajur Vedas* 1 3 6

(b) God is eternal amidst the perishable universe is the source of sensation amongst inanimate existence and he alone assigns to so many objects their respective purposes *Ibid* 2 2 5

UNREST IN THE EAST

By ASIT KUMAR HAZRA

ASIA is in the throes of a revolution From time out of mind she is suffering—suffering like a caged lion Now she has awakened Her torpor is gone She is shaking her manes slowly indeed but surely

Might is always right The weak and the helpless must be swept away It is the same moral that made Rome formidable in history It is why the English traders became "lords of India For this alone China has become the vultures play ground Japan has been driven from America and the South African Colour Bar Bill is becoming a history Might is the fountain of right Neglect it, do away with it and you are doomed Asia is in bondage and does she not deserve it!

The Sickman has wonderfully revived he has not only revived—but has given a terrible blow to the white Imperialist The ridiculous manoeuvre of Lloyd George to crush this Islamic power *did* ignominously fail Pan hellenism had been crushed and the recent *coup d etat* of Pangalos the dictator of Greece would not be able to revive it Lord Curzon though worsted diplomatically at Lausanne was hailed by the London Press as a brilliant Machiavelli The solution of the Near Eastern question could not come from without it must come from within And it came at last Kemal Pasha could not be bribed the Caliphate was abolished England groaned in agony—not only groaned but shed crocodile tears

Nevertheless there was the mandate the mandate of the League of Nations Mesopotamia is under her protection Iraq and Hedjaz are her satellites Egypt is free indeed! Sudan is protected And the uncounted millions of Africa? Why they are the Whiteman's burden! Civilise them educate them exploit them so that sooner or later the burden may come to a happy end It is liquidating the claims of history! Britain however is an angel in comparison with other powers France is ever watchful of the ferment in the East. Syria is hers Her dependencies in Africa require a strong hand Did not France once proclaim amidst jubilant acclamations that there are the Rights of Man!

The noble pro consul of the Eternal City cannot merely bombard Corfu he can hurl an Ultimatum on an independent nation The Amir of Afghanistan is a heathen a barbarian He must be humbled for the murder of the Italian engineer The Afghan foreign office must salute the Italian flag She must

right to live and the right to govern It will go down to history as an epoch making event Today there is disaster there may be but the crown of martyrdom Abdel Krim will win Kemal Pasha was also a rebel and the Riffians are also rebels History repeats itself From Morocco to Shanghai from Kenya to Singapur every where there is ferment In some regions there is calmness (viz Turkey and Japan) but it is the same calmness before the storm The West has hitherto driven her triumphal car over the corrupt and vapouring East. But now she is in commotion Europe knows that in war and war alone lies the supreme talisman of statesmanship Peace would imperil their destiny! And Asia knows how to meet the approaching peril with robust confidence Sooner or later the forces of the East and the West will meet and meet in a clash It is inevitable and it is impending

July 11 1925

THE NEW MYSTICISM

A DEFENCE OF IDEALISM by May Sinclair (Macmillan & Co 1917) is a philosophical work which contains a chapter with the above heading We propose to give below some extracts from the above chapter which are likely to be of interest to the Indian reader Before doing so we should like to quote the authoress's apology for introducing the subject Referring to critics who might protest against the appearance of an essay on Mysticism in a volume professing to deal seriously with serious problems she says

I agree that mystical metaphysics are an abomination But *metaphysical mysticism* is another matter I would remind my readers that some psychological questions were part of the programme too that mysticism is of immense interest and importance in Psychology and that I have criticised certain aspects of it as severely as its bitterest opponents could desire I am as much repelled by the senseless variety of mysticism as I am attracted by its austere and metaphysical form I am as conscious as any alienist that its more abhorrent psychological extravagances are the hysterical resurgence of nature I longings not to be spiritually suppressed These exponents are worthy only of the pity we give to things suffering and diseased

But there is another side even to what may be called the Saints Tragedy There is a passion and a strain and a disturbance of the soul born of its struggle between religious dualism and its unconscious long ing for the Absolute

"And there is also a pure and beautiful Mysticism that springs from the vision of the sense of the Oneness of all things in God It knows nothing of passions disturbance and its strain Its saints are poets and its counterpart in philosophy is spiritual Monism

According to the authoress western saints and religious mystics especially of the Catholic world come under the second of those classes and Indian mystics like Kabir and Rabindranath Tagore come under the third class and it is mysticism of this type that she calls the new mysticism in which the mystic genius has reached its perfection

In the Jew the passion for oneness with the Divine never rose to the metaphysical conception of the Absolute To the very last Jehovah returned some of the old ways of the tribal deity He was a struggling and a battling God full of mercy when he got his own way and of vengeance when he didn't

The moments of certainty due to contact with Reality when ultimate Reality is discerned the positive ecstatic vision of reality—this is the essence of Mysticism There is no certainty that life can give which surpasses it or even comes anywhere near it.

This is the kind of certainty we want to tide us over the straits where Western Mysticism often leaves us flounder ing

I say Western Mysticism because in the Buddhist Sacred Books and in the Upanishads and the Vedanta and in the Mysticism of Kabir you do not find anywhere the same repulsive quantities You enter a purer and a subtler air and the Light of Godhead does not flow it is strong and very still

There are reasons as we shall see for the difference The Western mind comes to Mysticism by a peculiarly dangerous and difficult path For one thing it came to it a bit too early The art and science of it were perfected in Asia if not before the first principles had been discovered in Europe and Asia Minor at any rate long before they had had a chance to develop The Christian

Mystics seem never to have quite perfected the technique of the thing and seldom to have achieved a perfect and a safe detachment Admirable psychoanalysts as they were they lacked that minute psychological theory and practice which the Indian seems undoubtedly to have possessed They plunged into the dangerous adventure without adequate preparation as one who should jump into the Atlantic without a safety belt In the language of modern psychology they had not learnt how to sublimate their libidos

And this apparently was what the subtle Indian had learnt before ever he set out on the adventure The Western Mystic did not know or had forgotten that the desire of life even physical desire is an indestructible and holy though a dangerous thing He suppressed physical desire he stamped it down into the unconscious and then in a state of passivity or trance he went down there after it and was met by the resurgence of all his savage and ancestral memories He retrogressed He did not know that this would happen to him (he knew nothing at all or very little about the Unconscious) and every time it did happen he was agonised and astonished But the Indian Mystic knew very well what would happen and why it happened and when *he* went travelling in the untrodden country he took good care to close the gates of the path that led downwards Sometimes they swung to of their own accord and the Christian mystic was safe.

We are very near the secret of the psychic backsliding and spiritual torment of the Christian mystic. They are due not only to imperfect psychological technique but to imperfect metaphysics In spite of the refinements of the schoolmen the Christian idea of God was never wholly sublimated by thought It rests on a naif and obstinate dualism that resists the process

"It is to the East that we must turn to find the highest and the purest form of Mysticism a mysticism that has passed through the fire of metaphysical thinking and is itself sublimated

But before we compare Western with Eastern mysticism as I am going to do to the disadvantage of the Christian variety three things must be kept well in sight

First that the final goal of Christian Mysticism is not experience' not vision not ecstacy but the Unitive Life the life lived in union with Reality Life *lived* not merely contemplated a life of fruition and activity lifted for ever above the powers of the subconscious

Again the Christian saint brings to the quest for Reality something that is not always found in mysticisms that have been highly sublimated by thought

Lastly Mysticism itself is a thing of gradual development and the Eastern and the Western forms of it are tending to approach with the result that Pantheism is absorbing Christian Humanism to Humanism's great gain

This tendency is so conspicuous in the modern literature of East and West that it may be fairly called the New Mysticism It has been I think not only an affair of influence but of the slow yet inevitable maturing of the Western mind It is no food for sick souls it has put the disease of asceticism behind it it is a robust and joyous mysticism reconciled to the world

"When Sir Rabindranath Tagore was over here in the years before the War he told us that the destiny of the East was 'to spiritualize the West' Complacent westerners smiled at the saying as if the great poet had been offering to teach his grandmother an art that she had perfected before he was born Yet this was simply the calm statement of a truth

Still if some of our poets and mystics had not gone before him we should not have been as ready for him as we were

Before publication of his translation of the *One Hundred Poems of Kabir* his own *Gitanjali* stood almost alone representing for many of us all that is purest and highest in Mysticism Therefore I venture to repeat here what I wrote of it four years ago * There is hardly a word of it that will not apply equally to the work of his forerunner Kabir

To the Western mind there is a gulf fixed between the common human heart and Transcendent Being The European and the American in their quest of Reality are apt to be taken in by appearances they do not readily make the great distinction That is partly why, with the exception of the classics of Mysticism the devotional poetry of the West Catholic and Protestant alike is so unsatisfying Most of it is written by people who are not poets But the worst of it is that it is not supremely devotional It does not deal directly with the Transcendent but proceeds, fervently indeed but always by way of dogma and tradition as it were by perpetual makeshifts and through the most horrible tangle of carnal and material imagery to a visionary Throne of Grace You never seem to arrive Your heart may be soothed by the assurance of atonement, but your finer metaphysical hunger is left for ever unappeased

But take these songs of Divine Love from the *Gitanjali*

In the deep shadows of the rainy July with secret steps thou walkest silent as night treading all watchers.

The woodlands have hushed their songs and doors are all shut at every house Thou art the solitary wayfarer in this deserted street Oh my only friend my best beloved the gates are open in my house do not pass by like a dream.

The day is no more the shadows upon the earth. It is time that I go to the stream to fill my pitcher

* * * *

I know not if I shall come back home I know not whom I shall chance to meet The ferry at the fording in the little boat the unknown man plays upon his flute

In the poems of this mystic the world appears no longer in its brutality its vehemence, its swift yet dense fluidity it is seized in the very moment of its passing and fixed in the clarity and stillness of his vision It is always the same everyday world the dusty road, the deserted street, the solitary fording the bank in the shady lane where the yellow leaves flutter and fall' At the coming of the Unknown Traveller the leaves rustled overhead the cuckoo sang from the unseen dark and perfume of *babla* flowers came from the end of the road' A world vivid to every sense. Yet the stage of a supersensual drama the scene of the divine adventure So vivid and so actual is it that only its strange fixity stirs in you the sense of the supersensual

And through this fixity this stillness of rhythm and of mood there is a mysterious trouble and excitement, an awful tension of ex

* [In the *North American Review*]

portancy It is the stillness of intense vibration of life inconceivably living the ecstasy of supreme passion consummated and consumed

There is nothing in the Western world to compare with these poems but the writings of those mystics who were also saints St. Augustine St Thomas a Kempis St Francis of Assisi Julian of Norwich St Teresa, St Catherine of Genoa, who said My Me is God nor do I recognise any other Me except my God Himself Above all St John of the Cross in *The Dark Night of the Soul*

All these impassioned lovers of the Godhead use the same language telling of the same unique experience and it is invariably the language of human passion for the simple and sufficient reason that there is no other At the same time with the exception of Dante's *Paradiso* and *Vita Nuova* it would be hard to find in all the poetry of Western mysticism a perfect parallel to the passion of the *Gitanjali* There are few Western mystics who do not somewhere betray the restlessness that lies around their rest Until the final attainment of the Unitive Life their peace would seem to have been harder won to be held more precariously to be always on the point of passing so vivid is the sense they give of effort of struggle of frantic desperation There is a corresponding vehemence and violence in their language St Teresa says of the state of the unraptured soul

> No consolation reaches it from heaven, and it is not there it finds for none from earth and it is not there either but it is as it were crucified between earth and heaven enduring its passion

St John of the Cross speaks of an intense and amorous impetus answering to St. Teresa's impetuosities

For as we have seen the language of the Catholic mystic is often the language of sensuous almost of sensual emotion so voluptuous that it leads itself very easily to the interpretation of the profane But it is impossible to doubt the spirituality of these Bengali songs of Divine Love They are at the very highest level of attainment in their kind They have the serenity and purity of supreme possession Mystic passion embraces while it transcends the whole range of human passion Like human passion it works through body heart and soul It is the soul and the heart of passion that you find in the *Gitanjali* its secret and invisible things small and great all in it that is superb inviolate undying all that is lowly and most fragile its impalpable incommunicable moods its evanescences its dreams its subtleties its reticences and coquetries its fears and delicate shames

> I asked nothing from thee; I uttered not my name to thine ear When thou took'st thy leave it stood silent

There is no querulousness and no grossness of impatience no restlessness in this passion of the expectant soul

And on the part of the pursuing God there are none of those impetuosities that overwhelmed St. Teresa He comes with silent steps He is the lover waiting in the shadows He is the watcher by the bed the solitary wayfarer in the deserted street the traveller at the well, he is Krishna, the lute player the unknown man paying in the little boat at the fording I know nothing so persuasive as the glamour of this Eastern stillness nothing that evokes so irresistibly so inevitably the sense of the Unseen

> There where spreads the infinite sky for the soul to take her flight in reigns the still white radiance There is no day nor night nor form nor colour and never never a word

Before this austerity and restraint all foregoing comparisons break down There is through all their likeness an unmistakeable difference between those great Western mystics and Rabindranath Tagore

Their passion utters a more lyrical cry They experience a more violent rapture in union and a deeper tragedy in separation Nothing could well be further from his spirit than their emotionalism Individual temperament has no doubt something to do with it but it is not the whole secret This tumult and tragic pain of theirs has its own law It displays itself in proportion to their asceticism to the violence of their rupture with the divine visible world It is the outcome of the dualism inherent in Christianity There never was a religion that promised so much and gave so little that kept man's soul in such an awful poise between heaven and hell that left his passion for God so agonised and unappeased Its dualism its asceticism frustrates the longing of its saints Their holiest ecstacies are troubled with the resurgence of the source it has polluted

To the devotee of a creator inconceivably different infinitely remote and separate from his creation the visible world is necessarily undivine abhorrent and unholy In renouncing the world the Eastern ascetic denies its reality But the Christian in the very act of renunciation affirms its shocking independent entity Thus his deliverance is never either physically or metaphysically complete That is the Christian's tragedy He cannot without an agonising struggle get rid of the world that weighs on him whereas it is comparatively easy for the Oriental to divest himself as it were of his cosmic clothing It is doubtful if any Eastern ascetic, Brahman or Buddhist could feel the same furious hatred and horror of the world seeing that to him the world the whole visible universe is at its worst no more than an illusion You may refuse to become attached to an illusion you may withdraw from it with *every circumstance of profound repudiation* but you cannot furiously hate and abhor a thing which for you has no real existence of its own

In the *Gitanjali* you will find none of this hatred and abhorrence none either of this serene indifference and denial

> Deliverance is not for me in renunciation I will never shut the doors of my senses The delights of sight and hearing and touch will bear thy delight

> *What demand* he *would* have *of* me *God* for *the overflowing cup of life* And again elsewhere

> The same stream of life that runs through my veins runs through the world and dances in rhythmic measures

> It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers

Is it beyond thee he asks to be glad with the gladness of this rhythm? to be tossed and lost and broken in the whirl of this fearful joy To him the life of God is an a bounding joy that scatters and gives up and dies every moment The whole complexity of things the veil of Maya the illusion of the world is simple

which is contrary not only to evolution but to the psychoanalyst's pet theory of sublimation

"But this arrangement of mysticism need not concern us any more It only applies to those manifestations that belong to the transition periods of its childhood and its youth Where they persist, they persist by way of survival or reaction or disease and they are doomed to disappear

For if we are right in supposing that what is supernormal consciousness now will be normal consciousness some day we may expect its perfection to be reached by forgetfulness of its old labour and effort, unconsciousness of the very practice that will have made it perfect Pantheistic Mysticism begins where Mysticisms that are not pantheistic end It takes for granted that as between God and the world the Absolute and the finite selves there is no separation

Thus though we cannot say what the Mysticism of the future will be we may be pretty sure what it will not be It will not be sickly it will not be morbid and hysterical or sentimental In exchanging God the Father for God the Absolute self it will have lost that irresponsible dependence which has kept men and women for centuries in a pathetic infancy Sooner or later the mystic has to grow up like other people He will know that he fulfils the absolute purpose best by trying to become as far as possible a self determined being

And he will not be violent That was where the imperfect mystic made his great mistake Just as primitive man desired to get by magic physical things that would have come to him of their own accord in due season so the imperfect mystic desires to get spiritual things by mysticism that will come to him without it of their own accord in their due season The savage is trying to force Nature's hand The imperfect Mystic is trying to force God's hand

Not so the accomplished lover of the Absolute His passion may be overpowering and importunate but not its method He will not forestall its perfect consummation by one hour The more certain he is the more he can afford to wait.

Kabir says stay where you are and all things shall come to you in time

INDIA'S CASE AGAINST SOUTH AFRICA

(A Phase of the Problem of Greater India)

By Dr TARAKNATH DAS M A, Ph D

ON January 20 1926, Earl Reading in the course of his speech delivered in opening the Indian Legislature made reference to the position of Indians in South Africa It has been reported that the Viceroy of India among other things, said

> There has been continuous progress in the legislation in South Africa prejudicial to the position of Indians and tending to make it increasingly difficult for them to prosper or even exist in the Dominion and further anti Asiatic legislation had been recently introduced and was now pending before the Union Parliament
>
> The Townships Bill (the Viceroy continued) contains what appears to my Government to be a really objectionable principle We could not support a conference whose main object would be to reduce considerably the number of Indians in South Africa

In short the policy of the South African Government is to drive out by some means or other the Indians who have developed the land who are engaged in business and still live in that country as permanent residents If any such policy were ever adopted by any Government against Englishmen, the British Government would have taken vigorous steps to preserve its national honour, even by going to war Earl Reading has publicly declared that India cannot accept any settlement whose principal object would be to reduce the Indian population in South Africa However, it is wise for Indian statesmen, particularly members of the Assembly to demand the publication of the correspondence between the Government of India and the South African Government on the question of preserving the rights of Indians, so that the Indian nation may be able to judge for itself the exact position of the two Governments and be able to take necessary steps to protect Indian interests

According to the press reports, Dr Abdur Rahman, the head of the Indian Delegation from South Africa who is now in India, proposes that a strong representation be made to the Imperial Government so that it may oppose the enactment and enforcement of the Anti Asiatic Bill by the South African Government It is very desirable that an Indian delegation be sent to England

conference voted for the just proposal of Japan it was due to the stubborn opposition of the United States and the British Empire particularly of Australia and South Africa that the just principle was not accepted Now under the pretence of racial superiority and the plea of the solution of domestic problems the South African Government the Government of the Kenya Colony and other States are persecuting the Indian people and it is up to India to expose these acts of civilized barbarism of these nations and to take steps to right the wrong done to her people in co operation with other nations which have common interests to side with India The so called Asiatic Bill of the South African Government is primarily directed against the Indians in South Africa but all Asia has direct concern against such an abominable measure

After careful observations of the atmosphere of the League of Nation during my recent visit to Geneva it is my impression that an Indian nationalist delegation composed of Indian leaders and headed by Mrs Naidu herself will receive sympathetic hearing and moral support from the representatives of China Persia Japan many of the South American States and some of the European states represented in the League *Whatever may be the result of sending a delegation to the League of Nations it will at least achieve one thing—international contact of national ist India with the outside world not in the form of secret conspiracy but in the form of direct negotiations with the knowledge of the whole world*

The problem of protecting the rights of Indians in South Africa and the right of all Indians to travel and settle in any country in the world is merely a phase of the tremendous problem of Greater India which must be considered with sympathy by all far sighted Indian nationalists It means that the 320 000 000 people of India must not accept such unjust dictation from any nation to be cooped up within the border of their home land It means that the sphere of activity of Indians must expand all over the world, as the other peoples possessing strength stamina and culture are doing today There cannot be any compromise in this issue if the Indian people are to live with self respect and possess any vision for the future India must adopt all possible means in her power, even in co operation with other nations and world public opinion to enforce her demand effectively so that her children should not be discriminated against by any people and in any country The situation in South Africa is merely an incident and the real problem is the problem of a Greater India

Cannes France
January 28 1926

SIR ABDUR RAHIM AND HINDU-BAITING

By HINDU

IT is time that serious attention was paid by the Hindu public to the activities of Sir Abdur Rahim With some sections of Mussalmans Hindu baiting has become a pleasant pastime and the surest passport to leadership The glory and fat of office having gone, Sir Abdur is out to catch votes and he knows how to do it Hence in a recent utterance addressed to his Mahomedan admirers in the metropolitan suburb of Bhowanipur he dotted the i's and crossed the t's of his notorious Aligarh speech and urged that communal electorates should be recognised on principle, and appealed to his audience for a nucleus of workers to organise a party for safeguarding their vital interests and securing their advancement as a community Had he stopped there no Hindu would have reason to quarrel with him, for we know by this time that the communal bump is unfortunately so abnormally developed among most Indian Moslems of all ranks that even the most liberal culture cannot give their leaders the wider outlook of statesmen

But Sir Abdur Rahim did not stop there Though the Hindu have just begun what the followers of the Prophet have been doing

all along and what Sir Abdur again urges them to do viz to organise with a view to safeguard their vital interests and secure their advancement as a community Like a clever tactician he professes to take alarm magnifies and exaggerates the Hindu movement and as nothing was more calculated to rouse up his audience than a song of hate he launched a few more attacks on the inoffensive Hindu in his Aligarh vein and explained that his criticisms were directed solely against certain Hindu movements such as the *Shuddhi* Mahasabha and *Sangathan* and he took this opportunity to repeat with emphasis that these movements had set up a conflagration in India which if the leaders of these movements did not take care would lead to direresults (quoted from the *Bengalee*)

A hare eating speech like the above shows that if the Hindu movements referred to had set up a conflagration anywhere it was certainly in the chambers of Sir Abdur Rahim's brain He has not only forgotten the dignity of speech expected of one who has held high office but he seems to have lost the capacity of weighing his words and his reckless and weeping generalisations will fall absolutely flat on those for whom they are intended And it is well that this should be so for had the Hindus as a community been as inflammable as he pretends to consider them to be Sir Abdur's threats might set up a conflagration indeed the dire consequences of which would have staggered every well wisher of a united Indian nation

The present writer in the pages of this **Review** was among the first to applaud Sir Abdur Rahim for his able courageous and patriotic work in connection with Lord Islington's Public Services Commission Since then it has been rumoured that his celebrated Minute of Dissent was really the work of Gokhale whose untimely death prevented him from finally putting it into shape We do not know if there is any truth in the rumour* but the performance was entirely worthy of that great statesman and in that sense rumour has paid Sir Abdur the greatest compliment that he could expect. If he be the author of that document which is pervaded by a spirit of genuine statesmanship and nationalism as opposed to mere sectarianism a Hindu might be pardoned for crying out at his latter day metamorphosis—lo how are the mighty fallen!

From the man, with whom we have dealt only incidentally, let us *now turn* to the propaganda he has identified himself with As we have seen the *Shuddhi Sangathan* and the Mahasabha are his pet aversions We do not know what they have done to provoke such dire threats from Sir Abdur except that as he says they are trying to convert Mahomedans back to Hinduism It is passing strange that to a follower of an aggressive proselytizing religion like Islam this should seem so objectionable But perhaps he believes with the bulk of his co-religionist that this is a game which only one should be allowed to play at and that what has always been sauce for the Mohamedan gander should not be so for the Hindu goose But in the name of common sense and fair play what earthly reason can he have to complain against those who refuse to believe that it is the Mussalmans exclusive privilege to convert the *Kafir*? True during the past few centuries Hinduism has not cared to assert this prerogative at least openly* Nevertheless men like Tyall and Hunter have pointed out the silent assimilative tendencies of this ancient religion and in the past before Islam obtained a foothold in India Hinduism is supposed to have taken a more active part in ousting Buddhism from the land Historians like Professor Habib of the Aligarh University are rightly of opinion that even Moslem culture in India is redolent of the soil and has assimilated many important features of Hinduism Sir Abdur ought to know that every action is followed by a reaction and these Hindu movements have not arisen without a cause They are the outcome of a natural instinct of self preservation on the part of Hinduism against the fierce communal onslaughts of Indian Mahomedanism One so fond of the communal principle as Sir Abdur Rahim should not be sorry to see the same principle being laid hold of by the Hindus with a view to organise themselves communally The communal Frankenstein is a Mahomedan creation pure and simple and it will not do for a Mahomedan leader to be scared by it when it rears its head among other sections of the people Almost the last act the putting shot so to speak of Sir Abdur before he resigned office was to enunciate the communal principle in a Government *communique* on the

* We too have heard it from the lips of one who knew Mr Gokhale very intimately —Editor *M. R.*

* *Vide* our Note on the subject Editor *M. R.*

Public Services Therein 45 per cent of the appointments in Bengal were reserved for Mahomedans and 55 per cent were to be distributed among non Mahomedans including Indian Christians Anglo Indians Buddhists Animists and Hindus without regard to the respective proportion of the educated classes as opposed to the agriculturist masses who alone would compete for service and without any special reservation for Namasudras and other depressed classes who on the communal principle and if fitness and capacity are no longer to be the sole tests of selection for the public service need protection much more than Muslims The sense of justice of the ex Chief Justice of Madras betrays the same partisan bias when he complains against the nascent communal organisations of the Hindus in the very same speech in which he calls upon his followers to organize for communal purposes The Hindu movements referred to by him ask nothing more than what he himself pleads for As for communal electorates the Hindus would be ashamed of advancing a brazen faced scheme of the Heads I win tails you lose type which some Mahomedan leaders emboldened by success have not scrupled to formulate

We use the expression emboldened by success advisedly for with Mahomedans it has simply been a case of a mere walk over especially in Madras where the forcible conversions by the Moplahs and the overwhelming preponderance of Hindus would make one suppose that the Government would be sympathetic towards the latter But the contrary is unfortunately the fact In a recent *communique* the Madras Government has prohibited its Hindu officials from joining the Mahasabha on the ground that the society may cause trouble with the Mahomedans So long as the Hindus were utterly disorganised everything was plain sailing and no Government interference was deemed necessary Now that they have begun to organise themselves for social protection they are actively discouraged This is not playing the game It is the Madras Government again which has recently issued a Circular discouraging the study of Hindi in state aided schools The objective seems to be the same—to stamp out the communal self consciousness of the Hindus One could have given the Government credit for its anti communalism had it not been confined to Hindu and had it not in the words of Lord Morley the then Secretary of State to Lord Minto itself started the Mahomedan hare It is an open secret that it has done nothing to check the growth of communal feeling among the Mahomedans rather by recognising the communal principle in representative institutions and the public service it has actively fostered it and it ill befits it now to suppress its development among the Hindus But we forget The story runs that once upon a time the goat approached Vishnu the preserver and asked why though entirely herbivorous and harmless it should be killed and eaten by man The Lord forthwith ordered it to leave the divine presence as otherwise He too might be tempted to eat it so harmless it was To be weak is miserable doing or suffering and the Hindus are tolerant, mild unorganised and therefore weak Hindu baiting is thus not only a pleasant pastime but a safe one too for the Hindu has no friend or ally outside India whereas it may be highly politic in view of the delicate negotiations going on about Mosul and the hundred and one perplexities of the Anglo Iraq treaty of the happenings in Egypt and Mesopotamia and of the Near Eastern region generally as the gateway to India and the proposed naval base at Singapore not to rouse the Pan Islamic proclivities of the Indian Mussalmans by keeping them in good humour

Not that we are in entire sympathy with all the activities of the *Shuddhi Sangathan* and the Mahasabha movements *Proselytising* organizations whether among Hindus or Mahomedans proceed on a creedal basis which is antagonistic to the development of a larger national life and to that philosophic breadth of vision and freedom of thought which is the goal of civilised humanity There are aspects of these movements among the Hindus which may possibly be dictated by prudential considerations and the exigencies of practical politics and like all communal movements they have their reactionary side Moreover the movement for the uplift of the depressed classes of Hindus is as necessary as that for protecting Hindus as a whole from the aggressive cultural attacks of other communities There is just that grain of truth in Sir Abdur Rahim's taunt that Mahomedans were being converted into Hindus to swell the ranks of the untouchables which makes it dangerous and those who are keen about these conversions, should to it that the converts have an

place in the Hindu social order If they cannot assure them such a position in their scheme they should not try to win them over from the comparatively more democratic organization of Islam A Moslem missionary we know would not show any such consideration to those who embrace his religion not from any real change of heart but on purely material grounds and it would be easy for a Hindu leader of the *Shuddhi* movement to meet him with a *tu quoque* But that would not solve the problem for good or in a manner worthy of such a sacramental resurrection as the change of one's faith The question would recur—what is Hinduism going to do with its converts or for that matter with its untouchables and depressed classes To be quite consistent and logical all prejudices against intimate social intercourse must be abandoned Otherwise the unity and solidarity which is the primary aim of these movements to promote will never be brought about As a matter of fact we have seen quite recently how the non Brahmins of Madras in Conference assembled preferred the sympathy and co operation of the Moslems to those of certain sections of their own community actuated as the latter were supposed to be by motives of exploitation as opposed to purely humanitarian benevolence

As to Sir Abdur let him not feign such alarm or imagine such a dire conflagration as a result of these Hindu movements Or possibly he was thinking of the conflagration in his own community which any revivalist movement among Hindus however innocuous might produce in the present state of tension If that be so the proper course for him is to allay the misunderstanding of his followers by sage counsel and not to emphasise the communal principle and at the same time hold out threats to the Hindus for doing precisely what he preached and what Indian Muslims have practised ever since they began to organise themselves Fanaticism it may be admitted easily catches fire but tolerance is the badge of the Hindu and he has never throughout the ages sought to qualify as a fanatic—his whole philosophic temperament is against it And what are the real facts so far at least as that part of India which is the native land of Sir Abdur Rahim and the present writer alike is concerned? There, not the slightest ripple has been caused in the placid bosom of Hinduism by these movements. The activities of the Bengal branch of the Arya Samaj, suffering from a particular lack of funds and unable to make headway against popular apathy, are confined to the metropolis and its neighbourhood whereas the writer can from his personal observation give Sir Abdur Rahim the cheerful assurance that in the outlying parts of all the East Bengal districts the population is being fast Mahomedanised Unless both the Hindus and the Moslems are more moralised and the former are ready to marry their widows and the latter cease to indulge in a plurality of wives, the Hindu cannot keep pace with the Mahomedan in the increase of *population* Unless Hinduism is better organised and is more sincerely actuated by a desire to treat the lower classes on terms of social equality and unless it can offer better protection to its widows and orphans and make adequate provision for their leading a worthwhile life unless again it is prepared to relax its rules as to food drink and marriage in a word until it gives up its *tamasic* torpor and apathy and cultivates the *rajasic* virtues of the cohesive and agglutinative Muslims it will not be fit to take its part in the competitive struggle But to succeed in the struggle Hindus must also shed some of the noblest fruits of their philosophic culture they must allow their freedom of mind to be crushed by the dead weight of soul killing credalism in order to qualify for the communal game By introducing the communal factor Mahomedans, even of the front rank have degraded the level of national life and unless Hindus can climb down to that level the only other way to success for them both as individuals and as members of a united nation is by way of raising the Mahomedans to their mental and spiritual plane The Aligarh Debating Society is said to have decided against communalism by a majority of votes and in that truly noble work of planting the seed of a *common nationalism it is the patriotic youths* of the premier Muhammadan University who must lead the way, and we call them, with all the earnestness we can command to that glorious task though knowing full well that such *good seed will take time to* germinate and fructify for in this imperfect world knowledge may come but wisdom lingers Turkey rejuvenated and shaking her mighty locks, is on the way to become a puissant nation once more She has definitely cut the painter and drifted away from her ancient moorings and looks for inspiration

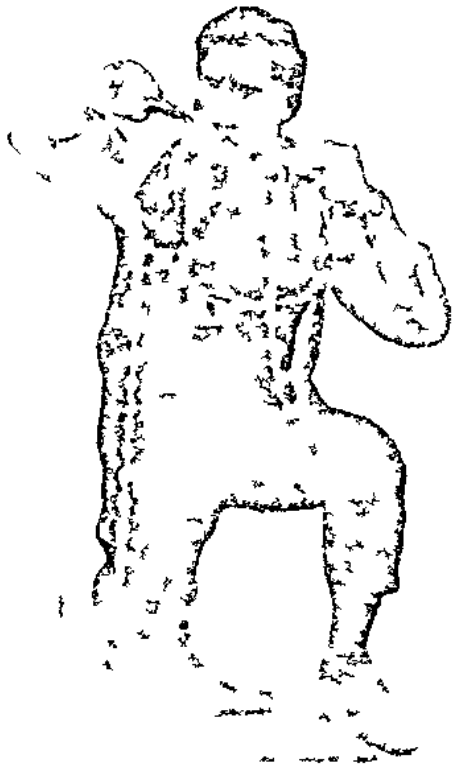
Not to the crowded Fast
Where in a well worn groove
Like the harnessed wheel of a great machine
The trammelled mind must move

but to countries where theocracy has had her day and religious wars are like an evil dream of the past Shall the Indian Moslem alone lag behind The Hindu is willing to meet him more than halfway as the communal consciousness is foreign to his cultural heritage But if this appeal to the nobler side of enlightened Islamic culture fails as fail it may surely the fault will lie not on the tolerant and philosophic Hindu but on those Moslem leaders who do their best in season and out of season to preach the communal doctrine to their coreligionists and they should be the last persons to lay the blame on the shoulders of those Hindus who from the sheer instinct of self preservation borrow a leaf out of their books and start defensive organizations like the *Shuddhi* and the *Sangathan* which seem to have thrown Sir Abdur Rahim into such a paroxysm of rage

GLEANINGS

Teeth of Iron

He calls himself the man with the iron teeth because he can bite through chains His real name is Bion Darwin and he comes from Texas Recently he helped a ship's engineer out of a difficulty by chewing through a chain that had become tangled



Teeth of Iron

He Drives Nails By Hand

No need of a hammer when A S Vass is around He is a Cossack from southern Russia and so great



He Drives Nails by Hand

is his strength that he can drive a nail into a thick beam of wood with one hand while supporting the great heavy beam with the other

Trick Photography

Don't believe all that you see. Here is a train apparently shimmying into San Francisco. But although it carried Gilda Gray the queen of shimmy dancers the passengers will tell you that it proceeded along its way in an orderly everyday fashion.



Trick Photography

Its seeming wriggle and the tracks undulating in the most approved cabaret fashion are a curious product of trick photography.

—

A Tamer of Crocodiles

Captain H. Wall, a former German sea captain claims the distinction of being the only man in the world to succeed in taming crocodile. He exhibits his trained pets in the circus the year around.



A Tamer of Crocodiles

—

Bottles Hold Big Elephant in Glass Strength Test

The strength of empty half pint glass bottles was demonstrated recently when four of them were used to support a wooden platform upon which a 13000 pound elephant sat. None of the bottles was broken although one of them was driven half an inch into the boards because of extra pressure at that point.



Bottles Hold Big Elephant in Glass Strength Test

—

Is Sleep Just a Useless Habit?

Practically a third of our lives we spend in the blank unconsciousness of slumber. Is this really necessary? Physicians long have believed to rest our tired body and mind and restore our nervous energy. But is it simply a useless and tragic waste of a third of the precious hours of a lifetime?

A few weeks ago eight students of George Washington University—four men and four women—under the supervision of Prof. Fred A. Moss head of the university's Department of Psychology voluntarily submitted themselves to a test of 60 continuous hours of wakefulness. One purpose of the experiment was to answer this very question—of whether sleep actually is vitally necessary. And while the answer was in no way conclusive it seemed to tend to corroborate the conclusion reached by other scientists in recent months.

That sleep instead of being a blessed thing really may be a wasteful habit handed down to us by our primitive ancestors.

While Professor Moss declares his experiments are just beginning, his findings in the first test with the eight university students reveal these surprising discoveries.

Sleep really is a kind of intoxication Like drunkenness it has to be slept off Too much sleep like too much intoxication actually may be harmful dreadening the activities of mind and body

In the last three years Professor Moss has reduced his own period of sleep to six hours without impairing his efficiency

While prolonged wakefulness causes extreme lowsiness and irritability apparently it does not result in any harmful effects on the body At the end of their long vigil the eight students declared they felt in fine shape Indeed two of them Watson Monroe 17 years old and Lester Petrie 20 were not satisfied when they reached the 60 hour goal but extended their sleeplessness to 80 hours And even then they expressed their willingness when they were ordered to bed to keep awake indefinitely

Among notable scientists who have been studying the mystery of sleep there is one—Dr H L Hollingworth Professor of Psychology at Columbia University—who has gone so far as to advance the astonishing theory that it may be possible to develop a sleepless race He declares that eventually we may eliminate sleep entirely by scaling it down gradually and getting accustomed to going without it A way to do this he suggested is to reduce our sleep five minutes every two months At the end of 16 years provided we start at eight hours a night the stupor of sleep would be banished—if it could be

Doctor Hollingworth calls sleep a tragedy to which we should give the same consideration that we do to other human ills His theory is that our deep rooted desire for slumber is inherited from our remote ancestors who when night fell were penned in by a wall of blackness Without lanterns and without electric lights it was impossible for them to carry on the activities of the day They had nothing to do and naturally when night came they fell into a sort of blank stupor which continued until daylight returned

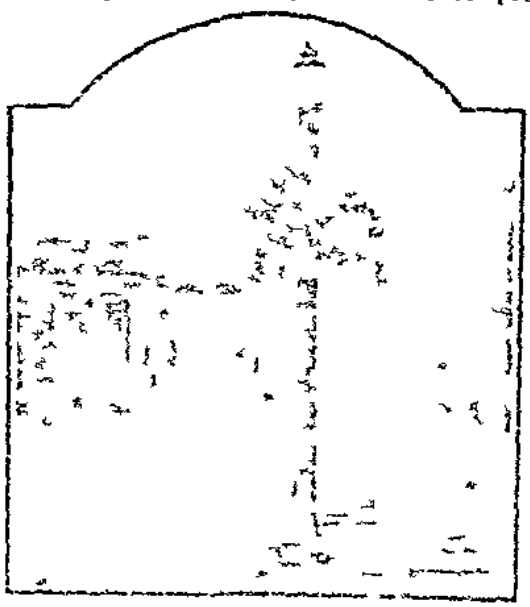
That says Professor Hollingworth is why so many of us begin to feel drowsy when night comes and why we nod and go to sleep before our fireplace at the end of the day

Other scientists notably Dr Frazer Harris Dr A W Crile and Prof Arthur Cotton are endeavoring to find a substitute for sleep Believing that the need of slumber is caused by electro-chemical reaction in the brain cell which drains them of their vitality Professor Cotton has been working on an electric apparatus that he believes will recharge the worn out cells by direct electric current instead of by sleep

Whatever may be the final solution to the every day mystery of sleep the fact remains that some men can do without sleep to a very large extent and still achieve great things Thomas Edison for one has given striking demonstration of his pet theory that sleep is largely unnecessary Such men as Napoleon Frederick the Great Schiller and Tesla have been satisfied with from three to five hours sleep daily If they can do it why not everybody?

Flower Baskets on Lamp-Posts Adorn Streets

Appearance of streets in a Pennsylvania city has been improved by baskets for flowers and vines attached to the lamp posts The plants are supported high enough above the pavement to be protected



Flower Baskets on Lamp Posts Adorn Streets

ed from vandals and do not obstruct the vision or interfere with the lights Hundreds of these "hanging gardens" give some of the streets the appearance of well kept parks

I KNOW NOT

SRIMATI SVARNA KUMARI DEVI

Translated by SRIMATI INDIRA DEVI CHAUDHURANI

I know not if I love I only know
Some force mysterious checks my speech's flow,
At one soft touch I dream eternal dreams
In one heart lies the universe meseems
In two eyes beautiful Heaven's light doth shine
In one dear face doth dwell God's love divine
In every soul I see her glory bright
Truth goodness beauty unconfined delight
In finite flesh here lives infinity
All fruit of former births, all things to be
If this be love to love I must confess
In joy or pain which never will know

Then he referred to the Romans and the Arabs who 'Romanised' and 'Saracenised" the peoples they conquered (See 'History of Education in India under the Rule of the East India Company", pp 107-108)

Since the time of Macaulay, it had been the policy of the British authorities in India to do all that lay in their power to encourage English education, mostly at the expense of the Vernaculars But this was not considered enough So, after the outbreak of the Mutiny, a British member of the Bengal Civil Service, named Mr Henry Harington Thomas wrote a pamphlet entitled, The late rebellion in India and our future policy," published in 1858, in which he said —

The natives must be taught the true meaning of the words 'Progress' and 'Improvement' and learn to reach our level

The general introduction of our own language seems to my view, the most certain way to bring the natives nearer to the Government Once let them speak and understand English and they will begin to think in English and to have English aspirations They will discover in due time that the British Government though vexatious and unintelligible to common Oriental minds is superior to the Mahomedan after all and the rising generation might yet appreciate those advantages of our administration to which their fathers had been obstinately blind To this day the Government has offered no sufficient encouragement to the study of English in our schools and colleges and little progress has been effected except in Calcutta, where the students mostly belong to the wealthier classes and learn English as an amusement or an elegant accomplishment The general diffusion of our language throughout India seems to be the sole remedy for that estrangement between the Government and the people which all other previous attempts have failed to soften Why should the language of the conquerors any longer remain a sealed book to their subjects? I think that no fitter opportunity for introducing this measure is likely to be found than that which the present crisis affords The natives cannot but feel conscious that their recent excesses are sure to be followed by many stringent acts on the part of the Government and An order to learn English' as they will term it will be received without astonishment but rather regarded as a very natural consequence Their growing familiarity with our language and their acquirement of our literature would render their relapse to barbarism impossible their predilection for torture and massacre would be soon eradicated and in a religious point of view their inquiring minds would not be long in leading them to Search the Scriptures' for Gospel truths, which they will not at present receive from the Missionaries' (Pp 22 24)

The outbreak of the Indian Mutiny deeply impressed the stay at home people of England with the truth of the observations of Mr (afterwards Sir Charles) Trevelyan, when as a witness before the Parliamentary Committee of 1853, he submitted a paper on "The political tendency of the different systems of Education in use in India', and said regarding the spread of English education in India that the spirit of English literature cannot but be favourable to the English connection" with India He had spent several years in Delhi before he came to Calcutta Mentioning his experience of the Moghul capital, he said —"There high and low, rich and poor, had only one idea of improving their political condition" But in Calcutta he "found quite another set of ideas prevalent among the educated natives Instead of thinking of cutting the throats of the English, they were aspiring to sit with them on the grand jury or on the bench of magistrates (See History of Education in India under the Rule of the East India Company', pp 74 80)

The truth of those observations was brought home to them by the occurrences at Delhi in May 1857 So they became very ardent advocates of the diffusion of English education in India

B D B

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A Letter from a Japanese Statesman

We publish the following extract from a letter written to Dr Taraknath Das by a Japanese statesman, expressing his feelings regarding the injustice done to the people of Asia The letter gives expression to the true Japanese spirit—the spirit of the Bushido, the spirit of a Samurai and it may serve as stimulus to those in India who are engaged in the struggle for freedom as a fight against injustice and not one of race hatred

According to your letter you left America which canceled your citizenship and are now in Europe This is indeed a surprising news for me and I cannot but sympathize with your fate. You have lost your citizenship of India when you were presumed to have secured the American citizenship You are a landless person But Mr Das! what is this world? A small ship of revolving universe Everything is changing and very quickly Don't be discouraged by the incident! Go straight ahead on the road on which you started out, I believe the time will come when fortune will smile upon you I am also struggling against all kinds of injustice I think however there is no better work than to fight injustice The human life might be regarded as a great drama. A man who can fight injustice is assuming a happy role in this drama Though you are undergoing all forms of hardships which are the outcome of the present unreasonable and selfish atmosphere of the world I might congratulate you on playing a happy and

holy role in the play of human life. God is after all fair so I believe One who believes oneself unfortunate simply lacks a penetrating vision to find a better and brighter side of this life We should be wise and then we can find that God is all fair I am determined to continue the present holy war until I die We are fighting on the common ground Mr Das I am sorry to have noted the other day that a prominent leader having the same name (C R. Das) passed away I hope that on the ruin of this man thousands of vigorous young men will arise to carry out the holy war'

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Some Important features of Japanese Budget Estimates

Mr Hamaguchi, the Japanese Minister of Finance, gave a broad outline of the Japanese budget estimates and the new plan of taxation in the general meeting of the Japanese Clearing Banks held on November 19, 1925

"The main features of the plan were reduction of income tax land tax and business tax *the abolition of Excise duty on cotton textiles* and travelling tax as well as lesser taxes the *establishment of a new tax on the interest arising out of capital* and an increase in the duties on spirits and higher death duties."

The estimates of expenditure for 1925 1927 showed an increase of about 48 000 000 yen as compared with those of the previous year the principal items of fresh expenditure being as follows —

	yen
Increase in the grant to local authorities for salaries of primary school teachers	10 000 000
Construction of auxiliary vessels for the Navy	8 000 000
Relief to the Industrial Bank of Japan the Bank of Taiwan and the Bank of Chosen in connexion with their loans to China	7 000 000

Japan has suffered very seriously by awful earthquakes and floods and her industrial and economic prosperity has received a set back However, the Japanese Minister of finance has adopted a plan by which, land-tax will be reduced and Excise duty on cotton textiles will be abolished He has also adopted the policy of taxing the interest on capital The fundamental idea at the back of this plan is to graduate the burden of taxes according to the ability to pay This plan will relieve the Japanese peasants from a high land tax, and aid the Japanese textile industry to hold its own in home and foreign markets, while the rich will have to pay a special tax on the interest derived from invested capital

The Japanese Government proposes to spend during 1926-1927 under the heading of fresh expenditure no less than 4 crores to aid the local bodies so that the salaries of primary school teachers may be raised, and at the same time extends as aid to the Japanese (not foreign) banks the sum of 1 crore and 40 lakhs of rupees, and a sum of 1 crore and 60 lakhs of rupees will be spent to strengthen the Japanese navy—a vital arm of national defense

We wish to draw the attention of the Indian members of the Legislative Assembly to the above facts and hope that they will formulate a policy regarding the Indian budget which will contain the features mentioned above. The Finance Minister of India should adopt a course by which (1) *the excise duty on Indian textiles should be abolished* permanently, (2) the land tax on poor Indian peasants be reduced and (3) a tax on interest derived from invested capital be imposed

As the Japanese Government is aiding the local bodies with 4 crores of rupees to increase the salary of primary school teachers in order to increase their efficiency, similarly we think that the Indian Government during the year 1926 27 should aid the local Governments with a sum of no less than 4 crores to promote primary education We also suggest that the Indian Government should sanction an initial outlay of 2 crores of rupees to further the military education of Indians by establishing a National Military College in India and aiding Indian Universities and Colleges so that they may be able to undertake the task of imparting military education to College students We also suggest that the Indian Government should adopt a policy of building up an Indian national merchant marine by extending preferential treatment to Indian shipping in all Indian coast-wise trade.

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South African Nationalists Propose to Reorganize National Defence

The London *Times* publishes the following news item, which will be of interest to all Indians who are engaged in studying the question of Indian national defence .

A Nationalist deputation has submitted proposals to the Minister of Defence for the reorganization of the Union defence system They suggest the abolition of the General Staff the Permanent Force and the Active Citizen Force and the substitution for them of a Commandant General and a burgher force, *schoolboys to be trained as cadets on a new system and rifles to be provided for all burghers at one half of the cost price.* The deputation represented the Transvaal and Free State Nationalists.

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Civil Justice in Bengal

Civil litigation in Bengal continues to run in its old grooves despite the appointment of the Civil Justice Committee and its voluminous report. The committee has made many suggestions for hastening the pace of litigation, which, for its tardiness had in the past been the subject of severe criticism by their Lordships of the Privy Council The committee, however, failed to lay its fingers on the sore spot in the system, with the result that despite all its tinkering reforms, Civil Justice still continues to run very much the same course as in the past And if the state of things in the Alipore Civil Courts existing today is symptomatic of the course of litigation in Bengal the sooner these courts were abolished the better An ordinary ejectment suit in which no question of title is involved filed by a landlord against a defaulting tenant in the beginning of 1924, was still pending in the beginning of January 1926! This, I was told, was the normal course of things in these courts and the judges who saw the injustice of the whole thing were powerless to redress the wrong I would feign believe it to be true but I think it is not so The judges as remarked in the Civil Justice Committee's report, are too prone to surrender themselves to senior pleaders and allow the trial to drift as they list The result is that adjournments are granted on the flimsiest of grounds and grave injustice is done to parties who want a quick decision of their suits There can be no earthly reason for an ejectment suit filed by a landlord against a defaulting tenant to last more than one or two hearings after summons is served on the defendant Yet the thing has been pending for two years and is not yet over Consider the plight of the poor landlord in the case in question, supposing he gets a monthly rent of Rs 150 for his house The tenant has not paid rent for two years and for some time prior to the institution of the suit By the time his case is over the arrears due against him would probably come to something like Rs 4000 But what can one expect to recover from a tenant who is being sued in ejectment as a defaulter? At the end of the suit he one day quietly disappears in the city of Calcutta leaving the landlord to pursue such remedies as the law gives against unscrupulous debtors! The landlord loses his 4000! But what of that? The Government has got its court-fees and the pleaders have earned their daily fees And the judge goes on drawing his salary of, say 1000 p m, whether he takes 6 months or 2 years to decide the simple case And British Justice is still the boast of all of us!

January 25, 1926 B C

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Reports of Re-marriage of Widows

The honorary secretary, Vidhva Vivah Sahaik Sabha of Lahore states —

Reports of 213 widow marriages have been received from the different branches and co-workers of Vidhva Vivah Sahaik Sabha Lahore (Punjab) throughout India in the month of January, 1926

i According to caste —

Brahman 56 Khatri 24 Arora 10 Kaisth 10 Aggarwal 31 Rajputs 15 Sikh 29 Misc. 38, Total 213

ii According to Provinces —

Punjab and N W F P 141 Delhi 8 Sindh 3, U P 46 Assam 2 Bengal 5 Madras 1, Bombay 1 C I 6 Total 213

iii Voluntary donation received during the month of January 1926 is Rs 37 10 0

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An American Professor on India and America

Professor J H Holmes Professor of Philosophy Swarthmore College Pennsylvania (U S A) and Associate Editor of Unity and member of the Society of Friends and one of the leaders of the Peace Movement in the United States of America who attended the recent session of the Congress at Cawnpore interviewed said to a representative of the Associated Press that what struck an American most particularly was the evident poverty that was so widespread in this country the more so as it was contrasted with the extreme luxury of a few who naturally included some foreigners. Referring to education in India he said that while there were many Colleges some of which were exceedingly well equipped there was hardly even the beginning of primary and secondary education This fact must be closely associated with the general poverty

Questioned regarding Anti Asiatic Legislaion in the United States the Professor said I deeply deplore the recent Anti Asiatic Legislation in the United States and I am ashamed of our record in dealing with our own Negro problems' He said that there were however millions of thoughtful people in America who were labouring to get rid of race prejudice and race discrimination India and America had much to give one another He concluded by saying, "America can contribute her energy and her inventive capacity and her century and a half's experience in self government while in our turn we may hope to receive from India her great capacity for self control her patient philosophy of life and above all the new interpretation of our own religion which we profess without really

believing it, for our religion condemns love of wealth and love of violence and yet our people have been guilty of love of wealth and of imperialism, having almost destroyed themselves in the Great War"

India should not rest content merely with receiving from abroad the result of the inventive capacity of foreigners Indians, too, possess inventive capacity Every effort should be made by the people of India and its Government to develop this capacity So long as our country remains the market or the dumping ground as the case may be, of foreign inventions it will be mercilessly exploited by the West

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Wild Animals Born in the Calcutta Zoo

It is generally thought that wild animals do not breed except when *ferae naturae* But there are exceptions. During the year 1915, 4 lions, 5 black leopards 1 barking deer, 5 Indian antelopes, 1 great kangaroo and 1 Bengal porcupine were born in the Zoological Garden at Alipore Calcutta

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Germany's Great Novelist Looks towards Russia and the East

The present tendency of the practical politics of German statesmen in power is to forge closer political relations with Great Britain and the closest possible economic relations with America and to achieve equal status for Germany as one of the Great Powers of the world by entering the League of Nations and securing a seat in the council of the League

However Herr Thomas Mann, who is regarded widely as the greatest living novelist in Germany, author of Buddenbrorps', Tristan", Death in Venice' and 'Enchanted Mountain" and whose "Observations of a Non Political Thinker which appeared originally in the 'Neue Rund chau some years ago and is considered by experts all over Europe as one of the profoundest studies on political tendencies written in recent times thinks that whatever cordial relation with Western Europe may be, Germany must continue her close friendship with the East and notably Russia

During his recent visit to Paris, where he spoke before the Carnegie Foundation on "the cultural relation between Germany and the rest of Europe", in an interview Herr Mann has been reported to have said —

'The bond between Russia and Germany is very intimate, and the intellectuals of Germany must do their best to uphold this bond. The political system of Russia cannot to be sure, be adopted by Germany but sympathy with the aspirations of Russia will always be extended by the intellectual forces of Germany who are as you know, responsible for the democratic form of government. I realise that Germany belongs to the West. Our language is easily rendered into Western languages such as English My books have been translated into English My books I imagine must be hard to translate into Russian. Yet I hold despite this that we must retain the closest possible relations with Russia and the deepest East.'

Whatever may be the creed of the political opportunists of any country, it will always and ultimately depend upon the persistent efforts of the intellectual forces" of a nation to formulate a policy of far reaching consequence This is fully evident when Herr Mann advocates that in spite of all things, *Germany must retain the closest possible relations with Russia and the deepest East*, This, in plain words means that Germany while remaining friendly towards France, England Italy, America etc., should be in the closest friendly relations with Russia, China Japan India and other Asiatic countries To us it is self evident from the standpoint of culture material resources, man power and political possibilities that the deepest East embraces China Japan and India, more than any other part of Asia

The intellectual forces of India, upon whose sagacity depends the future of the nation of Asia at large and world peace, should formulate a world policy for India, which without antagonising any nation of the West, will bring about closer co operation between India China, Japan and those nations of the West and the East which are sincerely in sympathy with the aspirations of the people of the Orient T D

Herr Mann may have been influenced in his utterance by the fact that industrially undeveloped Russia, China and India are more likely to buy German goods than European countries in general Editor,—M R

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Italy's Trade with India

In the field of Science, Italian savants have made considerable contributions , and to day Italy, although handicapped by the lack of

raw materials, is making immense progress industrially, The following news item will be of interest to those in India interested in commerce and industry —

Imports into Italy from India during the first eight months of 1929 were valued at approximately 1,187,000 000 lire while exports from Italy to India were under 179 000 000 lire in value Among the principal goods sold by India to Italy during the period mentioned were raw cotton (44 800 tons value 473 000 000 lire) oil seeds (128 800 tons value 140 500 000 lire) and grain (41 000 000 lire) Among the principal Italian exports to India were textiles and other manufactures of cotton (1 300 tons value 41,500 000 lire) textiles and other manufactures of wool (800 tons, value 23 000 000 lire) rubber tires &c (500 tons value 17 500 000 lire) and artificial silk and waste (300 tons value 17 5000 000 lire)

Will India always remain a supplier of raw materials to other nations, who will sell finished products to her children ?

T D

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German Traders Gaining in China

The Peking correspondent of 'Berliner Tageblat" has recently published an article on the rebuilding of German trade in China

War losses and the subsequent expulsion of the Germans seemed at the time to destroy German trade in the Far East indefinitely but the financial crash in 1931 ruined other foreigners as well and presently the Germans began to come back to something like even terms Actually more German firms are now doing business in China than before the war and the present turnover is greater although the correspondent does not believe the net profits are as great as before the war

The great lack of capital in Germany itself is also felt abroad the correspondent believes and many businesses resumed operations on ridiculously small capital.

This success of German traders in China is mainly due to two factors , (1) unbelievably hard work on the part of German business men and (2) the political situation in China. In 1916 17, when I was in China to study the international political situation, I found most of the Germans who were interned in China were studying the Chinese language, as a preparation for their efforts to secure Chinese trade With the end of the world war, Germany was eliminated from holding any special spheres of influence' in China and she had to give up extraterritorial jurisdiction in China. The Chinese people, particularly the Chinese nationalists, fully realise that Germany has no political ambition in China and so they are friendly and sympathetic to the German merchants, who are very anxious to do all that is posible to please their Chinese customers

German business men, through their initiative, hard work and far sight, are engaged in building up a profitable market for the future, altho they are not making a very large profit. In the field of international commerce, like that of science, something worthwhile cannot be achieved without serious efforts What have the Indian business men so far done to secure a standing in the international commercial world ? They can learn a great deal from the Jews all over the world and the German merchants now engaged in securing their place in world commerce

T. D'

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American Naturalization Law Is Against the Chinese, Japanese and Hindustanees

American naturalization law is not directed against all the Asiatic peoples This is self evident because the Jews from Palestine, Syrian Christians and others are allowed to become citizens of the United States by naturalization The following news item shows that, although the Armenians are Asiatic people, they can also naturalize as American citizens —

Washington Jan 6 (U P)—Armenians are eligible for naturalization as United States citizens Attorney General Sargent decided to day after conferring with officials of the Department of Labor

The question arose in Portland Ore where the United States District Court declined to cancel a naturalization certificate granted to Tatos Osgihan Cartosiam an Armenian

Investigations into the racial and ethnological problems involved in cases decided by federal courts showed that Armenians were entitled to become American citizens Mr Sargent said

We understand that Persians can also naturalize as American citizens Thus it is apparent that the American naturalization law has been so applied as to bar the Chinese, Japanese and Hindustanees from becoming citizens of the great republic of the United States According to the present laws of the United States a man of the position of the late Dr Sun Yat Sen of China, men of such eminence as Dr Nitobe or Dr Anazaki of Japan and savants and scholars like Rabindranath Tagore, Gandhi, Jagadis Chunder Bose or P C Ray cannot become citizens of this country On the other hand "all alien *white-persons* and persons of African birth

and nativity can become citizens of the United States by naturalization" Those who cannot become citizens of the United States by naturalization are also debarred from emigrating into the United States and cannot own or lease any land in certain States of the U S A, owing to the existing anti alien land laws India, China and Japan form the heart of Asia with a population of no less than 800 000 000 souls The policy of the British Empire and the United States is that these people should not be allowed to enjoy the right of emigrating into their territories We are often told that the United States is friendly to China and India, and this may be true But it cannot be denied that the Chinese, Japanese and Hindustanees are equally discriminated against within the British Empire and the United States Thus China, Japan and India should have a common policy so that in future the people of these countries may not be discriminated against by any nation

T D

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Why Spanish Should Be Studied

Oxford University is raising an endowment fund of £25 000 to establish a chair for the Spanish language *The Observer* (London) Jan 17, 1926 editorially makes the following comment on the importance of the study of Spanish from the standpoint of cultural and political interests —

To establish a Chair of Spanish at Oxford is in every way a most fitting sequel to the Prince's South American tour That language has claims as the key to wide areas of history and to a literature of peculiarly individual quality which in themselves press for recognition But from the standpoint of commercial importance the case is overwhelming Spanish stands second only to English as a vehicle of the world's business As the development of South America proceeds it will become still more necessary to trading nations and quite indispensable to the maintenance of our own position in those markets.'

Recently Mr C F Andrews, in a special article in the *People* (Lahore), has rightly pointed out that ambitious young Indians should go to South American countries, where they can find greater opportunities for their advancement than in British India or within the British Empire where anti Indian color prejudice prevails. We hope that Indian Universities will follow the example of Oxford University by establishing a chair for the Spanish language

T D

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Sir Reginald Craddock on a Royal Commission on Agriculture

In a note on the Royal Commission on Agriculture in our last issue, we repeated some of the reasons for opposing the appointment of such a commission Sir Reginald Craddock's article in the *Asiatic Review* on "Two Indian Landmarks" gives expression to opinions which go to support two of our main objections

We observed in our last number that "the principal causes of India's backwardness in agriculture are well-known," and enumerated them Sir Reginald Craddock, who has ruled over two provinces of the Indian Empire, *viz* C P and Berar, and Burma, and, according to the *Asiatic Review*, 'after a long experience as Revenue and Settlement Officer has had the advantage of developing an Agricultural Department in two provinces," writes in that review —

There is indeed little that a Royal Commission can find out that the Government does not know already or cannot collate from the abundant material available in the settlement and revenue reports, and the recommendations of numerous committees and conferences held annually or from time to time In fact for years past the Government has been much more active and much better equipped with reference to rural economy than to urban and industrial problems—witness the remarkable success of its efforts in coping with successive famines'

So, Sir Reginald Craddock's observations go to show that a Royal Commission on urban and industrial problems is a greater necessity than a royal commission on agriculture

We also wrote last month —

The terms of reference show what the Commission will not have the power to do But what is excluded is of vital importance The problem of India's agricultural poverty cannot be solved without a radical reform in the existing systems of land revenue assessment of land ownership and tenancy irrigation charges etc. But it is these things which it will not be within the scope of the Commission's duties to examine'

We read in Sir Reginald's article —

Before it could be decided whether there should be a Commission and what should be included in or excluded from the terms of reference of such a Commission one requires to have some sort of preliminary diagnosis of the malady, if any from which Indian agriculture suffers

Then Sir Reginald plainly says —

'If you exclude land tenures from examination you will be excluding matters which have a vital influence upon agriculture and if you pay punctu

lions attention to the susceptibilities of provincial Governments and provincial ministers you may be debarred from recommending action by the Central Government which was extremely advisable in the best interests of agriculture though tending *pro tanto* to limit the discretion of provincial ministers"

It is not necessary here to examine the correctness or otherwise of the writer's latter observation but it is noteworthy that the terms of reference of the Commission state that 'it will not be within the scope of the Commission's duties to examine the existing division of functions between the Government of India and the local Governments'—such is the British Government's *zid* to maintain diarchy, increased by the unanimous condemnation of that system of administration by all shades of Indian political opinion Summing up, Sir Reginald observes —

It would be singularly unfortunate if its terms of reference laid down any forbidden ground upon which it must not trespass even though the interests of agriculture were vitally affected by the prohibition"

But "forbidden ground' has actually been laid down

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The "Conservatism" of the Indian Ryot

Some people suppose that he backward condition of Indian agriculture is due to the conservatism of the Indian peasants and farmers On this point Sir Reginald Craddock bears the following testimony to the sound common sense of the Indian ryot in his article, referred to in the previous note —

"The Indian ryot is no fool he has long inherited experience and though if left alone he is very conservative yet once let him be convinced that a particular crop or a particular method is within his means and is going to pay him he will adopt it. But he has no use for an itinerant lecturer with a science degree who merely lectures and passes on Long before scientific agriculture was heard of in India particular improvements and more advanced practices came into use The ryot must know that you know all that he can teach you before he will begin to learn from you. The way to convince the Indian ryot is not by publishing the results obtained on some distant farm, but by demonstration *in situ*"

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Appeal for Bhandarkar Oriental Research Institute

The appeal for funds issued by the Bhandarkar Research Institute of Poona should have the whole hearted support of all lovers of the ancient Indian culture It is signed by Mr V G Paranjpye, the Secretary, and states —

All the energies of the late Sir Ramkrishna's mighty intellect were spent in a singleminded devotion to truth as manifested in Sanskrit literature, philosophy and religion His own life was the best illustration of the religious truth that he maintained It is the duty of all true sons of India that there should be a fitting monument to the great son of India who has recently left us, and that the torch of learning and of the quest of truth that he has lighted should burn with an ever increasing lustre

What better monument could there be to commemorate the life of Sir Ramkrishna than the Bhandarkar Oriental Research Institute, inaugurated in 1917 by Lord Willingdon the then Governor of Bombay ? It is in the fitness of things that the institute founded during the lifetime of the great scholar and under his inspiration should now find redoubled support at the hands of the public. I have to bring to your notice the useful work done by the institute since its foundation and to its urgent need for more funds which has proved a serious impediment in the way of its progress

The following brief chronological summary of the work of the institute during the last eight years will give some idea of its usefulness —

1917 Inauguration of the institute at the hands of Lord Willingdon A commemoration volume presented to Sir R G Bhandarkar Completion of the main hall of the institute

1918 The Deccan College Manuscript Library together with the manuscripts grant and the Bombay Sanskrit Series with the publication grant handed over by the Bombay Government to the institute

1919 The Mahabharata edition undertaken by the institute Manuscripts collation inaugurated by Sir R G Bhandarkar The Annals of the Bhandarkar Institute started The first Oriental Conference held under the auspices of the institute

1920-22 Organisation of the institute and of a colony of sympathisers Addition of two wings to the main hall Publication of proceedings of the first Oriental Conference Vol I and II. Annals vols I III

1923 25 Publication of the Viratapaiva, Sarvadarsana Sangraha Rigveda Selections Vols I and II, Prakritvakaumudi Part I, Kavyalankarasarasangraha, Nyayakramvasiddhi Anubhasya (besides two more works nearly completed and several more in the press) and Annals vols. IV-VI

Beside this the institute has done a good deal of Mahabharat collation It maintains a staff whose total emoluments come now to close on Rs 1,500 per mensem

The appeal adds —

Besides its magnificent collection of books and manuscripts which it owes to the generosity of Government and the late Sir R G Bhandarkar it has on its library table practically all the journals dealing with the ancient culture and history of India.

The institute has started well and yet it must achieve a good deal before it can claim to be a real memorial of the great departed whose name it bears In order to accomplish its real purpose it must be a school of post graduate studies in oriental subjects for university students as well as Shastris affording the necessary facilities for study by means of properly endowed lecture hips and fellowships. It must be a centre of scholarly activity with a library and a guest house for scholars It must have a press of its own

A rough estimate of the expenditure necessary for the materialization of these ideas is given in the appeal, the total coming up to four lakhs of rupees All donations are to be sent to the secretary

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"Vegetable Ghee"

We read in *The Calcutta Municipal Gazette*—which by the by has proved a very useful weekly and has belied the anticipations of the opponents of its foundation—that at a meeting of the Calcutta Corporation held on the 3rd February last, the Chief Executive Officer stated in reply to some questions asked by Rai Lalit Kumar Mitra that paraffine and nickel have been found in samples of "vegetable ghee tested by the Analytical Department of the Corporation We hope legal action will be taken in due course

'Cocogem, manufactured and sold by Messrs Tata and Sons is pure and refined cocoanut oil prepared for cooking food with, and may really claim to be vegetable ghee But perhaps this preparation is not widely known to the Indian public owing to Messrs Tatas almost entire dependence on English agency and newspapers conducted in English

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Bihar and Orissa Budget

Bihar and Orissa has the distinction of having an Indian, Mr Sachchidananda Sinha, as its Finance Member, and that province can show a budget in which the apportionment of expenditure between the Reserved and the Transferred Departments is different from what it is in Madras, Bengal and Assam According to *New India*,

> A study of the budgets of Madras Bengal Assam and Bihar shows that while in the first three Reserved expenditure is about seventy per cent, in Behar, expenditure on the Transferred Departments has never been less than 70 per cent of the total expenditure since 1921 Mr Sinha, analysing the figures since 1924 in his budget, points out that the percentage of recurring expenditure on the Transferred Departments to the total recurring expenditure was 90 93 and 94 during the three years commencing 1924 25, while non recurring expenditure amounted to 65, 81 and 75 per cent respectively

New India rightly thinks that 'some of the credit for this should undoubtedly go to Lord Sinha, but it is due mainly to the present Finance Member, and it is a feature on which the province is entitled to warm congratulations"

There is however, another feature of the Bihar and Orissa budget on which that province cannot be congratulated It is stated that its *abkari* revenue has nearly doubled during the last four years, and that last year the excise revenue exceeded the previous years revenue by seventeen lakhs A Bihar Minister observed in a previous year that the province could not do without the money derived from the degradation of the people by drink and drugs

It is no excuse to say that Madras and Bombay have much greater excise revenues. The provinces should not run a record-breaking race along the downward path that leads to perdition They *must* do without the *abkari* revenue

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Opium Policy

In the Viceroy's address to the reconstituted Council of State, it is stated

> We have come to the conclusion that, in order at once to fulfil our international obligations in the Far East more fully and to obviate the complications that may arise from the delicate task of attempting to sit in judgment on the internal policy of other Governments it is desirable that we should declare publicly our intention to reduce progressively the exports of opium from India, so as to extinguish them altogether within a definite period except as regards export of opium for strictly medical purposes The period to be fixed has not yet been finally determined as before arriving at a decision it is necessary to consult the Government of the United Provinces regarding the effects that the resulting reduction in the area cultivated with opium will have on the cultivators in that province We further purpose to discontinue, altogether the system of auction sales of opium in India as soon as the agreement for direct sale now being negotiated with the Government of French Indo-China is concluded

While welcoming the Viceroy's declaration of policy so far as it goes, we cannot say that it is altogether adequate or satisfactory It is stated in the Report of the Indian Delegation to the Geneva Conference that "when prices are normal the opium used for drug manufacture is mostly European

Turkish or Persian because these have a higher morphine content than Indian opium

If this statement be correct Indian opium is not much used abroad for strictly medicinal and scientific use So the stopping of the export of Indian opium except for strictly medicinal and scientific use ought if such a policy can be effectively carried out, to put a stop to the export of Indian opium almost entirely But can this policy be strictly given effect to? Who is to determine what are the requirements of each country for strictly medicinal and scientific use? If we may judge by the past action of some Governments, they may not be above issuing import certificates for more Indian opium than they could legitimately require for use within their own territories The other alternative is for the League of Nations to ration the importing countries But will the League do it? One result however of the Viceroy's declaration of the opium policy when it is given effect to will be to satisfy public opinion abroad and win the world's respect for India which is no small gain The definite period mentioned in his speech should be a short one say five years and it ought to be fixed soon

The Viceroy said nothing as to the use of opium in India itself When will it cease to be available except on the production of a medical prescription? When will its manufacture and use in India be limited to strictly medicinal and scientific purposes? It is good to think of the welfare of foreign nations but should not philanthropy have scope at home also?

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A Plucky Village Woman

In a Press note the Government of Bengal state that they have sanctioned a reward of Rs 300 to Hemala Gopini and of Rs 150 to each of her three brothers in recognition of the pluck and personal courage displayed by them in attacking an armed gang of dacoits

The facts of the case are stated below

In the month of April last at about midnight three men including one Asraf Ali went to the house of Krista Kumar Saha of Ramnagore in the Manikgonj subdivision of Dacca of whom one was dressed like a havildar and armed with a gun and two others like constables They called Krista Saha and told him that they had come there to supervise the patrol duty of the Chowkidars etc and enquired of Krista if any one of his village had any gun. After this they left the house and shortly after 20 men entered Krista's house and began to break open the doors Krista could then understand that they were dacoits and immediately ran to the neighbours' house and informed the villagers about the dacoity In the meantime some Goalas (milkmen) who lived in the southern contiguous house of Krista attacked the dacoits with lathis, which were supplied to them by their sister Hemala Gopini a widow of about 32 years of age While the lathi fight was going on the dacoits suddenly removed the lights from there Hemala seeing that her brothers had been fighting in darkness with lathis and with a view to illuminate the locality besmeared a cloth with kerosene oil made a torch lighted it and put it at a place to illuminate the whole yard and she supplied three gutis (fishing spears) to her brothers to spear the dacoits The brothers speared some dacoits and wounded the leader of the gang who ordered his men to retreat The dacoits then left the house through a narrow lane followed by the Goalas one of whom carried the third spear Hemala the sister seeing that her brothers had been following the dacoits in darkness followed them with the torch At that moment one of the Goalas hurled the spear on the back of a dacoit injuring him seriously The other dacoits tried to drag away the injured dacoit but could not do so Neighbours from all sides appeared whereupon the dacoits fled leaving the injured man behind

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Another Plucky Indian Woman

Some months ago another account of a dacoity appeared in the papers where another Indian woman displayed great courage and presence of mind The following report of the occurrence is taken from the *Bengalee*

Information has reached the Alipur Police of a daring attempt at dacoity which was averted by the plucky action of the house-holder's wife Girish Chandra Adol is a rich man of Rajarampur within the Police Station of Budge Budge On the night of the 16th inst just after dusk the wife of Girish Babu was sitting in the verandah of her room with her children playing by her side when she saw a number of men trespassing into her compound As the husband was then away the lady naturally grew apprehensive and pushed her children inside the room herself following them

In the meantime some of the dacoits ran up to the verandah and tried to prevent her from barring the door of the room Then ensued a vigorous scuffle betwen the lady and the dacoits on either side of the strong door she trying with all her might to bolt the door from inside Suddenly one of the dacoits threw a cracker through the opening of the door which burst burning the face of the valiant defender She loosened her hold a bit and one of the dacoits put in his hand between the leaves of the door to force it open With rare courage and presence of mind she faced the desperate situation and with all her might managed to bolt it with the dacoit's fingers caged be ween the leaves The dacoits then tried their utmost to free their comrade who at last succeeded in extricating himself but not without leaving his four fingers cut off behind

A Police Inspector took up the enquiry with

the fingers as his clues and he was surprised to find that one Bankim Chandra Das son of Jogendra nath Das of Kalipur a neighboring village was lacking in four of his fingers This young man is a student of the 3rd class and his father is also a rich and respectable man Bankim was produced before the S D O Alipur where he has made a confession The accused has been remanded

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Dr R P. Paranjpye's Election

We deliberately discourage the growth in our mind of a partisan mentality and do not take much interest in party triumphs But the election of Dr R P Paranjpye to the Bombay Council is more than and different from a party triumph He gave the best years of his life to education for a pittance and as Education Minister did some notable things He is moreover a man of high culture He was India's first senior wrangler at Cambridge It was therefore fitting that the Bombay University should return a man of his self sacrifices calibre and record of public service We are the more pleased at his election because he was subjected to a highly unbecoming personal attack by Mr Horniman who should remember that he has been always highly paid for his journalistic work in India

We quote below from *The Subodha Patrika* of Bombay a paragraph bearing on Dr Paranjpye's work as Education Minister

> During the regime of Dr R P Paranjpye the first Education Minister under the new Reforms Scheme a step of far reaching importance was taken whereby all Government and Aided Schools were asked to admit Depressed Class children without observing any caste distinctions whatever Some persons of pronounced advanced views protested against this measure on hygienic grounds Of course there was not much substance in this argument because as a matter of fact there were and are many high caste children who are of as unclean habits as the D C ones and all D C children are not dirty The opposition was the result of prejudices which die very hard The D P I in a note on the situation now says that generally speaking all schools except some which meet in temples admit untouchable children without distinction We know some schools which even go so far as to give special facilities to these children Thus what was considered a rash step has resulted in the promotion of a much needed reform The object of education is to help to eradicate evils and we are glad to find that the Educational Department has succeeded in eradicating an evil of a very long standing

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Regulation III of 1818

The rejection by the Assembly of Mr Amarnath Dutt's bill for the repeal of Regulation III of 1818 shows that even many elected members of that body have not done their duty They are either pusillanimous or selfishly satisfied with the thought that they in any case are never likely to come within its clutches or they have a poor ideal of personal freedom in a civilized country in times of peace

Repeatedly challenged to state for what crimes Aswini Kumar Dutt, Krishna Kumar Mitter and Lajpat Rai were deported under the Regulation the bureaucracy have never been able to do so In fact in the case of the first two what Sir Hugh Stephenson once stated in the Bengal Council amounts to this that they were deported for strenuous and persistent agitation against the partition of Bengal which was modified afterwards!

The police and executive can never be trusted to make a proper and impartial use of such a weapon The Regulation was made for other times and other circumstances It ought now to be repealed

Sir Alexander Muddiman said that Government could not do without such a weapon which is a condemnation of the Government more than of anybody else His plea that the Assembly will not pass any requisite law if the Regulation were repealed is also unconvincing Make the Government responsible to the people and then the legislature will pass all necessary laws

The old bogey that witnesses would be murdered if political suspects were brought to trial instead of being deprived of their liberty under the Regulation was trotted out again *The Calcutta Weekly Notes* Pandit Motilal Nehru and others have shown the untenability of that plea but the bureaucracy have scant regard for facts when they clash with their interests.

It was said that the Free State of Ireland had enacted laws like the Bengal Regulation That does not make out a case in favour of the Regulation Rather it shows that given self rule a people will take vigorous steps to maintain law and order Ireland even after it had obtained freedom, was in an unsettled condition Bengal is not in that condition Moreover, the Government of a self governing country which is responsible to its people through its legislature is entitled to make emergency laws in its own interests But a foreign bureaucracy, not responsible to the legislature and people of India, cannot now legitimately make use of an obsolete regulation

framed more than a century ago in order now to fight in its own interests against the struggle for liberty of a subject population

Mr Donovan stated that during his 16 year's official career in Bengal he had never heard anybody complaining against the Regulation though he had plenty of other complaints to deal with That was a very ridiculous argument In the first place why should people complain against the Regulation to *him*? He was not and is not the person who had has or is ever likely to have the power to repeal the Regulation In the next place even our villagers are not fools they know what complaints will displease a European magistrate Why should they go out of the way to displease him?

Much was made of the fact that the Regulation was never used against any Musalman in Bengal That may be due to several causes which we are not inclined to state Those Musalmans who like Sir Abdur Rahim wish to profit by posing as extra loyal subjects of the British Government may do so But some Musalman members showed in the Assembly itself that all Musalmans are not of that description by saying that they wanted the Regulation to be repealed

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The Law of Contempt

The law of contempt of court as recently enacted may be used to harass the Press and curtail its liberty of criticism It is legislation of a retrograde type The Swarajists and other members of the Assembly ought to have nipped it in the bud, instead of which they allowed it to go before a select committee in which they even served By this blundering policy of theirs they have done a disservice to the country

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Section 109 of Cr P Code

By section 109 of the Criminal Procedure Code Magistrates can compel suspected persons to furnish security for good behavior failing which they can be sent to jail It is not that these persons are suspected of having actually committed some crime The suspicion is that they may commit some crime So only preventive as opposed to punitive measures are required and therefore when imprisonment is ordered it is enough to make it simple Magistrates formerly could at their discretion inflict rigorous imprisonment also This discretion was taken away in September last Owing to a criminal neglect of duty on the part of some members of that body this discretion has now been restored and in future it will be quite easy again for the police and the magistracy when they are so disposed not only to clap into jail persons whom they dislike but to make them undergo hard labour and subject them to indignities That some of these public servants are not above such abuse of their powers was proved in a flagrant manner when many persons offered *Satyagraha* at Nagpur, and for that offence were punished with rigorous imprisonment Other instances need not be mentioned

It was said in support of the restoration of discretionary power to magistrates that all local governments and the police and jail authorities were in favour of such a step That was no cogent argument at all They would always be in favour of having as many weapons in their hands as possible to deal with inconvenient persons

—

Vice-Chancellor of Dacca University

The Leader of Allahabad writes editorially

From what the Dacca correspondent of the *New Empire* says a certain Mr Langley a junior officer of the I F S has been appointed by Lord Lytton as Vice Chancellor of Dacca University his resignation from the Service having first been got to avoid criticism from senior officers The appointment has been made apparently because Mr Langley is Professor of Philosophy for which subject there is no provision in the University budget To avoid the unpleasant necessity of asking a worthy man to go may or may not have been the gubernatorial Chancellor's motive but what is the meaning of such an appointment in a presidency so rich in educational and literary talent and experience?

—

Christmas "Good will"—"Statesman's" Brand

The Statesman of Calcutta wrote after last Christmas —

Christmas this year in Calcutta was reminiscent of pre-War days During the war people were naturally depressed and in the years immediately succeeding, political passions ran so high and racial divisions were so accentuated that the whole atmosphere of goodwill was lost. Last year saw a change for the better and this year it is as if there were no politics at all The old and friendly custom of presenting gifts to European friends has

been revived amongst Indians and on Christmas day the streets in Calcutta were full of brokers in their cars and garis bearing presents

This is delightful

According to *The Statesman* the goodwill which Christ lived and died to promote must be manifested by non Christians towards Christians, not *vice versa* For, we do not find it mentioning how Christians manifested their goodwill towards non Christians during the week of holy mirth

And is the presentation of indirect bribes by brokers and others and their acceptance by European friends' a particularly Christian transaction?

—

Social Welfare Work in Japan

The Young East of Tokyo for September 1925 wrote as follows —

According to investigations lately made by the Religious Bureau of the Department of Education social welfare works carried on in Japan by Buddhist Shintoist and Christian workers are as follows —

Work	Buddhist	Christian	Shintoist	Total
Juvenile reform	16	1	2	19
Nursing for babies	83	22	1	106
Protection of children	8	2		10
Protection of weak or abnormal children	6	1		
Relief of the poor	38	9	1	48
Medical relief	19	7		26
Support of aged poor	14	3		17
Giving advice to persons in distress	16	4		20
Finding work for unemployed	15	3	2	20
Giving free lodging	4	1		25
Miscellaneous	7	2		1
Total	246	55	6	307

Social welfare works carried on in Chosen Taiwan and Karafuto are not included in the above table

A matter which must be taken into consideration in connection with study of social welfare works in Japan is that many enterprises of the kind managed by individual Buddhist believers are not given in the above table for the reason that they have given no report to the authorities concerning them they carrying them on in private and being contented with circumstances that they are doing just what they ought to do. Under the circumstance it is probable that if such are taken into account the figures will be more than three times as large as those quoted On the other hand Christians laying great stress on social works and devoting much of their attention to them are careful in reporting of them to the authorities so that the figures quoted in the above table represent all but what they are doing in this line

The same magazine wrote again in November, 1925 —

The headquarters of the Japanese Buddhist Federation in Tokyo has recently carried out an investigation regarding the social welfare works undertaken by Japanese Buddhists in our country The classification and number of these works are as follows

Organ of connection unity and investigation	16
Relief of the poor	28
Caring for the aged	21
Medical relief	16
Finding work for unemployed	11
Giving free lodging and providing people's dining saloons	29
General consultation	10
Reformatory education	20
Protection of juveniles	5
Rearing of babies	4
Nursing of babies	1
Education of poor children	14
Education of the blind	3
Education of nurse maids	1
General protection of children	2
Dormitory	1
Protection of ex convicts	364

It may be mentioned that other social welfare works now being carried on under Buddhists management such as the young men's and juveniles associations girls and ladies associations sunday schools kindergartens and various other institutions for so-called special villages and education of illiterate adults are not included in the above-mentioned table.

The prevailing religion of very long standing in Japan is Buddhism In China also Buddhism holds a pre eminent position But whereas in Japan the Buddhists are the principal workers in the field of social welfare, in China it is the foreign Christian missionaries who are the principal social welfare workers *According to* Dr Harold Balme President of Shantung Christian College "To day out of approximately 500 modern hospitals in China 301 are connected with [Christian] missions" In India too though hospitals date from before the Christian era, it is at present the Christian missionaries who are more active in this kind of philanthropy than either Hindus or Moslems

The reasons for this difference between Japan on the one hand and China and India on the other require to be investigated The Chinese and the Indians are on the whole not less kindhearted and neighborly than the Japanese But among other points of difference, there is one great difference between Japan and the two other Asiatic countries Japan has never been subjected to political and industrial exploitation by India and China continue to suffer from such

exploitation which has a depressing effect on the peoples subjected to it

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The "Trimurti" of Western Imperialism

Western Imperialism has three *murtis* or forms or incarnations Two of its *murtis* or forms or incarnations are well known and well recognised They are political domineering and industrial and commercial exploitation

It has been long known that alien rule saps character Professor Ross repeated this truth in an article in the last December number of *The Century Magazine* which was summarised in our last January number Mr Ross added —

> I recalled the high head squared shoulders and eye-flash of the Japanese as they pass foreigners in their streets We are masters here their bearing says Here in India not so In our presence most Indians even the educated act as if unsure of themselves They have been sat upon so often But many others are unmanned by the consciousness that no matter how able patriotic or right they may be it is always the foreigner who decides As you note that characteristic droop of the shoulders that too deferential air you feel is unnatural that the will which reigns here originates sixty five hundred miles away
>
> The Nationalists warn that alien rule is emasculating Indian character for the British are coming to be more masterful the Indians more subject A century ago treaties would be made between British officials and native potentates as equals But gradually the Indians are sinking into a common subjection The native princes are but gorgeous puppets who would never dream of lifting a finger against the real lords of the land

Industrial and commercial exploitation of a people produces the same sort of result in a somewhat different manner It impoverishes the people who are exploited Indigence leads to malnutrition When the body thus becomes feeble it easily falls a prey to disease When a people become weak in body and are in constant ill health they cannot be sturdy in character Moreover a poverty stricken people cannot spend much money for or devote much time and labour to the acquisition of knowledge So the depression produced by political subjection is aggravated by the indigence malnutrition diseases and ignorance due to industrial and commercial exploitation

Here Western philanthropy steps in as the uplifter and saviour We are not concerned here with the motives or intentions of Western philanthropists We believe in fact that among the Western social welfare workers in Eastern countries there are true and sincere lovers of humanity

What we are concerned with are the facts that the Political Imperialism and the Industrial Imperialism of the West give rise to opportunities for the Philanthropic Imperialism of the West and that the last kind of Imperialism has also a depressing and demoralising effect on the peoples who are philanthropized We will explain how

Let us take the sphere of education in India Many Britishers have left it on record that in pre British India there was a school in every village That shows that the British came here, not to a land of savages but to a land inhabited by people who loved knowledge and could pay for its acquisition That land now is the most illiterate of all countries under any civilised government. We need not discuss how such a state of things has come about We only note here the fact that in the 500088 towns and villages in British India there are only 219131 educational institutions of all kinds and grades We shall be told that in the pre British period the schools in India were mostly primary schools Let it be so —even in the matter of primary schools there are now only 168013 of them in the 500088 towns and villages of British India Therefore there has been a decline in primary education in India under British rule

To meet this deficiency in the supply of educational institutions foreign Christian missions have opened schools of various kinds and grades From the first many or most of them have received help from the public treasury that is from money paid by the Indian taxpayer

No European country has been at every period of its history adequately supplied with schools Take the case of England Its educational needs have been gradually supplied But we do not find that any German or American or Belgian or any other foreign mission opened a number of schools there

In India on the contrary we find ourselves in the pitiful position of receiving educational charity from foreigners though the Government could have if it liked so managed matters as to establish or get established a network of schools all over the land The depressing and demoralising result is that a feeling of helplessness and inferiority is created in the minds of the

Indian people—the feeling namely that they are beggars and cannot educate their own children The reply will be Why don t you do so with your own resources That is an unfair question Because our resources for public work are taken by the Government the Government established municipalities district boards etc in the shape of taxes rates etc. In spite of that fact however we do educate ourselves with our remaining resources For example in Bengal most of the secondary schools and colleges were founded and are conducted and maintained by private bodies

To sum up if the Government had done its duty directly and through the public bodies created by it, we should not have been recipients of any foreign educational charity Benevolence does good but it does harm also It pauperises and saps the manhood and sense of self respect of the recipients of charity

Let us pass on now to the sphere of medical help Here also we are recipients of foreign charity with the resulting depressing and demoralising effect. India has been a cause of the prosperity of Great Britain and some other countries which do not depend on foreign missionary charity for medical help But the country from which other countries have derived a great part of their wealth has to depend beggar like partly on foreign medical charity —such has been the political industrial and commercial exploitation to which it has been subjected

The natural resources of India are such that any Government conducted solely with the aim of doing good to its people can very well meet all their educational and medical need without creating in their minds a craving for foreign charity But such have been the administration and exploitation of India that both combined have created a vast field for educational and medical charity

To feed the hungry is a very praiseworthy act We do not blame but rather praise the missionaries for their famine relief work by opening orphanages etc But what are the causes of India s famines under British rule ? No doubt there were famines in India in the pre British period but they were neither so frequent nor were spread over such large areas and affected such vast numbers of people, as in the British period We need not here inquire why this is so We only note that, whereas in modern times famines have become unknown in the advanced European countries in India, a land of vast resources inhabited by an industrious population and ruled by an enlightened European nation the people have every now and then over large areas to depend on state charity private Indian charity and foreign missionary charity

Foreign missions gain credit and converts by their famine work We do not grudge them either What we want to say is that their philanthropic opportunity is born of conditions which in their turn are due to Western Political Industrial and Commercial Imperialism Famished people cannot but appreciate the work of the hand that feeds But the facts cannot be ignored that to receive charity is demoralising and that the occasions for the receipt of such charity with the consequent demoralisation need not have arisen

Take again what happened after the flooding of North Bengal One of the causes of this disaster was the way in which railway embankments were made without leaving a sufficient number of culverts of sufficient size That shows that railways have been constructed with greater regard for high dividends than for the safety prosperity and health of the people For railways have been the causes of occasional floods accompanied by loss of human lives and cattle and of crops and are a perennial cause of malaria

Now if flood relief work or antimalarial activities offer opportunities to philanthropists to do good they are indebted to Industrial Imperialism for such opportunities

The Rev Mr Macmillan of Benares now of Fiji once exhorted Indians to go to Fiji not merely for making money but also to educate and otherwise help and uplift the Indian population there Mr C F Andrews also once reminded our people that they had a duty to do to Indian emigrants abroad The duty consisted in sending Indian men to them who would be able to give them education and medical help and also spiritual guidance and instruction These exhortations and reminders were proper and quite well meant, and we took them in the spirit in which they were written and lent our support to them At the same time we wish to say without meaning any offence that the European gentlemen and ladies who have done and do good work for the Indians in Fiji South Africa etc are indebted for such opportunities for their good work to the combined effects of

Western Political and Industrial Imperialism So while we do not in the least minimise the duty which we owe to our countrymen abroad and while we consider the European friends worthy of love and respect we are constrained also to observe that whatever philanthropic work Europeans do for our countrymen abroad are only some atonement for the evils caused by their compatriots and co religionists It is also to be observed that it is not quite as easy for Indians to live and work for their countrymen in lands which discriminate against Indians as it is for European humanitarians This produces a feeling of depression and a sense of inferiority in us inasmuch as we are unable to do what these Europeans do

If Mr A O Hume Sir William Wedderburn and other friends of India had been able to win self rule for India it would have done some good to India But it would also have been thought that Indians were such weaklings that they could not themselves win freedom for themselves That would have left an enduring sense of inferiority in the minds of Indians If Dr Mrs Annie Besant's Commonwealth of India Bill becomes law it will confer some civic and political rights on Indians but at the same time Indians will have to feel that they were an inferior people who could not win freedom for themselves without European leadership It would therefore be an act of wisdom on the part of those British statesmen who consider Indians racially inferior to themselves and who want to produce or conserve that sense of inferiority in our minds to make the Commonwealth of India Bill an Act of Parliament as early as possible The help of Europeans as equals comrades assistants etc is always welcome, but their leadership has its moral disadvantages as well as its advantages

In conclusion we wish to observe that the motives of Political Imperialism and Capitalistic Imperialism on the one hand and those of Philanthropic Imperialism on the other may be and often are different, but very often they are—it may be unintentionably—found to work together and even Philanthropic Imperialism is not without its depressing and other bad effects on the philanthropized peoples

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Achievements of Mysore University

In his introductory speech on the report of the Mysore University reorganisation committee Dr Brajendranath Seal, its Vice Chancellor thus enumerated the reforms already carried out in that University —

We have made the study of Economics more thorough and scientific by opening analytical statistical and mathematical sections—of History more concrete and realistic by linking it up with archaeology and documentary study—of Philosophy more living by placing it *en rapport* with the most recent advances of contemporary thought and science on the one hand and the priceless inherited culture of India on the other we have added Mathematics and Experimental Psychology as key sciences to the humanistic studies on the Arts side and we have removed the old system of water tight and light-proof compartments between the physico-mathematical and the biological sciences We have added a Medical Faculty with a University diploma as well as a University degree we have opened a department of Teaching as the first step towards a Faculty and placed it on an exact basis of mental tests and measurements — we have taken over the Department of Archaeology and are contemplating excavations in Tallad and other ancient sites we have a scheme for a Faculty of Oriental Learning for which we have deputed a capable officer to the Oriental Institute of the London University who is receiving up to date training in the allied departments of Culture, History and Archaeology and will shortly proceed to Egypt for an apprenticeship in Excavation work under the auspices of that University finally in view of the coming department of Chemical Technology we have deputed another capable officer to the London University who is also attending suitable Polytechnic courses in London Neither must we forget the large extensions of our Science laboratories in our College of Science and of our Engineering Installations in our College of Engineering to which we have just added a much needed department of Electrical Engineering in view of hydro electric developments in the State

He added that all this building work these additions of wings and facades of pilasters and balustrades have been inspired by a steady vision of the complete edifice and it is this complete edifice that the reorganisation committee has worked out in general plan and outline ' We intend hereafter to give an idea of this general plan and outline

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Communal Representation in Proportion to Numbers

On the motion of a Musalman Swarajist member a resolution has been carried at a meeting of the Bengal Council from which the Swarajists walked out in favour of the Musalmans having representation in proportion to their numerical strength in the Province the interests of *small* minorities being safe

guarded by special provision being made for their representation

We have all along been against the separate representation of different religious communities and classes Our attitude remains unchanged

But supposing communal representation is to be retained any changes that may be required to be made in the numbers of representatives of the Hindus and Moslems and other communities, should be made simultaneously in all the provinces The present numbers of Moslem members are according to the Lucknow pact by which in provinces where the Moslems are in a minority they have got a larger number of members than their numerical strength would entitle them to and in provinces where they form the majority they have got a lesser number than they could claim according to their numerical strength

If now in determining the number of their members their numerical strength alone is to be made the only deciding consideration then the principle should in fairness hold good in every province—both where they are in a majority and where they are in the minority

Hence, the question ought to have been raised in the Central Legislature

One important consideration has been all along lost sight of Representation according to the numerical strength of communities really presupposes universal adult suffrage for both men and women In a province a community may be strong in numbers but on account of its backwardness it may in the absence of universal adult suffrage possess a smaller number of voters than another community which is numerically smaller but more advanced In such a case if the numerically larger community were to possess the right to return members in proportion to its numerical strength what would really happen would be that in the case of this community a smaller number of voters would elect a larger number of members than the larger number of voters belonging to the other and smaller but more advanced community Therefore, man for man a voter of the former (backward) community would count for more than a voter belonging to the latter (advanced) community

For all these reasons, we say, in the first place, that there ought not to be any separate communal representation at all, secondly, that if there is to be communal representation, the election should be by mixed electorates, in the third place, that if the Lucknow pact is to be changed, it should be changed in all the provinces according to some fair and consistent principle, in the fourth place, that the number of representatives assigned to a community should be in proportion, not to its total numerical strength, but to the number of voters it possesses, in the fifth place that if the number of members is to be fixed according to total numerical strength alone that should be done after the introduction of universal adult suffrage for both men and women and lastly, that at the end of a definitely fixed period, not in any case exceeding twenty five years, communal representation should cease altogether

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Dyarchy for N-W F P.

At the time of this writing we do not know whether the N W F Province is to have dyarchy or not. It is also not clear whether the majority of the inhabitants of that Province want that boon" which the other provinces do not now consider quite a boon Muhammadan opinion is not also unanimous in the matter But if the majority want the 'Reforms" there must be very strong reasons indeed for not gratifying their desire No doubt, Musalmans are in an overwhelming majority in the province. But Hindus are in as overwhelming a majority in Behar and Orissa and a still more overwhelming majority in Madras, and both these Provinces have had dyarchy from the very introduction of the Reforms" The Kohat atrocities are brought up against the N-W F P They took place when law and order," the administration of justice and every other department of Government were in the hands of the bureaucracy After the introduction of dyarchy, law and order and the administration of justice, being reserved subjects would continue to be in the hands of the bureaucracy So the prevention of or connivance at atrocities would rest with the bureaucracy as before

If a minority were asked to choose between trusting in the sense of justice neighbourliness and generosity of the majority of the permanent inhabitants of a place or in foreign rulers who are birds of passage, perhaps the minority would be wise to choose the former alternative But this is a matter in which we are not competent to

fer definite advice, being ignorant of conditions and feelings in the N-W F Province All religious communities in India ought, however, to bear in mind that no community can expect to be in the majority everywhere All communities ought to try to adapt themselves to differing conditions in different provinces

It has been said that N-W F P is backward in education But we find from the Indian census report for 1921 that the number of persons per thousand who are literate are 50 in N-W F P, 46 in the Punjab with Delhi, 42 in the United Provinces, 49 in Central Provinces and Berar and 51 in Bihar and Orissa And in the latest report on education in India we find that in 1924 the percentage of total scholars to population was 2 6 in N-W F P, 2 53 in the United Provinces and the same in the Central Provinces and Berar

To have dyarchy the Province ought to be able to pay its way, which we understand it does not do at present. Its Musalman inhabitants have intimate social and other relations with the transfrontier independent or semi independent tribes who are turbulent That has to be considered It being a border province, the defence of India has also to be kept in view. But neither internal law and order nor the charge of the army is made over to Ministers under dyarchy So the problem of India's defence at the north-west frontier is not an insuperable difficulty in the way of the Province making beginnings in representative government

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Discoveries Relating to Ancient Civilization in Sind

Interesting additions have been made recently to the discoveries previously made by Mr R. D Banerji of the Indian Archaeological Department at Mohenjo Daro in Sind relating to the civilization which flourished and fell in the valley of the Indus not later than the third millennium before Christ

Sir John Marshall, Director General of Archaeology has spent most of the winter directing the excavations The operations were most fruitful They revealed spacious well designed and constructed burnt brick buildings and disclosed a system of house and street drainage even more elaborate than had already been reported There were also found three large statues of ornamentally draped figures and there were indications that others might be found.

The newest finds include a considerable collection of gold jewellery corresponding with the beautifully made specimens already unearthed and most valuable of all a dozen or more skeletons of what has been called the Indo Sumerian period These were lying in one room of a house, and along with the statues will greatly help in the determination of the ethnic origin of the people of this ancient civilization

We understand that Mr Biraja Sankar Guha, who has had previous experience of anthropological research in India and later conducted anthropological investigations in America in connection with the Smithsonian Institution after further training at Harvard University, has been asked to proceed to Mohenjo Daro to study the finds from the anthropological and ethnological points of view We learn further that Mr R. D Banerji also is at Mohenjo Daro

It is to be hoped that photographs and descriptions of the finds will be published first in India, before Sir John Marshall sends them to some British or American paper in order to earn a big honorarium, as he did when Mr Banerji made the first discoveries

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Some Points in Sir Abdur Rahim's Aligarh Speech

In his "famous" Aligarh speech, Sir Abdur Rahim said they are all actuated by a common anxiety to see that no public measure of importance overrides or overlooks the interests of the 70 million Muslims" Here the speaker begged the whole question, as if the Indian National Congress, which has been very largely from the first a movement organised and carried on by the Hindus, or even the Hindu Mahasabha has ever advocated or fought for any public measure of that description! Will Sir Abdur name a single one?

Sir Abdur also delivered himself thus —

The fact however is that the *Hindus and Mussalmans* are not two religious sects, like the Protestants and Roman Catholics of England but *form two distinct communities or peoples* and so they regard themselves Their respective attitudes towards life their distinctive culture, civilization and social habits their traditions and history no less than their religion divide them so completely that the fact that they have lived in the same country for nearly a thousand years has contributed hardly anything to their fusion into a nation A mighty spiritual spell separates the 230 millions of Hindus not only from the 70 millions of Indian Muslims, but from the rest of humanity, while it divides the Hindus themselves internally into groups which know *no social commerce* with one another Caste, with its cruel doctrine of untouchability has survived many a social convulsion It has baffled all the efforts

of Buddha and Asoka, of Akbar and Aurangzeb and the English panacea of nationalism has brought not more unity but worse divisions

Before we proceed to examine the speaker's dicta, it is necessary to consider what an eminent and orthodox Moslem leader like Maulana Shaukat Ali thinks of the Moslem League and its session at Aligarh where Sir Abdur Rahim delivered his precious speech The Maulana in a recent speech of his declared that the "so called Muslim League was neither a League nor Muslim" He said further —

From Cawnpore I reached Aligarh the nerve centre of reactionaries. They are the usual prowlers from nook and corner scattered round the camp-fire of the present Government. Mahomed Ali, myself and Dr Mohamed went to see the Tamasha which was to beguile the Muslims into the crawling line of loyalty to the British Sir Abdur Rahim was an old friend of mine and I expected great things from him but five years of bad company had told on his moral backbone Mr Jinnah in immaculate clothes and black Astrakhan Angora cap was supporting him on the right and that mischievous reactionary Dr Ziauddin Ahmed was on his left. Between these two masterful personalities the President was sinking deeper and deeper into the morass

Let us now see what Musalman scholars themselves have to say on the absurd theory that the Hindus and Indian Muslims are two distinct peoples, etc Professor S Khuda Bakhsh, who is a great Islamic scholar which Sir Abdur is not, and who hails from a place which is a few hundred miles nearer to Afghanistan, Turkistan Persia and Arabia than Sir Abdur's home, flatly contradicted the Midnapore knight soon after he had unburdened himself of his ethnological, anthropological and sociological discoveries Mr Khuda Bakhsh rightly holds that the vast majority of Indian Muslims are Hindus who have accepted the religion of Islam

Another distinguished Islamic scholar and historian, Professor Habib of Aligarh, who lives nearer still to Persia Arabia, etc., than either Sir Abdur or Mr Khuda Bakhsh wrote recently in the course of an article in the *New Orient* on the racial origin of Indian Musalmans —

There are people who imagine that Islam has been always the same This is, no doubt true so far as the letter of the law is concerned But everything depends upon the nature of the interpreting mind, and the Arab Persian and Indian interpretations of Islam are as different as various moral structures raised on the same formal foundations can be. To the Arab the new faith was a message of hope to the Persian a *consolation* for his philosophical pessimism to the Indians a new frame-work for his metaphysical speculations which but slightly modified the immemorial customs of his country

It is said that the Mussalmans have *adopted* from the Hindus many customs which are not found in their *faith Hindu customs* are no doubt everywhere with us and accompany us from the cradle to the grave But they have come to us not through *adoptation* but *inheritance*

I do not say that this survival of Hinduism or Indianisation of Islam by whichever name we call it, was good or bad. That question will be decided by every man according to his temperament, but no careful observer can fail to see its all pervading influence The bird may escape from its cage, but it cannot fly out of the atmosphere that surrounds it and supports it in its flight. On the two fundamental institutions of our social life the family and the caste, our outlook is the ancient outlook of Hinduism Islam knows nothing of caste its whole attitude is one of democratic equality consequently Hindus who became Mussalmans could not refuse to dine with each other or to pray in the same mosque But the spirit of the caste system lived on none-the less Muslim converts persisted in marrying among converts from their own caste with the inevitable result that the caste system was transformed instead of being overthrown Here and there a few concessions were made to the new spirit of social democracy but the great pillar of the vicious system remained unshaken Social opinion crushed the freedom Islam had allowed to the individual and made inter-caste marriages as impossible in the new creed as they were in the old.

Islam as a formal faith has always stood in sharp contrast with Hinduism but Hinduism is essentially a social system and as such it is followed by the Mussalmans of India as well as the Hindus. *This is the foundation of our national unity*

Muslim rites of birth marriage and death are closely analogous to Hindu rites

We regret there is neither time nor space to quote more from Professor Habib's article Nor have we space here to dwell at length on what have been called "taints of Hinduism" in the Census Reports. Suffice it to say that in Bengal,

Even now it is not peculiar to find Muhammadans in some parts of the province make *offerings to some tree* or even at a temple dedicated to the Hindu goddess *Kali* along with their Hindu neighbors. *Bengal Census Report* 1921 p 159

In the *India Census Report*, 1921, p 115, we read —

"There are communities among the Muhammadan population chiefly among converts *from* Hinduism, whose religious ritual and exercises have a very strong tinge of Hinduism and who retain caste and observe Hindu festivals and ceremonies along with those of their own religion.

Examples follow There are also descriptions of certain 'border land sects" of the Bombay Presidency, which were classified as Hindu Muhammadans in the Bombay Report and Tables of 1911

e are neither apologists for nor defenders ste , we are against it in both opinion practice But we may be allowed to iat caste exists *in fact*, though not in y, among Muslims, Christians, etc., also) is even untouchability among some ims It is an absurd exaggeration to hat Hindus are separated from the rest iumanity by an impassable spiritual er Hinduism has influenced both Islam Christianity, the former through Sufism in other ways and the latter in various tions Similarly, it is an exaggeration a falsehood to say that the caste groups Iindus know *no* social commerce with *another Nor is it correct to say that* e has baffled all efforts to modify it or gate its rigours Its rigidity has con rably relaxed, and, not to speak of the ly prevalent practice of interdining even rcaste marriages have throughout history n place in some part or other of the ıtry and are even now gaining ground As regards the origin of the Indian Mus ; we have the following in the Census ort of India, 1921, Vol I, p 116 —

The distribution of the Muhammadan popula- has depended chiefly on historical considera s which were descnbed in the 1911 report and l not be again discussed It was there pointed that, while the Muhammadans of the eastern ts (i e. Bengal Assam etc) and of Madras were ost entirely descendants of converts from duism by no means a large proportion even of Muhammadans of the Punjab are really of ign blood the estimate of the Punjab superin lent being about 15 per cent The proportion inces of course is one proceeds further north- t.'

The full significance of these observations l be understood when it is added that e Muhammadans of Bengal form more than third 37 78 per cent., of the whole num of Muhammadans in India,' and "are rly twice as those in the Punjab', etc.

Sir Abdur Rahim has made some allega- ns. which can deserve to be examined and uted only if he quotes chapter and verse ne of these are, that

"A certain class of Hindu politicians' appeal the lower instincts of the community' A sec- ı of them have specialised in vilifying all slim institutions including Islam itself some distorting history to make out that no good has ne to India from the advent of Islam and prac- ally all in proving that the Muslim community incompetent and composed of no better material in the lowest classes of their untouchables '

In fact some of the Hindu leaders have talked blicly of driving out the Muslims from India as s Spaniards expelled the Moors from Spain that is unless they perform Suddhi and become Hindus or submit to their full political programme Either of these alternatives would according to their calculation, lead to the other We shall undoubtedly be a big mouthful for our friends to swallow"

Let us first know who, if any, have said these things and then it can be considered whether they are men of sufficient responsibility, worth, and standing in public life to be entitled to have their utterances seriously noticed Personally, we are not aware of any responsible Hindu leader uttering nonsense like most of what Sir Abdur Rahim attributes to his opponents

To convert Musalmans in millions into Hinduism —if that be the declared object of any Hindu leader or association—stands on a different footing from the foolish things attributed to "a certain class of Hindu politicians', etc There are large numbers of Christian and Moslem enthusiasts who believe in converting and hope to convert all mankind, not to speak of millions, to their respective faiths. Why should it then be considered an offence for Hindus to think of converting Muslims ? Nor is conversion of non Hindus to Hinduism a new thing

In ancient times many non Aryan tribes were Hinduised Scythians and others became Hindus Even some Greeks who had settled in India accepted Hinduism and became Hindus Later, animistic tribes like Santals, Bhils, Oraons etc are becoming Hinduised , so that in Census Reports one finds Hindu Santals and animist Santals, etc , separately mentioned and enumerated For information on the question of the Brahmanising of the non-Aryan or casteless tribes *vide* Census of India , 1911 Vol I, p 121, Sir Alfred Lyall s Essay on Missionary and non Missionary Religions, Risley s Tribes and Castes of Bengal, Vol I, page XV, Assam Census Report for 1891, Vol I, pp 83 84, and Bengal Census Report for 1901, page 152

Instances of reconversion of whole groups from Christianity and Islam to Hinduism within recent historical times have been given in Census Reports We read in the *Census of India* 1911, Vol I, page 121 —

Apart from these recent efforts it appears that here and there small communities of Christian and Muhammadan converts have drifted back into Hinduism The Urap and Varap Agris of the Thana district of Bombay are said to have reverted to Hinduism from Christianity less than a century ago The Kirpal Bhandaris of the same district were forcibly converted to Christianity by the Portuguese

But were afterwards accepted back into Hinduism The Matia Kunbis and Sheikhadas of Bombay have been referred to in paragraph 156 Regarding those of Baroda the local superintendent writes that they became Muhammedans about three centuries ago but have gradually abandoned their Muhammmadan practices and many of them were recently admitted into the Vaishnava sects of Ramanand and Swami Narayan'

There is an old Sanskrit *smriti* called *Deiala Smriti* which prescribes the expiatory rites to be performed for reconverting Musalmans and other non Hindus into Hinduism

Sir Abdur Rahim is not accurate in stating that the Hindu movements he condemns 'were trying to convert Mohammedans back to Hinduism *to swell the ranks of untouchables* The Malkana Rajputs of Agra district, who have been reconverted to Hinduism in hundreds, are not untouchables Nor have other converts to Hinduism become untouchables Of course, they are not classed with Brahmins But Moslem converts also are not classed with Saiyids.

It might be said that these movements were organized in self-defence. What was the occasion *for such defence* and *against* whom? Was it against Englishmen? It was not said so"

The reference to defence against Englishmen' is a contemptible effort to gain their favour But supposing Hindus want to defend themselves against the encroachments of Englishmen and get back their own what is there wrong in it? The Hindu movements which Sir Abdur reviles may be quite justly meant to defend the Hindu community against the Christian and Muslim communities in the sense of preventing or decreasing conversion from Hinduism to Christianity and Islam As it has been found that Muslim leaders generally have a communal outlook and demand more than their just share of political representation, the Hindu Mahasabha can rightly try to defend just Hindu rights against Muslim encroachment Further, during riots, the comparatively greater solidarity of Muslims gives them an advantage over the Hindus That may have led Hindus to think of acquiring greater solidarity by various means It has also become necessary to take steps to protect Hindu widows and other Hindu women against the brutalities of some men who are a disgrace to the Muslim community and who have no idea of the true and higher teachings of Islam

In Sir Abdur Rahim's opinion, Shuddhi and other Hindu movements are the causes of riots. Possibly that is so only in some few instances, owing to the misunderstanding and misinterpretation of their objects But why did riots occur every now and then long before the Sangathan and the Mahasabha movements came into being?

Sir Abdur claims to have *always* fought for the advance of the nation as a whole We have no desire to deprive him of the consolation of thinking that he has He indirectly accuses Hindus in many passages of having a narrow outlook, and boasts of the Muslim 'international outlook" Let us take a few facts into consideration

An international outlook does not exclude the welfare of one's own community But *whenever famines, floods, cyclones,* earthquakes and epidemics ravage East and North Bengal where Muslims form a majority of the population the Muslims do very little for the relief of their own co religionists That is done by the narrow-minded Hindus. The Khadi Pratisthan, a predominantly Hindu movement, benefits at least as many Muslims as Hindus. In the second annual report of the Abhaya Ashram of Comilla, it is stated that 4175 persons received help from its outdoor dispensary, of whom 2390 were Muslims In the school maintained by this Ashram, out of 120 pupils, 72 are Musalmans. The workers and conductors are *all* Hindus, who observe no caste distinction on principle and in practice In the fifteenth annual Report of the Society for the Improvement of the Backward Classes of Bengal and Assam we find that it maintains 406 schools in 20 districts of Bengal and Assam "Of the total number of children, both boys and girls, receiving tuition in these schools, *viz.*, 16389, the largest number, 5454, come from the Namasudra community, and *the next largest number, 3023, from the Muhammadan community*" But among its subscribers we find the names of only two Musalman gentlemen, not of Sir Abdur Rahim or of any of his fiery followers

Will Sir Abdur Rahim kindly name any entirely or predominantly Muslim organisation which benefits Hindus to the extent that Hindu efforts benefit Muslims? We will then admit his claim to have a wider outlook than the Hindus

As for Muslim "international outlook," it is not really international, but it is a *communal* outlook spread over countries which have a Muslim population and is interested only in the fortunes and fate of the Muslims there. Real internationalism is interested

the welfare of all peoples of all countries, irrespective of their creed

But even as regards the qualified credal internationalism of the Muslims, may we ask what Sir Abdur Rahim and his fellow-flatterers of Englishmen were doing when the Khilafat was in danger and the Turks were fighting for freedom? Were they not either in the enjoyment of power and pelf or seeking for the same, whilst the narrow-minded Hindus under the leadership of Mahatma Gandhi stood shoulder to shoulder with the Moslems and gave what moral and other support they could to the Turks?

Sir Abdur Rahim

> emphasized the fact that the Mohammedans of India could not be ignored in any political advance that was in store for India without doing the greatest harm to the nation itself"

As if any responsible Hindu wanted to ignore or ever opposed just Muslim claims! So far as he is himself personally concerned, has he forgotten that Hindu organs and associations amongst others protested against the supersession of his claims to the officiating governorship of Bengal? And does he not know that it is mainly Hindus and other non-Muslims who sowed and men like him came afterwards to claim a share in the harvest?

Says the Midnapore knight:—

> We Muslims must tell these politicians frankly and explicitly that their *claim that India belongs solely to the Hindus is preposterous and unfounded and is unjust to India itself.*

Sir Abdur may be safely challenged to name any sane Hindu politician who has put forward such a claim

As a matter of fact, in the sense of material possession, India at present belongs neither to Hindus nor to Muslims nor to any other Indians, it belongs to the English In any other sense it belongs to all natives of the soil

Rabindranath Tagore has tried repeatedly to impress on our minds the truth that India cannot belong to anybody by his simply being born in the country and living in it, it must be made one's own by one's self-sacrificing labours for making it an ideal country to live in Part of what the poet said in reply to the address presented to him at Abhaya Ashram, Commilla, has been thus roughly translated —

> The country is not one's own by mere accident of birth but becomes so by one's life's contribution An animal has got its fur but man has got to spin and weave because what the animal has got it has got once for all and ready made 't is for man to rearrange and reshuffle for his purposes materials he finds placed before him. That we were so long kept from realising India in her true self is due to the fact that we have not by daily endeavour created her moment by moment making her healthful and fruitful Let us not cherish the dream that Swaraj can be ours by some extraneous happening. It can be ours in so far as we succeed in permeating our consciousness throughout the country by service.

It cannot be contended that Muslims have rendered this kind of service to the country to a greater extent than the Hindus or even to an equal extent

There is one proposition the truth of which even Sir Abdur Rahim cannot deny It is that the Hindus belong to India and to India alone their pride of their past is concerned solely with India, their visions of the future are connected with India Even of the Muslim period of India there are things in which Hindus take pride A great Hindu like Ranade has described what India owes to the Muslims. In the living present Hindu idealists live for India and are prepared to die for it It is different with Indian Muslims They are not proud of ancient Indian culture Their eyes are turned towards some foreign countries in Asia They can think of an independent India only on conditions They can bear to think of a fresh successful invasion of India by foreign Musalmans in certain circumstances, nay, they would even desire it in those circumstances

In fact, Swaraj seems to the generality of Muslim politicians the Hindu's concern Muslims would agree to it as an act of condescension on their part on certain exorbitant conditions to be accepted by the Hindus So that, in reality, instead of the Hindus thinking that India belongs solely to them, it is the Muslims who by their conduct make it appear as if the country belonged only to the Hindus and its fate, therefore, concerned the Hindus exclusively or more than the Muslims The latter would much rather think and dream of Turkey (*not now*), Arabia, Morocco, etc, and send their money there, instead of to famine- or flood-stricken East Bengal Moslems 'ryots and labourers," of whose "interests" Sir Abdur glibly speaks but to whom no famous Muslim leader, from the Aga Khan downwards, ever gave a morsel of food during famine The arrangement is that they are to be kept alive by the narrow-minded Hindus in such times in order that afterwards the vastness of their numbers may be exploited by Sir Abdur and men of his ilk!

When a man who has been all along fighting freedom's battle finds fault with the unwise and unpractical revolutionaries, some of whom are even criminals, it is easy to bear with him and even support him But when a man of a different stamp sneers at the revolutionaries, one can only pity him for his incapacity to imagine the existence of that ardent love of freedom which sometimes unfortunately leads impatient youth to imprudent, unpractical and even criminal courses There should be certainly condemnation for such youth but also pity —never sneering remarks from men who never made any sacrifices for the country or suffered for it and are incapable of any noble idealism

Says Sir Abdur Rahim —

These politicians who would eliminate the English from India, allege that in such a contingency we Muslims would rather see a foreign Muslim power rule in this country That is true in the sense that the Muslims would not like the Hindus, any more than the Hindus would like the Muslims to rule in the place of the British

The Muslims, though a silent community are not blind to what is going on I say emphatically however that it is not true that we Muslims would not like to see a self governing India, provided the Government of the country is made as much responsible to the Muslims as to the Hindus

Sir Abdur Rahim stands self accused No one who loves his motherland would like or want any foreign nation to conquer or rule it, whatever the religion of that nation The Chinese Christian General of whom we have heard so much has never said or dreamt that unless Chinese Christians obtained some conditions from non Christian Chinese they would much rather see the country invaded and conquered by some foreign Christian power Chinese Moslems also do not stipulate that unless they have a certain share in the government of the country they would rather see China conquered by the Muslim Turks or Arabs or Afghans or Persians Because to both Chinese Christians and Chinese Moslems other Chinese are nearer than any foreign Christians or foreign Muslims. But Indian Muslims like Sir Abdur Rahim consider foreign Muslims nearer to them than Indian Hindus.

But as Hindus do not want to monopolise the government of even an independent India Sir Abdur Rahim need not pass sleepless nights

Let us, however consider his stipulation for patronisingly agreeing "to see a self governing India He would have the government of the country made as much responsible to the Muslims as to the Hindus This can have two meanings. One is that, though the Muslims are a minority, they are to have as many posts in the public service as the Hindus, and also that they are to return to all representative bodies as many members of their own creed as the Hindus. This is a unfair and unjust condition which cannot be fulfilled and will never be fulfilled. If Muhims insist on this condition they may rest assured that India *will* have indigenous rule without fulfilling that condition but at the same time without depriving Muslims of any just rights But Sir Abdur's words admit of a better interpretation Self rule for India would mean rule by representative bodies *i. e.* by political majorities in those bodies These majorities would consist of members of various creeds and communities not in proportions fixed for ever, but varying from time to time, just as in the British Parliament the numbers of Baptists, Quakers Roman Catholics Jews, etc., are not definitely fixed In India of the future it would be open for Muslims as for Hindus by their capacity and devotion to public good to form as large a part of these political majorities, from time to time as they can There would be no disabilities imposed on Muslims or any other communities on account of their creed Similarly as regards posts in the public service Muslims and all other sects would be free to have as many as they may be entitled to by their superior merit. But, as the Hindus are the vast majority it is unlikely that, unless they greatly degenerate or diminish in numbers, their share of the paid and unpaid services in the country would not exceed that of the Muslims But as in India of the future people will think and act nationally rather than communally such a state of things will not be a grievance

We agree with Sir Abdur Rahim in thinking that India's best future lies in giving all the different communities that live or work here the fullest scope to develop and express their distinctive political genius

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Swarajists and the President of the Bengal Council

The President of the Bengal Council was quite within his statutory rights in admitting without previous notice Sir Abdur Rahim's amendment to the resolution recommending communal representation of Muslims in proportion to their numerical strength But in our opinion he did not make a right use

of the discretionary power vested in him. The king of England has the power to do many things, but he uses that power very sparingly and cautiously Sir Abdur's amendment was a vote-catching affair, and as such ought not to have been allowed to be sprung on the Council

But as the President has the power which he exercised, he did not act arbitrarily or in any worse manner attributed to him by the Swarajists The conduct of the Swarajists was wrong and undignified The motion for the removal of the President, which has been negatived, was an unwise move

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Rabindranath Tagore's Tour in East Bengal

The poet Rabindranath Tagore s visit to East Bengal has shown the public the hold hat he has on the love and respect of engalis It has also furnished occasions for lacing before the country high ideals of evoted service It is to be hoped that these deals will be lived up to by at least an ppreciable portion of his vast audiences in he towns which he has visited

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Locarno Pacts

Sir Sivaswamy Aiyar wanted an opportunity for discussing the Locarno treaties or pacts so far as they concerned India But he and other legislators were denied that opportunity by the Viceroy India may have to pay, to bleed, to make enemies of nations with whom she has no quarrel, but she must not have the right even to discuss the obligations placed on her by the British Government. Such is the "parliamentary" government we *enjoy* !

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Press Congress of the World

There is every probability that the Press Congress of the world, which is referred to in the following pieces of news, will hold its next session in some place in Europe during next summer

Columbia, Mo —Dean Walter Williams president of the Press Congress of the World announced here the ad interim committees which will report at the next congress to be held in Europe

Among the appointments are those of M. Charles Houssaye, of the Agence Havas Paris to the committee on news and communications, and M. Stephane Lauzanne of the Matin," Paris, on the committee on ethics, standards and practice

The Indian press should be represented in it by some competent and leading Indian journalists, we mean journalists who are Indians by race and are not employees of foreign newspaper proprietors There are Journalist's Associations in Calcutta and Bombay These should immediately open communications with the President of the Press Congress for obtaining detailed information about it and sending to it worthy representatives His address is Professor Walter Williams, Dean of the School of Journalism, University of Moussori, Columbia, Mo, U S A

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A Victory of the Defeated

When the World War ended in the defeat of the Central Powers the Allied Powers, fearful of the possible recovery of the Central Powers, particularly Germany, took various steps for the disarmament of the latter One of these steps placed serious restrictions on military aviation Germany had to bow to the dictates of her victorious enemies , but to day she, with patience and persistence, is trying to transform her defeat into a victory She has turned her attention to commercial aviation , and in this field she has no equal in the world In this connection the following newsitem will be of great interest —

A strenuous struggle is reported ensuing between French and German aeroplane interests in the Teheran to capture Persia s interior air mail service. Indications are that the Junkers will win due to the fact that they have given air demonstrations throughout Persia for a period of two years and to the fact that the government favors German machines

The Junkers also propose to establish service between London and Pekin via Turkey Persia and Afghanistan the consent of these countries having been secured With Teheran as a central station they propose to manufacture machines and undertake repair work for the district of Persia.

India can learn much from the defeated and disarmed Germany striving to acquire again a dominating position in world affairs, particularly in commerce and industries To gain the desired goal of freedom, Indian leaders will have to follow the path by which all defeated and disarmed nations secured their rightful place among free nations Indians will have to assert themselves in spite of all obstacles placed by her alien rulers, in all fields of human activities India, above

all things will have to throw off the shackles of intellectual commercial and political isolation

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Afghanistan and Great Britain

Afghanistan marches on towards progress and the Afghan Government is determined to create a place for itself in the international world as the following news item shows —

The Minister of Afghanistan has purchased for official purposes the freehold in Kensington No 31 Princes-gate, at the corner of Exhibition road and facing Hyde Park Messrs. Wilson and Co (Mount Street) and Messrs Foord and Salberg (Clarges street) were jointly concerned in negotiating the sale.

Afghanistan is a free and independent State and it has important relations with Russia, Turkey Persia as well as Great Britain To safeguard Afghan national interests within the British Empire the Afghan minister in London has purchased new and suitable quarters

Will nationalist India see to it that India's interests in foreign countries are safeguarded *unofficially* for the present ?

The Minto Professor of Economics on Indian Currency

The Minto Professor of Economics to the University of Calcutta Dr Pramathanath Bannerjea has contributed an excellent article on "A Sound Currency System for India" to the February number of the University's organ *the Calcutta Review* Due probably to the difficulty of packing his ideas on the troublesome subject into a few thousand words the learned professor has left certain things rather vague and unless these are properly explained there is a chance that the article will give rise to misconceptions.

Let it be made quite clear that we are fundamentally in complete agreement with Dr Bannerjea. We think alike with him when he says about a managed currency, as opposed to a natural and automatic one that

Management is not a bad thing in itself but it can prove a success only when the persons entrusted with the work are possessed of perfect wisdom and the highest degree of honesty

But where is perfect wisdom in this world of frail human beings ? Economics is still an imperfect science its data are often amorphous generally doubtful and seldom complete Hence we have no faith in management of currency as a normal economic policy And as we can reject management on the strength of the above we need not examine the honesty, (and its height) of the spiritual heirs to the Hon'ble East India Company Dr Bannerjea is right when he says that there is a suspicion in the public mind that Indian currency is often manipulated in the interests of England" He is also right when he says —

For the present, however the adoption by India of the gold standard seems to be the only solution of her currency problems

For the present , because among the various hopes of humanity, such as those of disarmament perfect free trade and a single language for all peoples, the hope of establishing an international agency for stabilising the purchasing power of money in the different money areas of the world is the most alive Dr Bannerjea supports the adoption of the gold standard because it makes the largest measure of automatic regulation possible" and he thinks

that the adoption of the gold standard is an economic, social and political necessity

In so far as he advocates the fundamental issues one understands Dr Bannerjea quite clearly But there are certain other things which help one to get muddled We shall take these one by one

Dr Bannerjea says towards the beginning of his article that,

The comparative importance of stability in internal prices and in foreign exchanges need not worry us overmuch The internal trade of India is many times as large as her external trade Therefore looked at from the stand point of volume of transactions stability in internal prices seems to be more important than stability in foreign exchanges But absolutely considered, the foreign trade of India is large enough to merit serious attention If there is one thing more than another which disturbs the course of commercial and industrial activity it is uncertainty of exchange It should be remembered in this connection that there is not only no conflict between stability in internal prices and stability in foreign exchanges but that the two are to a considerable extent closely interrelated

Does Dr Banerjea mean to say that by stabilising the exchange at all costs we shall also be able to stabilise internal prices ? There may not be any conflict between the two kinds of stabilisation but the two being two and not one it is possible to neglect

one by being too emphatic on the other Will Dr Bannerjea contradict the assertion that currency manipulations have taken place in this country with a view to influence the exchange without any notice being taken of their effect on internal prices? Will he deny that the coinage of rupees and the printing of currency notes have been carried on in this country to keep pace with exchange manipulations? Will he also deny that such manipulations have an evil effect on internal prices and hence detract from the country's well being? In view of the above what is it that makes him so generous towards the exchanges? Why does he judge the importance of the exchanges from an absolute point of view and not consider it comparative with internal stability of prices? Are we to understand that Dr Bannerjea thinks the undisturbed progress of what he calls commercial and industrial activity is of more importance in India's well being than the smooth running of that section of India's economy which has little to do with foreign trade? In the paragraph quoted above the learned professor of the Calcutta University has slurred over a question of vital importance We hope he does not mean to suggest that we should concentrate more on the stabilisation of the exchange than on that of the internal price level The other alternative is that he thinks that *if we take care of the exchange the internal price level will take care of itself* But this is something which never happens Modern economic thought will not support such a view If Dr Bannerjea holds such an opinion he should make clear his reasons for doing so

At another place in his article Dr Bannerjea says

> The question which presents itself at the present moment is not so much the stabilisation of the rupee as the adoption of a sound currency system

The meaning is not clear Is not setting up a sound currency system a permanent way to stabilisation and is not a stable rupee a part of a sound currency system? We believe Dr Bannerjea means that a patch work remedy is not our objective or something to that effect.

We come now to the most important point. Dr Bannerjea is supporting a gold standard. This means that the standard of value of the future currency of India will be a certain quantity of gold of a given purity in the shape of a coin or a paper note representing a claim upon the Government to the extent of the same amount of gold The silver rupee will be a mere token coin legal tender up to a given sum and bearing a fixed relation to the gold standard coin There must be an arrangement for a more or less free inflow and outflow of gold into and out of the body of the Indian currency and this will keep exchange fluctuations within the gold import and export points There shall be no artificial support given to the exchange to keep it at any particular height As to the ratio that the token coin or the limited legal tender the rupee shall bear to the standard gold coin the mohur or whatever it may be called it would absolutely be a matter of internal currency management. Once we decide upon the ratio between the rupee and the gold coin we must keep it intact anyhow and *this work of preserving the ratio between the standard coin and the tokens shall not in anyway be guided by the relative values of gold and silver* No more than the ratio of sixty four pice to one rupee is conditioned by the value of copper in terms of silver at the present moment The moment we talk of giving any importance to *the silver in the rupee* in our currency policy we shall begin to move towards dangerous grounds Dr Bannerjea, discussing the ratio we should adopt in which the rupee shall exchange with the gold coin says

> The relative price levels in India and other principal countries of the world are very nearly the same to-day as they were before the war All these facts point to the conclusion that the 1*s* 4*d* rate seems to approximate closely to the natural ratio

And he continues

> If this rate be adopted measures may become necessary to check any downward tendency of the rate that may show itself This can be secured by a cessation or restriction of the rupee coinage and a reduction in the volume of notes in circulation In case these measures fail to maintain the ratio the Gold Standard Reserve will have to be drawn upon to make good any loss that may be incurred on this account.

Then he says in another place

> The Gold Standard Reserve will in future be employed for maintaining the ratio between the Mohur and the rupee

Now all this is very confusing If we are establishing a gold standard why should the Minto Professor of Economics look for any ratio between the rupee and the pound sterling natural ratio' or otherwise? The ratio between the Indian standard coin and the British sovereign will be determined by the relative weight and purity of their gold

content and not by comparing price levels or by legislation The token rupee may bear any arbitrary relation with the standard coin so long as its silver value remains considerably below its face value If ever, owing to a phenomenal rise in the gold value of silver, the rupee becomes an undervalued coin, then of course there will be time to think of combating the evil by debasing the rupee or by selling silver at a loss or by any other means But so long as such an eventuality does not arise, as it is very unlikely to do in the near future with silver demonetised in India it is merely confusing the main issue to talk about the ratio that a silver coin should bear to a gold coin (the sovereign or the Mohur) and to discuss ways and means for keeping the ratio stable

The profits accruing from the coinage of rupees should be kept as currency reserve in gold and be used to give the gold notes a firmer metallic foundation As to the wisdom of undertaking to pay gold in exchange of rupees we have our doubts Such payments may be made only to a certain extent but not as an obligation Commencing to think of our exchange relations from the rupee end is to start at the wrong end Dr Bannerjea also suggests that our notes should be made redeemable either in gold or in silver at the option of the government" This again violates the basic principles of a pure gold standard It savours badly of bimetallism and should not have been suggested by the learned Professor after he had declared the adoption of the gold standard to be "an economic ocial and political necessity Of course the government would be acting within its rights if it encashed notes in silver tokens only to the extent that such tokens were legal tender

Dr Bannerjea may well say that he was discussing the relation between the gold coin of the future and the rupee when he wrote about establishing the 1*s* 4*d* ratio and that in view of the fact that the rupee has been our traditional standard of value and vast qualities of it are at present in circulation throughout India, the question of ascertaining its value in the new system is of paramount importance. We do not deny that it is so But Dr Bannerjea should not have gone about the work in a way which suggests an obsession for e tablishing a direct rupee-sterling ratio of exchange and for not altogether dissociating silver (as a store of value) from our currency Such a half-hearted gold standard will not serve any good purpose and that should be made quite clear

There are two ways in which we can fix the value of the rupee in terms of our standard gold coin (1) by referring to its purchasing power and (2) by evaluating its silver content. The second is out of the question as that would clash with the principles of a pure gold standard Dr Bannerjea has therefore done right to attempt to find the value of the rupee in terms of gold by its purchasing power The purchasing power of the rupee is much above the purchasing powe of the 165 grs of silver which it contains and the fixing of a ratio of 15 1 between the rupee and the Indian equivalent of the sovereign we think, will satisfy all conditions of smooth running Conditions of international trade are such at present that with the establishment of a gold standard in India (with the Indian Mohur or standard gold coin buying nearly 22½ shilling worth of goods in general) we can expect a heavy flow of gold towards India, This will greatly facilitate our establishment of the gold standard and the conditions which have made Dr Bannerjea too cautious to lose grip of silver altogether will probably disappear

A C

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Tagore Criticised

The *Englishman* has suddenly come out with an attack on Tagore's social philosophy or what has been alleged to be his social philosophy It is an ancient game to misinterpret a thing and then prove that it is all wrong The conservative organ of the established order, in which plantations and mills occupy the most important place, has made use of this particular method of attack and raved over its self created grievance at length. We are told

> Dr Rabindranath Tagore has been deploring the spread of organisation which in his opinion deprives people of the opportunity of cultivating themselves. He would have us return to the ideal of the Vedas when such occupations as commerce and fighting were restricted to certain castes. The poet's countrymen who insist that India should be allowed to defend herself and who argue that she is capable of raising millions of soldiers," will hardly endorse his views in this respect.

Nor will Dr Tagore's plea for the restriction of commercial activities appeal to those who look forward to the development of India's industries and commerce as providing new occupations for the

large army of unemployed It is written that man shall not live by bread alone but it is nowhere suggested that he should go without bread altogether and we doubt whether even in the Golden Age of India the majority of the people had full freedom to cultivate their human personality The majority as to day must have been mainly occupied in cultivating the soil and if commerce were restricted we imagine a large proportion of non agriculturists would be forced to become cultivators or starve Dr Tagore is so obsessed with the evils of an organised existence that he is blind to the enormous benefits of organisation

It is a common fallacy that men of business are entirely absorbed in money making Even if it were true it must be admitted that their activities help to make life easier and richer Dr. Tagore may despise material benefits but we cannot all be Tagores Moreover business men are not entirely lacking in higher interests Sir Rajendra Nath Mukherjee for example has found time to preside over the Asiatic Society Mr Rockefeller has just given a princely donation towards an Egyptian museum and British merchants have repeatedly contributed their energies and wealth to the promotion of moral and spiritual cause

Tagore has no doubt often preached and written against *a certain form of* organisation and that kind of organisation certainly does deprive people of the opportunity of cultivating themselves The *Englishman* would certainly not advocate the keeping up of this defective system on account of its defectiveness If the *Englishman* could prove that this particular kind of organisation was the only kind and that the benefits yielded by it far outweighed its evils then of course we could see the *Englishman's* point in contradicting Tagore's views and deriding the Vedic Age without knowing anything about it But the present day highly specialised and mammoth economic institutions are not the only possible forms that organised human effort can assume nor do they produce the highest possible human well being Production is not the only measure of social happiness As a matter of fact, it is hardly any measure at all And it is human happiness that human endeavour strives after and not fuller warehouses We must remember that

Human beings are both ends in them selves and instruments of Production On the one hand a man who is attuned to the beautiful in nature or in art whose character is simple and sincere, whose passions are controlled and sympathies developed is in himself an important element in the ethical value of the world the way in which he feels and thinks actually constitutes a part of (social) Welfare (Pigou *Economics of Welfare*, p 13)

So that it is not the acme of economic wisdom to consider human labour as a mere *factor of production* and employ it with only maximum production in view As Dickins says in his *Letters of John Chinaman* describing England as seen by an Oriental spectator

By you works you may be known Your triumphs in the mechanical arts are the obverse of your failure in all that calls for spiritual insight Machines of every kind you can make and use to perfection but you cannot build a house or write a poem or paint a picture Still less can you worship or aspire Everywhere meaning nowhere an end Society a huge engine and that engine itself out of gear Such is the picture your civilisation presents to my imagination

So that it is not Tagore alone whose view of social life may displease the *Englishman* Organisation which despoils man of his own excellence and production which deprives man of the richest of emotions cannot compensate him by giving him more food clothing housing transport and so on and so forth for man to be really happy must have a fuller grasp of the True the Beautiful and the Good This is Western Philosophy and the writer in the *Englishman* may have come across it in his youth A cooperative organisation of industry and the retention of the family system of life intact are ideals not only of Eastern dreamers but also of Western economists And Tagore has always supported such forms of organised life His own educational farm at Surul Bengal has always attempted to foster co operation in every department of life He is against the large scale factory system and an exaggerated city life and in this he is supported by the most modern economic thinkers With the development of electricity economists everywhere are looking, forward to the day when nobody will have to go out of one's home atmosphere to work This will improve the general tone of man's life as factory work impairs the same

The second point in the *Englishman's* criticism is that the breaking up of the existing system will render it impossible for Indians to raise huge armies As Tagore is working also against militarism we do not see why he should worry about this If by doing away with intensive organisation we can also do away with militarism by making it impossible to raise huge armies should we complain ?—though we do not think it an impossibility to raise armies for defensive purposes from among Indians who live in healthy villages and produce goods on a co-operative basis

The development of India's village life with a view to greater self contained ness should reduce unemployment much more than the

development of mechanical production in factories. Why the *Englishman* thinks otherwise defies comprehension The unemployment, rampant to day in the villages in India, is due to the fact that agriculturists exchange their goods with goods produced by, let us say, Lancashire labourers and not by their own compatriots in the villages In a scheme of society, in which the village (or at least Indian) workers will be enabled to exchange goods and services with the main body of India's productive workers, there would be less field for unemployment than there is to day with society based on what amounts to a boycott of one's own countrymen in favour of foreigners The *Englishman's* fear that "if commerce were restricted, a further crowd of Indians would be thrown on the land is based on an ignorance of the ordinary principles of economics, and needs no comment.

Lastly, we are informed of the existence of a "common fallacy that men of business are entirely absorbed in money making and told that the activities of the money makers 'make life easier and richer For whom? Themselves? The fact that wealthy men *sometimes* go in for cultural things proves nothing Nobody ever denies that some great business men contribute largely to the advancement of culture The fact that the *Englishman* brings forward this as an argument in favour of the money makers only proves that even the *Englishman* values the quality of life higher than the quantity of money at one's disposal But the point is not whether some business men are men of culture, but *whether or not modern business fosters culture* The fact that Sir Rajendra or Mr Rockefeller has contributed to the higher life of man has not made the employees of the same gentlemen feel and think' in a way which constitutes a part of (India's) Welfare"

A C

The Frontispiece

"On the Slopes of the Desolate River" is the artistic projection of a mood of life Gloom and desolation and unknown possibilities that sway the soul with dark forebodings are well depicted with an impressive monotony of colour effect. The dress of the woman in the foreground, the looming shape of the distant trees and the haze beyond the river, which suggests motion but not towards the land of light—all go to heighten the dreariness of the situation It is a difficult thing to express a purely subjective state in lines and patches of colour, but Mr Roopkrishna of Lahore has gone a long way towards success in his picture

Calcutta University Convocation

Lord Lytton in Chancellor of the Calcutta University stated the pros and cons of making Bengali the vehicle of instruction in high schools pretty fairly The arguments in favour of the step are irresistible The difficulties of Assam are no doubt, real difficulties But Bengal ought not to suffer for Assam In Great Britain there are still a good many persons who speak only Gaelic or Welsh But schools in Great Britain do not on that account refrain from giving English its rightful place in educational institutions In America, there are thousands of persons whose mother-tongue is not or was not English Still, English is the medium of instruction there Let Assam be accommodated as far as practicable but let not the vital reform of making *the* vernacular of the province its medium of instruction be put off any longer Assam was once successfully made the cat's paw for destroying the chances of University reform in Bengal Let it not be allowed to be used again for a similar purpose

Mr Justice Greaves, the Vice Chancellor, gave a long list of the researches made in the Post graduate Departments of Science and Arts. The time and space devoted to the enumeration of any researches are, no doubt, not safe criteria of their quality and importance Nevertheless, it must be said that in the Vice Chancellor's lists the science department made a braver show Therefore, we presume, it has all along got less money than the other department We are really glad however, that though the average amount of knowledge and intelligence required for passing Calcutta University examinations has become less than before, research continues to flourish We do not claim any intellectual preeminence for Bengal But it is an undeniable fact that, barring what the few plagiarists have done, both the quality and the volume of research carried on in the Calcutta University will stand favourable comparison with those of other Indian Universities

We agree with the Vice Chancellor that the proposed Secondary Education Board should be an independent body, that its creation should not affect the financial stability of the University and that the Matriculation examination should continue to be a University examination

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সচিত্র আরব্যোপন্যাস

১ম, ২য় ও ৩য় ভাগ। উৎকৃষ্ট ছাপা ও বাঁধান। সকলের হাতে দেওয়ার উপযুক্ত। আরব্যো ন্যাসের গল্পের মত গল্প আর হয় নাই। শ্রীরামানন্দ চট্টোপাধ্যায় সম্পাদিত। মূল্য প্রতি ভাগ ৸৹, ডাকমাশুল স্বতন্ত্র।

নিরেট গুরুর কাহিনী

শ্রী সীতা দেবী প্রণীত শিশুপাঠ্য মজার বই। মূল্য ।৷৹, ডাকমাশুল স্বতন্ত্র।

সচিত্র আত্মচরিত

৺পণ্ডিত শিবনাথ শাস্ত্রী রচিত। বাঙ্গালী মাত্রেরই অবশ্য পাঠ্য। মূল্য ৩৲, ডাকমাশুল স্বতন্ত্র।
ইহা বাংলার ইতিহাসের এক অংশ বলিলেও অত্যুক্তি হয় না।

সচিত্র বর্ণপরিচয়

১ম ও ২য় ভাগ। বর্ণ পরিচয় করাইবার পক্ষে শ্রেষ্ঠ পুস্তক। মূল্য প্রতি ভাগ ৵১০, ডাকমাশুল প্রত্যেকখানির দুই পয়সা। শ্রীরামানন্দ চট্টোপাধ্যায় এম্-এ প্রণীত।

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ফাল্গুনের প্রবাসীতে আছে

ছবি

রঙীন—(১) বিখ্যাত শিল্পী শ্রী ক্ষিতীন্দ্র মজুমদারের "পরশ"

—(২) শিল্পী শ্রী জ্ঞানদাকান্ত গুপ্তের "ওমর খৈয়ম"

এক রঙা (৩) ব্যাফেলের একখানি বিখ্যাত ছবি (৪) স্বর্গীয় দ্বিজেন্দ্রনাথ ঠাকুর

প্রবন্ধ

(১) শ্রী রবীন্দ্রনাথ ঠাকুরের "শুভ ইচ্ছা"

(২) অধ্যক্ষ শ্রী বিধুশেখর শাস্ত্রীর "দ্বিজেন্দ্রনাথ"

(৩) অধ্যাপক শ্রী অমৃতলাল শীলের "রাসের ঐতিহাসিকতা"

(৪) বিখ্যাত সমালোচক সত্যসুন্দর দাসের বিশ্লেষণ মূলক আলোচনা "কাব্যকথা"

(৫) অধ্যাপক কাজী আবদুল ওদুদের "রবীন্দ্র প্রতিভা"র পরিচয়

(৬) দার্শনিক পণ্ডিত মহেশচন্দ্র ঘোষের "বুদ্ধ ও সোক্রাটেস"এর জীবনী ও আলোচনা

(৭) শ্রী অশোক চট্টোপাধ্যায়ের শ্বেতকায়ের ভারতবিদ্বেষ বিষয়ক সচিত্র প্রবন্ধ "প্রবেশ নিষেধ"

(৮) "ধন-বিজ্ঞান, মানব ও সামাজিক বিজ্ঞান" শ্রী হৃষীকেশ ত্রিপাঠির সুচিন্তিত প্রবন্ধ

(৯) শান্তিনিকেতনের গ্রন্থাগারিক শ্রী প্রভাতকুমার মুখোপাধ্যায় "চীনে ভারতীয় সাহিত্যে' এই দুই মহাদেশের যোগাযোগ দেখাইয়াছেন।

(১০) শ্রী চারুচন্দ্র দাসগুপ্ত লিখিত "পাটচাষীদের সমবায়ে" অনেক ভাবিবার কথা আছে

(১১) শ্রী হেমেন্দ্রলাল রায়ের "বস্ত্রশিল্পের হাতিয়ার"

গল্প

(১) কুড়ুলরাম রচিত ও ঢেঁকীরাম বিচিত্রিত সচিত্র হাস্যরসাত্মক গল্প "হসন্ত তরফদার"

(২) সুলেখক গোপাল হালদার লিখিত "কালের কোপ"

(৩) শ্রী সুধীরা দেবী লিখিত "ভাগ্যচক্র"

উপন্যাস

বিখ্যাত ঔপন্যাসিক অধ্যাপক চারু বন্দ্যোপাধ্যায়ের উপন্যাস "নষ্টচন্দ্র"

কবিতা

৺ দ্বিজেন্দ্রনাথের অপ্রকাশিত এবং মৃত্যুর দিনে স্বহস্তে সংশোধিত
"দ্বিজের ত্রিজন্ম" প্রভৃতি কবিতা
শ্রী অরীন্দ্রজিৎ মুখোপাধ্যায়এর "কৃষক"
কবি-অধ্যাপক জাহাঙ্গীর বকীলের কবিতা "নিভৃতে"
সুকবি প্রিয়ম্বদা দেবীর দুইটি কবিতা
শ্রী পরেশনাথ চৌধুরীর "বিদায়ের ক্ষণে"

ইহা ভিন্ন

প্রবাসীর বৈচিত্র্য বহুচিত্র সম্বলিত "বিবিধ প্রসঙ্গ" "পঞ্চশস্য" "দেশ-বিদেশের কথা" "কষ্টি-পাথর" "আলোচনা" "পুস্তক-পরিচয়" ইত্যাদি আরও অনেক সুপাঠ্য লেখা আছে।

মূল্য ।৹ মাত্র—সর্ব্বত্র বুক ষ্টল ও ২১ আপার সার্কুলার রোড, প্রবাসী আফিসে প্রাপ্তব্য।

বাঙ্গালার এবং বাঙ্গালার বাহিরে, বাঙ্গালীর ঘরে ঘরে আপনার

বিক্রেয় দ্রব্যের প্রচার করিতে হইলে—

বিজ্ঞাপন দিতে হইবে

বাঙ্গালা দেশের শ্রেষ্ঠ মাসিক পত্রিকা

"প্রবাসী"তে।

শিক্ষিত এবং অবস্থাপন্ন সকল বাঙ্গালীই প্রবাসীর পাঠক।

ম্যানেজারকে পত্র দিন।

প্রবাসী প্রেস

কাজ সুন্দর করিয়া সময়মত দেওয়া হয়।

সকল রকম ছাপার কাজই করা হয়।

ম্যানেজারকে পত্র লিখিলে

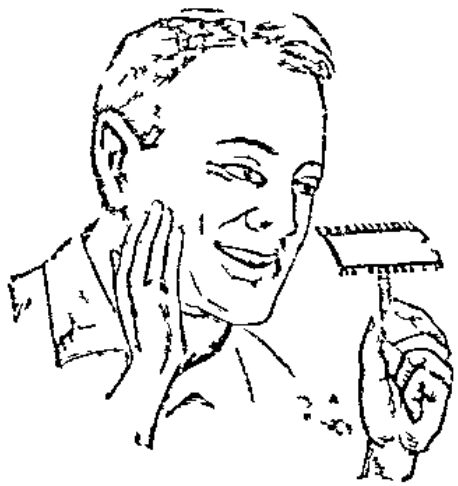
সকল বিষয় জানিতে পারিবেন।

৯১, আপার সার্কুলার রোড, কলিকাতা।

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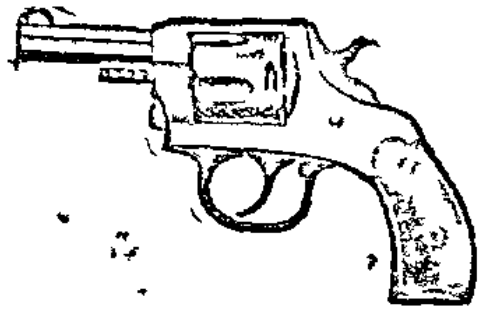
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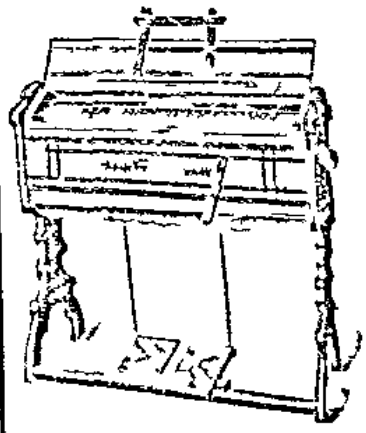
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चमत्कार संसार-भरमें प्रसिद्ध है

उनके विश्व विख्यात "गल्पगुच्छ" के प्रथम खंडका यह शुद्ध

हिन्दी अनुवाद पहले ही पहल प्रकाशित हुआ है

हिन्दी-साहित्य-प्रेमियोंके लिए यह सुवर्ण-सुयोग है !

'गल्पगुच्छ' पहला भाग

'आर्यमित्र' की सम्मति

" 'गल्पगुच्छ' (पहला भाग)—कविसम्राट् रवीन्द्रनाथ ठाकुरका परिचय देना सूर्यको दीपकसे दिखाना है। आधुनिक युगमें आपकी कृतियोंका संसारने जितना आदर किया है, उतना कदाचित् किसीका नहीं किया। 'गल्पगुच्छ' कवि-सम्राट्की १८ कहानियोंका सुन्दर संग्रह है, जिसे 'विशाल-भारत' पुस्तकालयने प्रकाशित किया है। लेखकने मूल कहानियाँ बंग भाषामें लिखी थीं। उन्हींका अनुवाद श्री धन्यकुमार जैनने प्रस्तुत पुस्तकके रूपमें हिन्दी-संसारको भेंट किया है। जैन महाशय बंगलासे हिन्दी अनुवाद करनेमें सिद्धहस्त हैं। आप मूलके भावोंकी रक्षा बड़ी सुन्दरतासे करते हैं। अनुवाद पढ़नेमें मौलिक पोथीके पाठका-सा आनन्द अनुभव होता है। आपकी "भेंडियाधसान" नामक पुस्तकके अनुवादकी जनतामें बहुत कद्र हुई है। हमारा खयाल है कि इस 'गल्पगुच्छ'की कहानियोंको भी लोग बड़े चावसे पढ़ेंगे। 'गल्पगुच्छ'की सभी कहानियाँ पढ़ने-योग्य हैं। उनसे जहाँ मनोरंजन होता है, वहाँ शिक्षा भी खूब मिलती है। जो हिन्दी-पाठक कवीन्द्रकी प्रतिभाशक्तिका चमत्कार देखकर अपने मनको प्रसन्न करना चाहते हैं, उन्हें यह 'गल्पगुच्छ' अवश्य पढ़ना चाहिए।"

दूसरा भाग छप रहा है। तीसरा, चौथा, पाँचवाँ और छठा भाग क्रमशः प्रकाशित होंगे।

पृष्ठ २२०, कपड़ेकी सुन्दर और मजबूत जिल्द, मूल्य १॥), डाक खर्च ।)

हाँ,—साथमें 'भेंडियाधसान' भी मँगा लीजिये, पोस्टेजकी बचत होगी, मूल्य १॥)

पता :—'विशाल-भारत' पुस्तकालय, १२०।२, अपर सरकुलर रोड, कलकत्ता

कलकत्तेके सोल एजेन्ट —चाँद-बुक-डिपो, १६५।१, हरिसन रोड, कलकत्ता।

हिन्दुस्तानी एकेडेमी संयुक्तप्रान्त

प्रयाग

प्रकाशित ग्रन्थ

(१) मध्यकालीन भारतकी सामाजिक अवस्था—लेखक, मिस्टर अब्दुल्लाह युसुफ अली, एम० ए०, एल-एल० एम०। सुन्दर छपाई, बढ़िया काग़ज़, कपड़े की जिल्द, रायल साइज़ के १०० पृष्ठ, उर्दू या हिन्दी संस्करण—मूल्य १।)

(२) मध्यकालीन भारतीय संस्कृति—लेखक, राय-बहादुर महामहोपाध्याय प० गौरीशंकर हीराचंद ओझा। सुन्दर छपाई, बढ़िया काग़ज़, कपड़े की जिल्द, रायल साइज़ के २३० पृष्ठ तथा २४ हाफ़टोन चित्र, मूल्य ३)

(३) कवि-रहस्य—लेखक, डा० गंगानाथ झा। सजिल्द, रायल साइज़ के ११६ पृष्ठ, मूल्य १।)

(४) चर्म बनाने के सिद्धान्त—लेखक, बाबू देवीदत्त अरोरा, बी० एस-सी०। सचित्र, आयवरी फ़िनिश पेपर, कपड़े की जिल्द, रायल साइज़ के ३०४ पृष्ठ, मूल्य ३)

(५) हिन्दी सर्वे कमेटी की रिपोर्ट—लेखक, राय-बहादुर लाला सीताराम, बी० ए०। मूल्य १॥)

(६) जन्तु-जगत—लेखक, बाबू ब्रजेशबहादुर, बी०ए०, एल-एल० बी०। सचित्र, मूल्य ६॥)

ये पुस्तकें छप रही हैं—

(१) हिन्दुस्तान की पुरानी सभ्यता—लेखक, डा० बेनीप्रसाद, एम० ए०, डी० एस् सी०।

(२) वेलि क्रिसन रुकमणी री राठौड़राज प्रिथीराज री कही—सपादक, श्रीयुत सूर्यकरण पारीक।

(३) अरब और भारत के सबध—लेखक, मौलाना सय्यद सुलेमान साहब नदवी। अनुवादक, बाबू रामचद्र वर्मा। मू० ४)

* * *

नाटकों के अनुवाद—

(४) धोखा-धड़ी—(Skin Game, by J Galsworthy)—अनुवादक, पडित ललिताप्रसाद शुक्ल, एम० ए०।

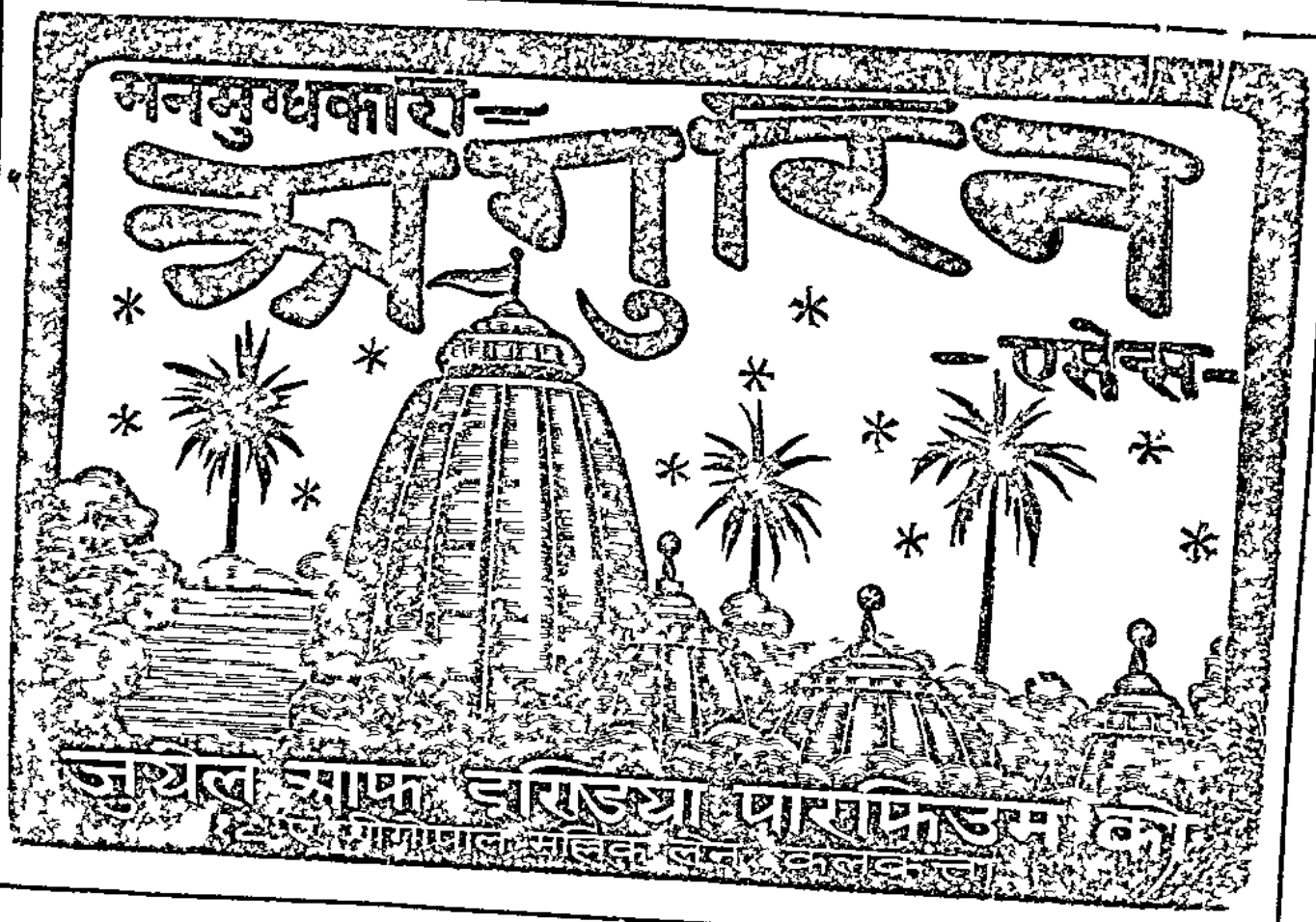
(५) चाँदी की डिबिया—(Silver Box, by J Galsworthy)—अनुवादक, बाबू प्रेमचद, बी० ए० मूल्य १॥)

(६) न्याय—(Justice, by J Galsworthy)—अनुवादक, बाबू प्रेमचन्द, बी० ए०।

मिलनेका पता—

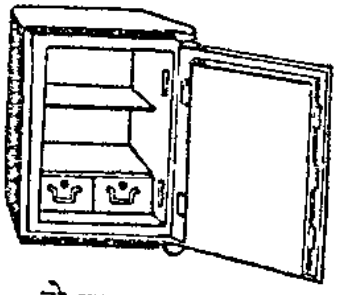
हिन्दुस्तानी एकेडेमी यू. पी.

इलाहाबाद



क्या आपको

आगसे सुरक्षित तिजोरियोंकी



आवश्यकता है ?

या लोहेके दराजोंकी ?

या लोहेकी अलमारियोंके

तालोंकी ?

तो कृपया तुरन्त ही इस पतपर चिट्ठी भेजिये.—

गोडरेज वायस मैनुफैक-चरिंग कम्पनी,

११, क्राइव स्ट्रीट, कलकत्ता।

फोन नं० १४०७ कलकत्ता।

हेड आफिस,—बम्बई।

स्त्रियाँ उत्तम वस्तुओंको पसन्द करती हैं

श्रीमती अन्ना चण्डी, एम० ए० (आनर्स)

सम्पादिका

'श्रीमती" कोट्टायन

लिखती है—

"मैंने आपका 'लोध्रा' व्यवहार किया और देखा कि यह समस्त मासिक धर्म-सम्बन्धी रोगोंके लिए अत्यन्त दवा है। इसके मीठे स्वाद और बिना परहेज़के भोजनसे इसका व्यवहार और भी अधिक मधुर हो जाता है।'

दवाफरोशसे या निम्न पतेपर पूछिये—

पता —

केसरी कुटीरम

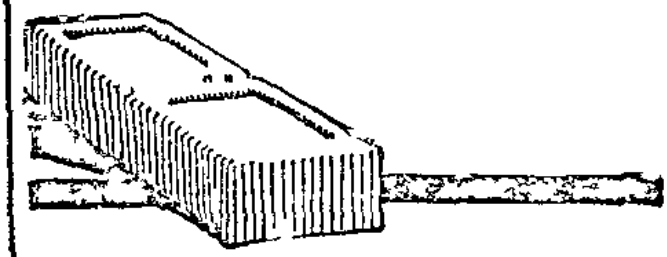
इण्डियन केमिस्ट एंड ड्रगिस्ट

इगमोर, मद्रास।

निर्मलिन

स्नान करने तथा ऊनी, रेशमी
और सूती कपड़ा धोनेके
लिए आदर्श साबुन





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कलकत्ता सोप वर्क्स्

बवासीर

की

अक्सीर दवा



'हेडेन्सा'

खाज, खुजली, विखाज और

सब प्रकारके

चर्म-रोगोंकी

अक्सीर दवा



'लिचेन्सा'

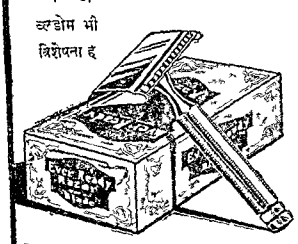
ऊपर दिये गये ब्रुश समारके ६८ दर्जामें—सर्वत्र सब दवाखानोंमें मिलते हैं।

"कैसी आफ़त है !"

व्यर्थ वह तक्लीफ क्यों ? आज ही 'एवर रेडी' सफ्टी उस्तरा खरीदिये। थोड़े समयमें आरामसे और बिना खतरके हजामत बना सकेंगे।



एवर रेडी' ब्लेडोंमें भी विशेषता है



C B सेट १ ब्लेड सहित "नायलआउट फिट" मू० ।=) आना
दो ब्लेड सहित गोल्ड प्लेन्ड सेट (लाल बक्सम) मू० ॥=) आना
दो ब्लेड सहित "पापुलर' सेट मूल्य—॥) आना

अमेरिकन सेफ्टी रेजर कर्पो० लि०
पोस्ट बक्स न ९८, कलकत्ता।

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काडलिवर आयल इमालशन

विथ हाइपाफस्फाइट्स

सब तरहके फेफड़ेके रोगोंमें, साधारण दुर्बलतामें और अस्थि दौर्बल्यमें इसका सेवन करना चाहिए।

औन्सकी बोतलमें मिलता है

'कसपिन'

कोफिन-ऐस्पिरिन टैबलेट

हर तरहके दर्दकी दवा

सिर दर्द, दांतका दर्द, बातका दर्द, इन्फ्लुएन्जा इत्यादिमें शीघ्र फलदायक सभी बड़े डाक्टरखानामें मिलता है।

बंगाल केमिकल : : कलकत्ता

कविराज श्रीललितमोहन सेन, बी० ए०, काव्यतीर्थका

सर्व प्रकारके शिर रोग दूर करनेवाला तथा केशवृद्धिमें सहायक शास्त्र सम्मत सुरभित तेल

'अशोका'

(सर्वप्रकार खनिज पदार्थोंसे रहित)

श्रीनिकेतन आयुर्वेद भवन,

२१, माणिकतल्ला स्ट्रीट, कलकत्ता।

"मीरा" टूथ ब्राश "MIRA" REGD.

'मीरा' टूथ ब्राश ऐसे अच्छे ढगसे दाँतोंका मैल साफ करता है कि इससे दाँत माजनेसे दाँत असमयमें नष्ट होनेकी कोई आशंका नहीं रहती। यह ऐसे ढंगसे बनाया गया है कि यह बड़ी आसानीसे दाँतोंकी सधोंमेंसे हिलगी हुई जूठनको निकाल कर दाँतोंको साफ कर देता है। यही कारण है कि दाँतका इलाज करनेवाले डाक्टर लोग इस ब्राशको इस्तेमाल करनेके लिए कहते हैं।



यही उचित मूल्यमें सबसे अच्छा ब्राश है

यह कड़ा, मझोला और कोमल—तीनों तरहका मिलता है।

बनानेवाले —मेसर्स मायरइफ ऐंड साइ० ए० जी०;—कैसल, जर्मनी।

भारत और बर्माके सोल एजेन्ट्स्—

टी० एम० ठकर ऐंड को०

२ नं०, चर्चगेट स्ट्रीट, फोर्ट, बम्बई।

ब्राच—	कलकत्ता	मद्रास	कराची	लाहोर
पोष्ट बक्स नं०—	११६	२४६	११४	१३४

"विशाल-भारत"

आप मुफ्तमें कैसे पढ़ सकते हैं ?

तरकीब सुनिए—

चार ग्राहक बनाकर उनसे २८) रुपये भिजवा दीजिये—

साल भर तक आप मुफ्तमें 'विशाल-भारत' लीजिये।

दो ग्राहक बनाकर उनसे १२) रुपये भिजवा दीजिये—

छ महीने तक आप 'विशाल भारत' मुफ्तमें लीजिये।

'विशाल भारत' का वार्षिक मूल्य ८) है। रुपये आप मनी आर्डरसे न भिजवा सकें, तो हम वी० पी० द्वारा भेजनेकी आज्ञा दीजिए। उन सज्जनोंके ग्राहक बन जानेपर हम आपको उक्त शर्तके अनुसार 'विशाल-भारत' मुफ्त भेजेंगे।

मैनेजर—'विशाल-भारत', १२०।२, अपर सरकूलर रोड, कलकत्ता

शरीरको

सुन्दर, लाल, सुगठित, शीशा सा दमकानेवाला :—

डाबर

"द्राक्षारिष्ट"

—— o: ——

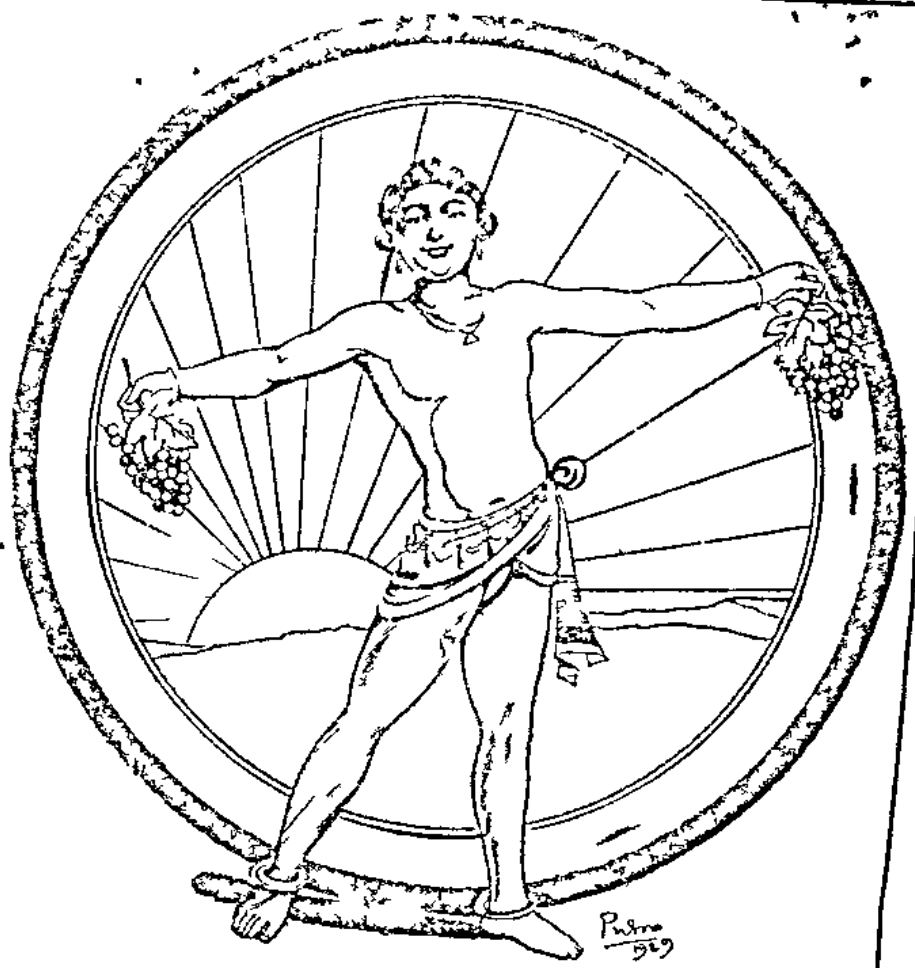
इसके सेवनसे शरीर पुष्ट होकर बल-वीर्यकी खूब वृद्धि होती है

—— o ——

मूल्य—आध सेरकी बोतल १॥)

डा० म० ॥=)

—— o ——



थोडा परिश्रम करनेसे अधिक थकावट आ जाना, किसी काममे उत्साहपूर्वक चित्त न लगना, धारणाशक्ति (याददाश्त) ठीक न रहना, नेत्रोंके आगे अन्धकार आकर चक्कर-सा आ जाना आदि शमन हो जाता है।

—— o ——

बड़ाबाजार ब्रांच, नं० २०१, हरीसन रोड कलकत्ता

डा० एस. के. वर्मन, (विभाग न ७०) नं० ४, ताराचन्द दत्त स्ट्रीट, कलकत्ता

विशाल-भारत में विज्ञापन
छपाकर लाभ उठाइये

एक बारके विज्ञापन छपाईके दाम

साधारण पृष्ठ	...	...	...	३०)
आधा पृष्ठ	...	...	...	१५)
आधा कालम	...	...	...	७)
चौथाई कालम	.		..	४)
कवरके द्वितीय पृष्ठके सामनेका पृष्ठ			...	३०)
कवरके तृतीय पृष्ठके सामनेका पृष्ठ			..	२५)
अन्तिम पाठ्य पृष्ठके सामनेका पृष्ठ			...	५०)
विषय-सूचीके बादका अथवा सामनेका पृष्ठ			...	२५)
"	"	आधा पृष्ठ	..	१५)
मुख्य चित्रके सामनेका पृष्ठ			...	४५)
"	"	आधा पृष्ठ	...	२५)
कवरका द्वितीय पृष्ठ	...	...	...	२५)
कवरका तृतीय पृष्ठ	...	...	...	३०)
कवरका चतुर्थ पृष्ठ (दुरंगा)				१००)

कोड़पल

'विशाल-भारत' के आकारका

[विज्ञापनदाता-द्वारा छपा हुआ]

८ पृष्ठ	...	...	...	८०)
४ पृष्ठ	...	...	...	४५)
२ पृष्ठ	...	...	...	२५)

पत्र व्यवहारका पता :—

मैनेजर—'विशाल-भारत'

१२०।२, अपर सरकुलर रोड, कलकत्ता

फोन नं० ३२५१, B B

रवी-द्रनाथ ठाकुरका

विलकुल नया उपन्यास

"कुमुदिनी"

छप गया !!

मूल्य ३) रु०

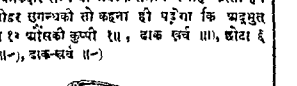
भारत-सरकारसे रजिस्टर्ड कराया हुआ



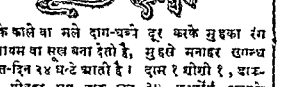
प्लेग, हैजा, न्योमोन्या, कफ, खांसी, दमा, शूल, संग्रहणी, बालकोंके हरे-पीले दस्त वा दूध पाकना आदि रोगोंकी तीस सालकी परीक्षित अचूक दवा है। दाम १ शीशी ॥), डाक खर्च जुदा; दर्जन ५) मय डा० ख०।



अद्भुत आयुर्वेदिक औषधियोंसे तय्यार किया हुआ यह तेल लगते दर्द-चक्कर आना दिमागी थकावट आदिका दूर करके ठंडक, आराम वा गुदगुदापन पैदा करता हुआ बालोंको मुलायम चमकदार लम्बे वा भँवरके समान स्याह करता है। इसकी मनोहर सुगन्धको तो कहना ही पड़ेगा कि अद्भुत है। दाम १) औंसकी कुप्पी १॥, डाक खर्च ।।।), छोटा ६ औंसको ।।-), डाक-खर्च ॥-)



चेहरेके काले वा मैले दाग-धब्बे दूर करके मुहका रंग गोरा मुलायम वा सुर्ख बना देता है, मुहसे मनोहर सुगन्ध बराबर रात-दिन २४ घन्टे आती है। दाम १ शीशी १, डाक-खर्च ।=, तीनका मय डाक खर्च ३।), कार्डोंमें रखनेके सुगन्धदार काड ॥) दर्जन।



स्त्रियोंके सब प्रकारके प्रदर वा मासिक धर्मकी खराबी, कमजोरी, कमर, पेट, पेड़ूका दर्द आदिको दूरकर शरीरको तन्दुरुस्त, ताकतवर फुर्तीला व खूबसूरत बनाकर निरोग औलाद पैदा करने योग्य बनाता है। दाम १ शीशी १॥, डाक खर्च ।=, तीन शीशी ५) मय डाक खर्च।

ज्यादा हालके लिये बड़ा सूचीपत्र मंगाइये।

भारत [illegible]

स्वामी प्रेमानन्द आश्रम

"स्वामीजी की आश्चर्यजनक शक्ति"

संसार प्रसिद्ध वेदान्ती स्वामी परमानन्दकी बताई हुई योग साधन विधिसे जीवनका रहस्य—वर्तमान, भूत, भविष्यत, आदि बताया जाता है। इसकी बंगाल, आसाम संयुक्त-प्रदेश, पंजाब, ब्रह्मा, लंका आदिके समाचार पत्रों तथा भारतवर्षके गण्यमान व्यक्तियोंने भूरि-भूरि प्रशंसा की है। यह आश्रम सन् १९१६ से स्थापित है। पांच प्रश्नोंका उत्तर केवल १) में दिया जाता है, वर्ष फल, मासिक ब्योरे सहित २) में, साप्ताहिक ब्योरे सहित ५) में सम्पूर्ण परीक्षाके लिए जीवन फल ५) में और विस्तृत जीवन फल १०) में। वी० पी० का खर्च अलग होगा। प्रश्नकर्ताका जन्म-तिथि, या लग भग आयु अथवा चिट्ठी लिखनेका समय लिखना चाहिये। पत्र-व्यवहार केवल अंग्रेजीमें ही होना चाहिये।

पता—प्रो० एस० एन० बोस, बी० ए०

स्वामी प्रेमानन्द जी आश्रम,

पो० बाक्स ११४१८, कलकत्ता

श्वेत कुष्ठकी फ़क़ीरी जड़ी

सिर्फ पाठकगण, एक रोज़के: सिर्फ तीन ही बारके लेपसे सफ़ेद दाग एकदम आराम न हो, तो दूना मूल्य वापस। जी चाहे एक आनेका टिकट भेजकर प्रतिज्ञा-पत्र लिखा लें। मूल्य ३) रु०

पता—वैद्यवर पं० कन्हैया मिश्र,

बिहार औषधालय,

नं० ११, मधुबनी, जि० दरभंगा।

आर्ट वाइंडर्स

(कलापूर्ण जिल्द-बँधाई)

हमारे यहां अखबारों, मैगज़ीनों तथा पुस्तकोंकी सब प्रकारकी सिलाई (Stitching), कटाई और जिल्द साज़ीका काम बड़ी सफाई और तत्परतासे किफायत दरपर किया जाता है।

आर्ट वाइन्डर्स

१२।१, पटवर बगान लेन, कलकत्ता

"विहारीकी सतसई"
(भूमिका भाग) मूल्य २)
(संजीवन भाष्य) मूल्य २॥)

प्रकाशित हो गया

विहारीकी सतसईके लेखक
पण्डित पद्मसिंह शर्माके लेखोंका संग्रह

'पद्म-पराग'

"प्रबन्ध-मंजरी"
पं० हृषीकेश भट्टाचार्यके
संस्कृत निबन्धोंका अपूर्व संग्रह
मूल्य १॥) डेढ़ रुपया

"पद्म-पराग"की प्रतियां थोड़ी ही छपी हैं, जल्दी कीजिए। मूल्य २॥।)

"हम इस पुस्तकका दिल खोलकर स्वागत करते हैं। बरसोंके बाद हमें ऐसे सुन्दर ग्रन्थको पढ़नेका सौभाग्य प्राप्त हुआ है।" "पद्म-पराग" एक वह चीज़ है, जिसको लेकर हम अन्त प्रान्तके साहित्य सेवियोंके सामने उन्नत सर और अभिमानसे कह सकते हैं कि बताइए आपके साहित्यमें भी इससे बढ़कर कोई ग्रन्थ रत्न है?...इसका गद्य अतुलनीय है। तुलनाके लिए हिन्दी साहित्य क्षेत्रमें आपको कोई दूसरा ग्रन्थ न मिलेगा।...."पद्म-पराग" की लेखनशैली उस धूप-छांहकी तरह है, जो सुनहले सूतोंसे बना हो और जिसमें रंग बिरंगे मणि-मोती टंके हों, जिसकी आभासे आंखें चकाचौंध हो जाती हैं, लेकिन जिसको अनुपम सुन्दरताके सामने आंखोंकी यह हालत हो जाती है कि "देखत बनै न देखिबो, बिन देखे अकुलाहि।"...."पद्म-पराग" में संग्रहीत लेख एकसे एक बढ़िया हैं—किसे अच्छा कहें और किसे अच्छा न कहें।...इस ग्रन्थकी जितनी प्रशंसा की जाय, वह थोड़ी है। हमारे पास शब्द नहीं कि हम इसका समुचित आदर कर सकें।"

—"भारत", ५ मई, सन् १९३०

पता—रामनाथ शर्मा, C/o. पं० काशीनाथ शर्मा काव्यतीर्थ, काव्य-कुटीर-कार्यालय,

गांव—नायकनगला, पो० चांदपुर (बिजनौर, यू० पी०)

विलायतीके बदले देशी दवा

अपने देशकी बनी हुई चीजें इस्तेमाल करनेसे देश और देशवासियोंकी उन्नति होती है। हमारी हरएक इंजेक्शनकी दवा गुणमें विलायती दवासे अच्छी है, कारण वह स्थानीय उपादानोंसे बनाई गई है और ताजी है। सब तरहकी इंजेक्शनकी ताज़ी दवा हमारे यहाँ मिलती है।

हमारी कई एक प्रसिद्ध दवाएँ:—

१—आरसिनो-टायफायेड (Arseno typhoid), फाइरेरियाके लिए।

२—लेक्टोलेन (Lactolan) स्त्रियोंके Matritics, Endometritics, Salpingitics आदि रोगोंमें तत्काल फल देता है।

३—दमा, पचिश, कार्बंकल, सूतिका और बातके लिये Selective Vaccine अत्यन्त फलप्रद है।

डाक्टर और दवाखानोंके लिए खास इन्तजाम है। नियमावली और सूचीपत्रके लिए चिट्ठी लिखिये।

गवर्मेन्ट-आफ् बेंगाल, बिहार ऐंड उड़िष्या तथा यू० पी०, कलकत्ता कार्पोरेशन और अन्यान्य म्यूनिसिपेलिटियाँ, ई० आई० रेल्वे, ई० बी० रेल्वे, बी० एन० रेल्वे, गवर्मेन्ट हासपिटल्स, चा बगान इत्यादिके लिए हम ही Vaccines सप्लाई करते हैं।

पता:—दि कलकटा रिसर्च ऐसोसियेशन लि०

६०-११-ए, हरिसन रोड, कलकत्ता।

लेबोरेटरी—कालेज स्ट्रीट मार्केट. कलकत्ता

Telephone —B B 1010 Telegrams —"Foundation", C

विषय-सूची

[कार्तिक १९८७—अक्टूबर १९३०]

विषय	पृष्ठ
१ [illegible]—(कविता)—एक भारतीय आत्मा	४०९
२ [illegible] (सचित्र)—श्री नन्दलाल शर्मा, एम० ए०	४१०
३ [illegible] (हास्य-चित्र)—श्री हरिहर शर्मा	४१७
४ [illegible] (कविता)—श्री सुमित्रानन्दन पन्त	४२३
५ [illegible]—डाक्टर श्री [illegible], एम० ए०, बी० एस०	४२५
६ [illegible]—श्री [illegible]	४२८
७ [illegible]—श्री [illegible], एम० ए०	४३१
८ [illegible]—श्री [illegible]	४३४
९ [illegible]—श्री [illegible]	४३८
१० [illegible]—श्री [illegible]	४४३
११ [illegible] (सचित्र)—श्री [illegible]	४४४
१२ [illegible]—श्री [illegible]	४४५
१३ [illegible]—[illegible]	४५
१४ [illegible]—श्री [illegible]	[illegible]
१५ [illegible] (उपन्यास)—[illegible]	[illegible]
१६ [illegible]—[illegible]	४५९
१७ [illegible]—श्री [illegible]	४६०
१८ जन्मान्ध (एक अंग्रेजी कहानी)—श्री बंकिमचन्द्र वर्मा	४८६
१९ चित्र-परिचय—	४९९
२० [illegible] (कविता)—श्री मैथिलीशरण गुप्त	५०५
२१ हमारे ग्राम—ग्राम सुधार और ग्रामीण धन्धे—श्री रामसहाय सक्सेना, एम० ए०	५०९
२२ एक हिन्दी लेखक (सचित्र)—	५१३
२३ साहित्य-सभा और साहित्य-चर्चा—	
स्वर्गीय प० अम्बिकाप्रसाद मिश्र	५२१
हमारी नयी कविता हिन्दी लिपि में	५२२
स्वर्गीय प० रामनारायण मिश्र	५२३
पत्रकार कला सम्बन्धी साहित्य	५२४
हिन्दी में हास्यरस	५२५
एक उत्तम पद्धति	५२६
एक महाकाव्य	५२७
२४ देवीकी कुछ छन्द—श्री विष्णुदत्त शुक्ल	५२९
२५ मातृभूमि (कविता)—श्रीमती तारामयी	५३१
२६ [illegible] (कविता)—[illegible]	५३७
२७ [illegible]—	५३८

चित्र सूची

रंगीन चित्र :—

१ [illegible]—श्री [illegible]	४०९
२ [illegible] श्री [illegible]	४८९
३ [illegible]—	५३४

सादे चित्र :—[illegible]

छपाईका काम

हिन्दी, बंगला, अंग्रेज़ी, सादे और रंगीन चित्र, हर तरहकी छपाईका काम होता है

लिखिये या पत्र-व्यवहार कीजिये :—

मैनेजर—प्रवासी प्रेस,

१२०।२, अपर सरकुलर रोड, कलकत्ता।

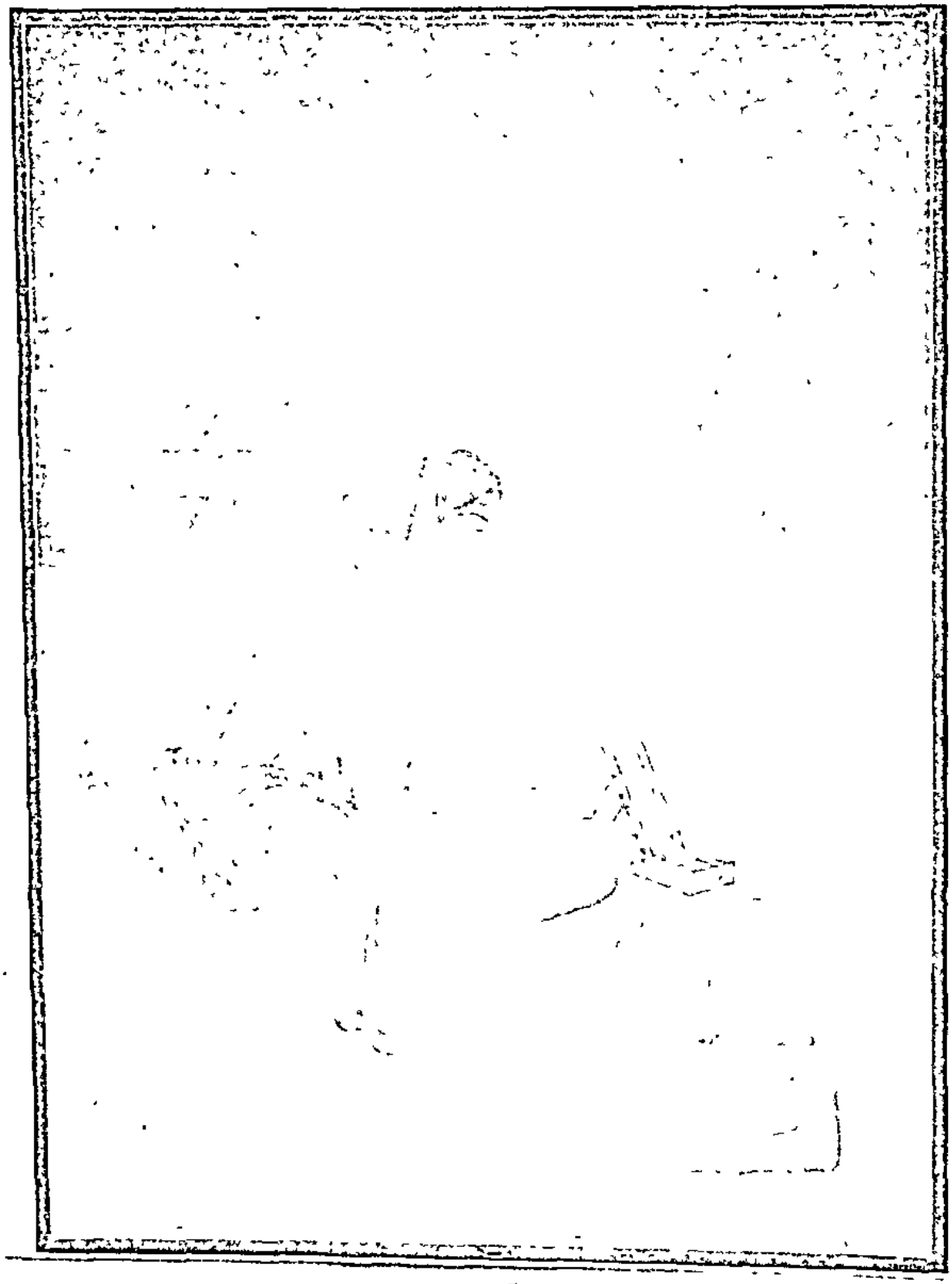


बलरामका शरीर याग

चित्रकार—उपेन्द्रकिशोर राय चौधरी

'विशाल भारत']

श्री रवीन्द्रनाथ ठाकुरका नया उपन्यास



"कुमुदिनी"

मूल्य ३) रु०

विश्वकवि श्री रवीन्द्रनाथ ठाकुरका

बिलकुल नया उपन्यास

छप गया ! **'कुमुदिनी'** छप गया !!

खूब बढ़िया मोटे एन्टिक काग़ज़पर और सुन्दर टाइपमें छपी हुई "कुमुदिनी" की सुन्दर सुनहरी जिल्द जिस समय आप हाथमें लेंगे, उस वक्त सहसा आपके मुहसे निकल पड़ेगा—"ओफ्फोह !"—"बड़ी सुन्दर है !"

उपन्यासके भीतरी भागकी तारीफ़ करना व्यर्थ है ! जिन्होंने एक बार भी रवीन्द्रनाथका कोई उपन्यास या कहानी पढ़ी होगी, उन्हें समझानेकी ज़रूरत नहीं कि 'इसमें क्या है।'

कविवरने स्वयं कहा है—

"इसमें मधुसूदन और कुमुदिनीका आध्यात्मिक असवर्ण विवाह हुआ है।" "कुमुदिनी" में दो भिन्न हृदय और भिन्न प्रकृतिके स्त्री-पुरुषोंका विवाह सम्बन्ध और उनका दाम्पत्य-जीवन प्रदर्शित किया गया है।

अनुवादक, धन्यकुमार जैन। पृष्ठ ४००। जिल्द सुन्दर और मज़बूत। मूल्य ३) तीन रुपया।

'भेड़ियाधसान'

हास्यरसाचार्य परशुराम-रचित

अनुवादक—धन्यकुमार जैन

हिन्दीमें यह एक अनोखी पुस्तक है, जिसमें आप ऊँचे दर्जेका हास्यरस पायेंगे। हँसते-हँसते लोट-पोट हो जायँगे। बढ़िया एन्टिक काग़ज़पर सुन्दर टाइपमें छपी हुई, लगभग २०० पृष्ठ और ३५ व्यंग्य-चित्रोंसे सुसज्जित सुन्दर जिल्द !! मूल्य सिर्फ १॥) रु०, पो० ।)

'गल्पगुच्छ'

पहला भाग

इसमें कविवर श्री रवीन्द्रनाथ ठाकुरकी कुल अठारह कहानियाँ हैं, जो हमारे समाजकी परिस्थितिपर काफ़ी प्रकाश डालती हैं। अनुवादक—धन्यकुमार जैन। कपड़ेकी सुन्दर और मज़बूत जिल्द। मूल्य १॥) रु०, डाकखर्च ।) आना। [यह संग्रह कुल छै भागोंमें समाप्त होगा। शेष भाग क्रमशः प्रकाशित होंगे]

सचित्र मासिक पत्र

'विशाल-भारत'

वार्षिक मूल्य ६)
छ माही „ ३।)

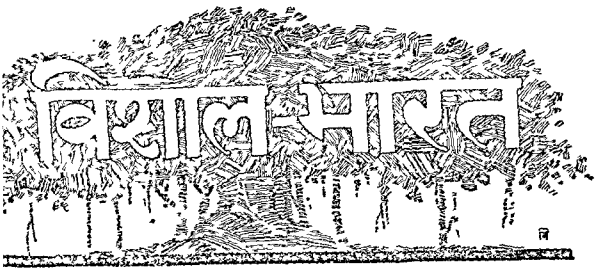
का

'कला-अंक' हिन्दी-संसारमें अद्वितीय वस्तु होगी

'कलाअंक' में शिल्प-कला और फाइन-आर्ट-विषयक उत्तम-उत्तम लेख रहेंगे। उसमें चित्र-कला, मूर्ति-कला, स्वर्ण-शिल्प, काष्ठ-शिल्प, काच-शिल्प, आदि समस्त प्रकारकी आर्ट (कला) सम्बन्धी वस्तुओंपर लेख और चित्र रहेंगे। इस अंकमें रंगीन और सादे चित्र इतने अधिक होंगे कि यह अंक अच्छे चित्रोंका एक खासा 'अलबम' बन जायगा। मूल्य २) होगा।

पता—मैनेजर 'विशाल-भारत' कार्यालय, १२०।२, अपर सरकूलर रोड, कलकत्ता।

कलकत्तेके एजेन्ट:—चाँद-बुक डिपो, १६५।१, हरिसन रोड, बड़ाबाजार।



"सत्यम् शिवम् सुन्दरम्" "नायमात्मा बलहीनेन लभ्य"

अक्टूबर १९३० ; कार्तिक १९८७ | अङ्क ४ पूर्णाङ्क २४

तरुण कलिकासे—

'एक भारतीय आत्मा'

सजनि, वनराजिकी अंगार

समयके वन मालियोंकी कलमके वरदान,
चलिया-काटो भरी-क ऐ मृदुल अहसान,
मुग्ध मर्मोंके हृदयके मुदे तत्त्व अगाध,
चपल अलिकी परम सचित गूजनकी साध,
गकी वागी हवाकी मानिनी सिलवाड,
हेलकर तरा मुकुट इठला रहा है झाड,
खोल मत निज पखियोंका द्वार,
री सजनि, वनराजिकी अंगार ॥

भले आवे वायुवाही मित्रका नव राग,
बुलबुल गाव भले ही—'जाग, प्यारी जाग',
प्रेम प्यासे गीत गढ तरा सराह त्याग,
रागियोंका प्राण है, तरा अतुल अनुराग,
किन्तु वनदेवी, न सम्पुट खोल, तू मत जाग,
विश्वके आजारम मत वच मधुर पराग,
खुली पखडियां, कि तू व मोल ।
हाट है यह, तू हृदय मत खोल ॥

वृक्षके अन्तर-भवनकी री मृदुलतर शक्ति,
फलोंकी जननी, सुगन्धोंकी अमर अनुरक्ति,
छोड,—तू बड़भागिनी ये उभय लालच छोड,
छेदनी है री तुझे सिर काटनेकी होड,
क्यों ? कि माना हिम-किरीटिनि मांगती है दान,
ले अमर तारुन्य होना है तुझे कल्पान,
मिटेगी ?—मिट जाय अगणित चाह,
सुनी रह, तू हो न देवि, तबाह ॥

हस रही है और ? हँस ले खूब, तू मत बोल,
भोगियोंके हृदयको मखमल न बनाकर मोल,—
तुच्छ-से अनुरागपर, वध कर रही है त्याग,
रागपर उनके बना अपमान भोगी जाग,
चाह तेरी भी बन क्या नाशका गोदाम ?
सबल अलिगण छू न पाय पराग !
बिना भारत-भैरवी मत जाग ॥
री सजनि, वनराजिकी अंगार ।

साम्यवादका आचार्य कार्ल मार्क्स

श्री मथुरालाल शर्मा, एम० ए०

"घृष्ट घृष्ट पुनरपि पुनरपि दन्त चाप गन्धम्"

साम्यवाद कोई संस्था नहीं है। यह एक विचारधारा है, जो अत्यन्त प्राचीन है और इसके अनेक भेद हैं। वर्तमान साम्यवादी किसी न किसी रूपमें निर्धन और धनवानका भेद मिटाकर मानव-समाजकी नवीन रचना करना चाहते हैं। इस विषमताको हटानेमें किन साधनोंका प्रयोग किया जावे और समताकी स्थापना हो चुकनेके बाद शासनका क्या स्वरूप हो, इस विषयमें अनेक मत हैं। ज्यों ज्यों वर्तमान संसारमें विषमता बढ़ती जाती है, त्यों-त्यों इसका विरोध भी प्रबल होता जाता है। पिछली शताब्दीके उत्तरार्द्धमें मशीनोंके आविष्कारके कारण व्यवसायी-जगत्में भारी उथल-पुथल मची, और देशोंकी पूँजी खिंच खिंचकर पूंजीपतियोंके पास इकट्ठी होने लगी। इसके परिणाम स्वरूप कुछ लोग अत्यन्त सम्पन्न तथा समृद्धिशाली बन गये, और अधिकांश लोगोंको भर पेट भोजन तथा तन ढकनेको वस्त्र मिलना भी कठिन हो गया। इस भयंकर विषमताका लोगोंने विरोध करना आरम्भ किया और वर्तमान साम्यवादका प्रादुर्भाव हुआ। आजकलके समान तो नहीं, परन्तु फिर भी वैषम्य मनुष्य समाजमें सदैवसे चला आया है और विचारशील पुरुषोंको यह हमेशा अखरता रहा है। अन्य देशोंमें इसको लोग संसारका लक्षण समझते थे और भारतमें इसको अटल भाग्यका विधान तथा कर्मोंका फल माना जाता था। ईसा और बुद्धने अपने अनुयायियोंमें सम्पत्ति जन्य विषमता मिटा दी थी, और भारतके सब आचार्योंने वास्तविक सुखकी प्राप्तिके लिए सर्वस्व त्यागका उपदेश दिया है। खलीफा अबूबकर और उसमान राज्यकी आयको सब मुसलमानोंमें विभक्त कर दिया करते थे। चाणक्यने अपने अर्थशास्त्रमें सम्पत्तिकी उपज, खपत या विभाग तथा व्यवसायोंका प्रबन्ध और बेकार तथा स्त्री बच्चोंका पालन राजाका कर्तव्य बतलाया है। अपोस, होसिया, इसाइया, सन्त अगस्तीन, सेवोने रोला आदि पाश्चात्य धर्मोपदेष्टाओंने भी सम्पत्ति वैषम्यको हटानेकी शिक्षा दी थी। प्रसिद्ध दार्शनिक प्लेटो निर्धनता तथा समृद्धिशालिता दोनोंका विपक्षी था। वह समावस्था चाहता था। टोमस मूरने अपने 'उटोपिया' नामक ग्रन्थमें सम्पत्तिका समविभाग आदर्श सुख संपत्तिका लक्षण बतलाया है। अठारहवीं शताब्दीके अन्तमें एक अंग्रेज सेठ ओवनने अपने कारखानेमें काम करनेवाले मजदूरोंके साथ आदर्श व्यवहार करना आरम्भ किया था और उनको उन्नत तथा सुखी बनानेका प्रयत्न किया था। फिर भी यह सब वास्तवमें साम्यवाद नहीं था। साम्यवादका आरम्भ वास्तवमें उन्नीसवीं

शताब्दीके मध्यमें हुआ था, जब विज्ञानके कारण दशोंकी पूँजी कुछ इने गिने लोगोंके हाथमें एकत्र होने लगी और श्रमजीवी, जो वास्तवमें उस पूँजीको उत्पन्न करनेवाले थे, श्रमाधिक्य और निर्धनताम तग आ गये। पूर्वीवादक दुष्परिणाम, भावी विप्लवकी अटलता और मानव समाजकी नवीन रचनाकी ओर कार्ल मार्क्सन ससारका ध्यान सर्वप्रथम आकर्षित किया। उसको साम्यवादका आचार्य कहना चाहिए। कार्ल मार्क्सन साम्यवादी विचारोंको ससारके सामने व्यवस्थित तथा एतिहासिक रूपम रखा और अन्तराष्ट्रीय साम्यवादी आन्दोलनका सूत्रपात किया जो इस अर्ध शताब्दीसे अधिकाधिक विस्तृत होता जाता है।

मार्क्सका जन्म ५ मार्च सन् १८१८ को जर्मनीके दक्षिण पूर्वी भागमें ट्रीवीज़ नामक स्थानमें हुआ था। उसका पिता यहूदी था, पर उसने नाममात्रको ईसाई मत स्वीकार कर लिया था। १७ वर्षकी आयुमें कार्ल मार्क्सने बोन विश्वविद्यालयसे मैट्रीकुलेशन परीक्षा पास की और तत्पश्चात् कई विश्वविद्यालयोंमें घूम घूमकर उसने दर्शनशास्त्र तथा अन्य सामयिक विषयोंका विस्तृत और गहन अध्ययन किया। इस समय यूरोपका राजनैतिक, सामाजिक तथा औद्योगिक जीवन अत्यन्त क्षुब्ध था। उन्नीसवीं शताब्दीके आरभमें नपोलियनके निरतर तथा सर्वसहारक युद्धोंसे तग आकर जनता शान्ति तथा व्यवस्थाके लिए आतुर हो रही थी। इस अवस्थासे लाभ उठाकर आस्ट्रियाके कूटनीतिज्ञ अमात्यने उन राजवशोंको, जो नपोलियनके समय सिंहासनच्युत कर दिये गये थे, वियनाकी काग्रेसमें पुन अपनी अपनी गद्दीपर बिठानेका प्रस्ताव किया, और सब विजयी राष्ट्रोंके प्रतिनिधियोंने उसको स्वीकार कर लिया। इस प्रकार कुछ समयके लिए निरकुश शासक पुन सिंहासनारूढ़ हो गये, परन्तु ज्यों ही जनताको युद्ध थकान मिटी, त्यों ही निरकुशताका विरोध होने लगा और फ्रान्स राज्य क्रान्तिक विचार पुनर्जीवित हो गये। साथ ही श्रमजीवियोंमें भी भारी हलचल होने लगी। सम्पत्तिवैषम्यकी विकरालताको मजदूर लोग अनुभव करने लगे और उसको हटानेके साधन ढूढ़ने लगे।

कार्ल मार्क्सका पिता उसको वकील बनाना चाहता था, पर वह केवल कानूनके अध्ययनसे सन्तुष्ट नहीं हुआ। उसने दर्शन इतिहास साहित्य, कला तथा न्यायशास्त्रका तल्लीनताके साथ अध्ययन करना आरभ किया और इन विषयोंमें प्रगाढ़ पाडित्य प्राप्त कर लिया। उस समय हगल अपने दार्शनिक विचारोंके कारण यूरोपमें अत्यन्त प्रसिद्ध हो रहा था। कार्ल मार्क्सन उसीके सिद्धान्तोंका अध्ययन किया और उनका उसपर गहरा प्रभाव पड़ा। दार्शनिक हगलके समान उसकी भी यही धारणा हो गई कि ससारमें एक स्थितिके पश्चात् दूसरी स्थिति विकास द्वारा नहीं, किन्तु क्रान्ति-द्वारा उपस्थित होती है। वह मानने लगा कि मानव समाजके विचारोंमें जो परिवर्तन होता है, वह विकासका फल नहीं है बल्कि क्रान्तिक वर्क्षोंका परिणाम है।

कार्ल मार्क्स अनेक विषयोंका पारगत विद्वान् था, और यदि उसको अध्यापक बननेका अवसर मिलता, तो वह बड़ी प्रसिद्धि प्राप्त कर लेता, परन्तु अपने परपरा विपरीत विचारोंके कारण उस कटकाकीर्ण मार्गका अनुसरण करना पड़ा। वह न वकील बना, न अध्यापक, बल्कि सामयिक पत्रोंमें अपने विचार प्रकट करने लगा। सन् १८४२ मे जब उसकी आयु केवल चौबीस वर्षकी थी, वह एक अच्छे जर्मन पत्रका सम्पादक नियत हुआ। सम्पादन कालमें कई आर्थिक विषयोंपर सम्मति प्रकट करनेकी आवश्यकता पड़ी। कार्ल मार्क्स केवल ऊपरी पाडित्यसे सन्तुष्ट होनेवाला व्यक्ति नहीं था। जब तक वह किसी विषयके अन्तस्तलमें डुबकी न लगा ले, अपना मत प्रकट नहीं किया करता था, अत उसने अर्थशास्त्रका खूब अध्ययन किया और उसमें खूब गहरा प्रवेश किया। इस अध्ययनका फल यह हुआ कि वह साम्यवादी बन गया। उग्र और क्रान्तिकारी सम्पादकीय विचारोंके कारण उसका पत्र सरकारने बन्द करवा दिया और वह फ्रान्स चला गया।

फ्रान्समें जाकर उसने फौरियर, प्राउधन, सन्त साइमन

आदि अन्तिवादियोंके ग्रन्थोंका अध्ययन किया। ये लोग एक प्रकारके साम्यवादी थे, परन्तु इनका झुकाव अधिकतर अराजकताकी ओर था। फ्रान्सकी राज्यक्रान्तिके विचारोंका यह व्यवस्थित रूप था। फ्रान्समें कार्ल मार्क्सकी एंगेलस भेंट हुई। यह एक जर्मन था, जो इंग्लैण्डमें व्यापार करता था, परन्तु विचारोंमें साम्यवादी था। इसके द्वारा कार्ल मार्क्सका अंग्रेजी साम्यवादसे भी परिचय हो गया। सन् १८४५ में उसको फ्रान्समें निकाल दिया गया, और वह अपने मित्र एंगेलके साथ ब्रूसेल्स नगरमें जाकर रहने लगा। यहाँ उसने जर्मन श्रमजीवियोंका एक संघ स्थापित किया, और उनकी ओरसे एक पत्रका सम्पादन करने लगा। इस समय मार्क्सकी प्रसिद्धि जर्मनी, फ्रान्स और बेलजियममें सर्वत्र फैल चुकी थी। सन् १८४७ में पेरिसकी जर्मन साम्यवादी लीगने उसको तथा एंगेलको निमन्त्रित किया, और लीगकी ओरसे एक घोषणापत्र तैयार करनेकी प्रार्थना की, जो १८४८ में प्रकाशित हुआ। इसके अगले वर्ष जर्मनी तथा फ्रान्समें क्रान्ति होने लगी। बेलजियम सरकारको यह भय हुआ कि कहीं कार्ल मार्क्स उनके देशमें उत्पात न करवा दे इसलिए उसे ब्रूसेल्ससे भी निकाल दिया गया। इस समय जर्मनीमें क्रान्तिका समय था, और लोगोंने सब राजनियम शिथिल कर डाले थे, इसलिए कार्ल मार्क्स अपने देशको वापस चला गया। वहाँ, जाकर उसने पुनः एक पत्रका सम्पादन करना आरंभ किया, और क्रान्तिकारी विचारोंकी धारा प्रबल प्रवाहसे देशमें फैलने लगी। सन् १८४९ में उसका पत्र सरकारने जब्त कर लिया और उसको देशसे निकाल दिया गया। तदनन्तर वह इंग्लैण्डमें जा बसा, और सन् १८८३ में उसका देहान्त हुआ, तब तक वह प्रायः यहीं रहा। केवल आन्दोलन कार्यके लिए वह कभी-कभी यूरोपमें आया जाया करता था।

कार्ल मार्क्सका अधिकांश समय 'पूँजी' नामक ग्रन्थकी रचनामें व्यतीत हुआ था। यह तीन जिल्दोंमें २००० पृष्ठोंका एक ग्रन्थ है, जिनमेंसे प्रथम उसके जीवन कालमें और शेष दो उसके मरणोपरान्त प्रकाशित हुए थे। इसके अतिरिक्त 'पवित्र परिवार' 'अर्थशास्त्र-मीमांसा', 'फ्रान्सकी क्रान्ति', 'श्रम, वेतन और पूँजी' आदि कई ग्रन्थ भी उसने लिखे हैं। पेरिसकी साम्यवादी जर्मन लीगकी ओरसे उसने जो घोषणापत्र प्रकाशित किया था, वह भी साम्यवादी साहित्यमें एतिहासिक दृष्टिसे एक अमूल्य ग्रन्थ है। वास्तवमें 'पूँजी' और 'घोषणापत्र' में कार्ल मार्क्सके सम्पूर्ण सिद्धान्तोंका समावेश होता है, परन्तु कार्ल मार्क्सके मूल ग्रन्थोंका अध्ययन और मनन बड़ी टेढ़ी खीर है। उसके ग्रन्थोंका अंग्रेजी अनुवाद अवश्य हो गया है, परन्तु फिर भी उसकी शैली इतनी क्लिष्ट और विषम, भाषा दुर्बोध, मीमांसा सूक्ष्म और विचारधारा इतनी गहन है कि यदि पाठकका अध्ययन गहन और धैर्य असाधारण नहीं है तो वह कार्ल मार्क्सके ग्रन्थोंके सौ पचास पृष्ठ पढ़कर ही छोड़ देगा।

मुख्यतः कार्ल मार्क्सके तीन सिद्धान्त हैं, प्रथम इतिहासकी भौतिक व्याख्या, द्वितीय पूँजी-संग्रहका नियम और तृतीय समूह विग्रह। इन तीनों सिद्धान्तोंकी उसने अपने ग्रन्थोंमें विशद व्याख्या की है, और इनके प्रतिपादन तथा व्यवहारके कारण उसको आजन्म यातनाएँ भोगनी पड़ीं। कार्ल मार्क्स सत्य पक्षका इतना प्रबल प्रेमी था और अपनी अन्तरात्माका इतना आज्ञाकारी था कि अपने सिद्धान्तोंको त्यागकर सुखपूर्वक जीवन निर्वाह करनेके बजाय उसने अपने सिद्धान्तोंका प्रचार करते हुए आजन्म कष्ट भोगना ही अच्छा समझा। संसारके वर्तमान मानव विचारोंपर उसके सिद्धान्तोंकी गहरी छाप है। आधुनिक इतिहासको समझनेके लिए कार्ल मार्क्ससे परिचय होना अत्यन्त आवश्यक है। वह वर्तमान संस्कृतिका एक अंशमें निर्माता कहा जा सकता है। इस संक्षिप्त लेखमें उसके सिद्धान्तोंकी ओर संकेत मात्र ही किया जा सकता है।

इतिहासकी भौतिक व्याख्या

कार्ल मार्क्सका मत है कि इतिहासमें जो संघर्ष, उथल-पुथल, विनाश आदि होते हैं, उन सबका मुख्य कारण आर्थिक

दशा है। उसके मतानुसार साम्राज्योंका उत्थान और पतन, संस्कृतियोंका विकास, धर्मोंका प्रादुर्भाव और प्रचार सब आर्थिक कारणोंसे होता है। कार्ल मार्क्स अन्य कारणोंकी उपेक्षा नहीं करता, पर आर्थिक कारणोंको प्रधान मानता है। उसका कहना है कि प्रत्यक्षमें हमको मालूम नहीं पड़ता, पर वास्तवमें मानव-चरित्र और मानव-विचार आर्थिक परिस्थितिके फल हैं। कार्ल मार्क्सकी धारणा है कि इतिहासमें आर्थिक स्थितिके अनुसार विचारका विकास होता रहता है। सामाजिक, धार्मिक, राजनैतिक तथा औद्योगिक संस्थाएँ इस विचारके भिन्न भिन्न साकार स्वरूप हैं। विचार-विकासमें एक ऐसा समय आ जाता है, जब क्रान्ति अनिवार्य हो जाती है। विकासके विरोधी कारणोंको नष्ट करके क्रान्ति विचार-प्रगतिके मार्गको निष्कंटक बनाती है। फिर आर्थिक कारणोंसे विचार-विकासमें रोक लगने लगती है और उनको हटानेके लिए फिर क्रान्ति होती है। इस प्रकार संसारमें स्वतन्त्रताका विकास हो रहा है। मार्क्स विजेताओंको, भूस्वामियोंको या पूँजीपतियोंको उनके जुल्मोंके लिए दोषी नहीं ठहराता। उसका कहना है कि विशेष आर्थिक व्यवस्थाके कारण उनका कठोर होना और स्वार्थी बनना स्वाभाविक ही है। साथ ही उसके मतानुसार शासकों, भूस्वामियों तथा पूँजीपतियोंके विरुद्ध किसानों या श्रमजीवियों द्वारा क्रान्ति उत्पन्न करना भी स्वाभाविक बात है। अपने मतकी पुष्टिके लिए मार्क्स दो क्रान्तियोंका उदाहरण देता है; एक भूत और दूसरी भविष्यत्। जब शासकों और जागीरदारोंने कृषकोंको कुचल-कुचलकर अपने सुख और विलासके सामानोंकी वृद्धि की और उनको अन्न और वस्त्रके लिए भी मुहताज कर दिया, जब कृषकोंकी अधिकांश कमाई भूस्वामियोंकी सम्पत्ति बन गई, शासक या उसके सामन्तोंके सिवा अन्य सब हीन और अनादरणीय माने जाने लगे, तो अन्तमें फ्रान्सकी राज्यक्रान्ति हुई, और उसके बाद उन्नीसवीं शताब्दीमें सर्वत्र क्रान्तिकारी विचार फैल गये। कार्ल मार्क्सके समय फ्रान्सके क्रान्तिकारी विचार यद्यपि कुछ समयके लिए दब गये थे, परन्तु शीघ्र ही उन्होंने सम्पूर्ण यूरोपको अपनी विचारधारासे आप्लावित करना आरम्भ कर



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दिया था। मार्क्सका मत है कि स्वाधीनताके विकासमें फ्रान्सकी राज्यक्रान्ति अनिवार्य घटना थी। लुई सोलहवां, उसकी महारानी, पिराबो, दन्तन, मरत और रोबसपीयर तथा अन्य असंख्य लोग जो इस क्रान्तिमें सम्मिलित थे, वे सब अर्थदेवके हाथकी कठपुतलियाँ थे। स्वातन्त्र्य-विकास नाटकमें ये लोग अपना-अपना अभिनय दिखाने आये थे। यह क्रान्ति स्वाधीनताका पूर्वार्द्ध था। उत्तरार्द्ध अब होनेवाला है। कार्ल मार्क्सके समयमें मशीनोंके आविष्कारके कारण पूँजीपतियोंकी सत्ता बढ़ने लग गई थी, और मजदूरोंकी दशा शोचनीय होती जाती थी। इस स्थितिको वह भावी क्रान्तिकी प्रस्तावना समझता था। वह कहता था कि पूँजीपतियोंकी पूँजी और श्रमजीवियोंकी निर्धनता बढ़ती

जावेगी और जब यह विषमता असह्य हो उठेगी, तो मजदूर लोग क्रान्ति करेंगे। जिसका फल यह होगा कि वास्तविक सत्ता मजदूरोंके हाथमें आ जावेगी और सम्पत्तिके कारण छोटे-बड़ेका भेद मिट जावेगा। उस नये संसारमें पूँजी किसी विशेष व्यक्ति या समुदायकी मिल्कियत नहीं मानी जावेगी, बल्कि मनुष्य-मात्रका उसपर अधिकार होगा। कार्ल मार्क्स पूँजीपतियोंको उनकी संग्रह-प्रवृत्तिके लिए दोषी नहीं ठहराता। वह कहता है कि जब तक वर्तमान आर्थिक व्यवस्था बनी हुई है तबतक पूँजीपतियोंकी सत्ता आदि समृद्धि बढ़ना तथा उनका स्वार्थपरायण होना स्वाभाविक बात है। फिर वह कहता है कि स्वाधीनताके विकासमें यह व्यवस्था भिन्न स्वरूप है इसलिए एक दिन इसका अन्त होना भी स्वाभाविक बात है। स्वाधीनताके विकासमें जैसे फ्रान्सकी राज्यक्रान्ति अनिवार्य थी, उसी प्रकार यह द्वितीय क्रांति भी अनिवार्य तथा अवश्यम्भावी है। कार्ल मार्क्स स्वतन्त्रताके अप्रतिहत प्रवाहका वर्णन करता है। इतिहासकी व्याख्यामें वह केवल यह बतलाता है कि क्या हो रहा है और क्या होनेवाला है। क्या होना चाहिए, यह वह नहीं कहता।

पूंजी संग्रहका नियम

कार्ल मार्क्स अर्थशास्त्रके अध्ययनसे इस नतीजेपर पहुँचा था कि हरएक प्रकारके धन्धेका विस्तार और पूँजी बढ़ती जाती है। जो धन्धा पहले असंख्य मनुष्योंके हाथमें था, वह अब इस बीच कम्पनियोंके हाथमें आ गया है। ज्यों ज्यों धन्धेका विस्तार बढ़ता जाता है, त्यों त्यों कम्पनियोंकी पूँजी भी बढ़ती जाती है। जब पूँजीपतियोंको पास पूँजी बढ़ती है, तो उसको वे फिर धन्धेमें लगाते हैं। इस प्रकार लोगोंकी सम्पत्ति खिंच खिंचकर कुछ गिनतीके लोगोंके पास एकत्र होती जाती है। जिनके पास कम पूँजी है, वह कोई बड़ा लाभकारी धन्धा चला नहीं सकते, इसलिए वह कम्पनियोंके हिस्से खरीद लेते हैं, परन्तु कुछ कालमें कम्पनीकी पूँजी इतनी बढ़ जाती है कि उसको बाहरसे रुपयेकी आवश्यकता नहीं रहती। इस प्रकार सब धन्धा कुछ धनकुबेरोंके हाथमें चला जाता है। कार्ल मार्क्सका कहना था कि एक ही प्रकारका धन्धा करनेवाली कई कम्पनियोंमें आपसमें मिलकर उस धन्धेको चलानेकी भी प्रवृत्ति है। इससे वे उपज और खपतको अपने वशमें रखकर मनमाना लाभ उठा सकती हैं। इस प्रकार छोटी कम्पनियोंको बड़ी कम्पनियाँ निगल जावेंगी और पूँजीपतियोंकी संख्या कम होती जावेगी। होते होते संसारकी पूँजी अल्पसंख्यक पूँजीपतियोंके कोषोंमें जमा हो जावेगी। ज़मींदारोंके विषयमें भी मार्क्सका यही मत है।

समूह-विग्रह

मार्क्स पूंजीपति और श्रमजीवीको परस्पर घोर विरोधी मानता है। उसकी कल्पना है कि कुछ अर्सेमें संसारके सम्पूर्ण मनुष्य पूँजीपति और श्रमजीवी इन दो समूहोंमें विभक्त हो जायँगे। निर्धन मजदूरोंको धनकुबेर चूसते हैं और चूसते जायँगे। ज्यों-ज्यों पूँजीवाद बढ़ेगा, त्यों त्यों इन दोनों समूहोंका विरोध भी अधिकाधिक प्रबल होता जायगा। आत्म-रक्षाके लिए श्रमजीवी लोग संगठित होने लगेंगे। पहिले यह संगठन स्थानीय होगा, फिर देशव्यापी और अन्तमें अन्तर्राष्ट्रीय। जब अन्तर्राष्ट्रीय संगठन पूर्ण और दृढ़ हो जायगा, तब श्रमजीवियोंकी विजय अवश्य होगी। तब यह नियम बनेगा कि पूँजी और भूमिपर सबका समान अधिकार हो। उस समय रक्तशोषण बन्द हो जायगा। उस नवीन संसारमें सम्पत्तिवैषम्यका दुःख किसीको नहीं सतायगा। सब मनुष्य समान होंगे, न कोई राजा न रंक, न चाकर न ठाकुर, न अमीर न फकीर।

'पूंजी' नामक अपने महाग्रन्थमें कार्ल मार्क्सने इन उपर्युक्त सिद्धान्तोंकी—इस रत्नत्रयकी—विशद व्याख्या की है। अपने लेखोंमें भी वह वर्तमान परिस्थितिकी व्याख्या किया करता था। उसकी यह व्याख्या ही नवयुगका सन्देश था और मजदूरोंके लिए एक प्रकारका रण निमन्त्रण था। साम्यवादी संघकी ओरसे उसने जो घोषणापत्र प्रकाशित किया था, उसमें भी ओजस्वी शब्दों द्वारा इन तीन सिद्धान्तोंका

वर्णन किया था। यह ऐतिहासिक व्याख्या वास्तवमें आह्वानका काम देती थी। यही कारण था कि फ्रान्स, जर्मनी तथा बलजियमकी सरकारें उसको अत्यन्त भयावह व्यक्ति समझने लगी थीं और अपने राज्यमें नहीं टिकने देती थीं। घोषणापत्र वास्तवमें इतना क्रान्तिकारी, मर्मस्पर्शी और ओजपूर्ण था कि" सरकारोंको त्रस्त होना ही चाहिए था। उसमें लिखा था—मानव समाज अधिकाधिक दो समूहोंमें विभक्त होता जाता है—पूँजीपति और श्रमजीवी। श्रमजीवीको अपने उदरपूर्ति भरको वेतन मिलता है और पूंजीपति मालामाल होता जाता है। श्रमजीवियोंके दल जो कारखानोंमें भर रहते हैं, वे पूंजीपतिके सैनिक हैं। ये लोग पूंजीपतिके ही नहीं, बल्कि मशीनके भी दास बनते जाते हैं। इसके बाद घोषणापत्रमें साम्यवादकी व्याख्या की गई है, और उसकी अवश्यभावितापर जोर दिया गया है। अन्तमें कहा है— 'साम्यवादी लोग अपने विचारों तथा उद्देश्योंको छिपानेसे घृणा करते हैं। वे इस बातको स्पष्ट कहते हैं कि उनके उद्देश्यकी पूर्ति तभी होगी जब वर्तमान आर्थिक अवस्थाओंका बलपूर्वक अन्त कर दिया जावेगा। साम्यवादी क्रान्तिके भयसे शासक समूह कम्पायमान होता है, तो हो। मजदूरोंके पास उनकी दासत्व शृंखलाओंके अतिरिक्त और है ही क्या, जो जायगा? विजय द्वारा प्राप्त करनेको उनके सामने सारा संसार है। सब देशोंके श्रमजीवियो, एक हो जाओ!'

पिछली अर्द्ध शताब्दीके इतिहासने बतला दिया है कि कार्ल मार्क्सके तीनों सिद्धान्त सर्वांशमें तो सत्य नहीं हैं, पर उसके मतकी कोई उपेक्षा भी नहीं कर सकता। अफ्रिका और एशियामें यूरोपने जो प्रभुता स्थापित की है, उसके कारण आर्थिक ही हैं। शक्ति विस्तार और विजयकी आकांक्षा उसमें अत्यन्त कम है। चीन, भारत, ईरान, तुर्की और मिसर आदि देशोंमें जो जागृति हुई है और स्वातन्त्र्य समाप्त हुए हैं, उनके भी गहन तलमें आर्थिक कारण हैं। यूरोपीय महासमरका एक मुख्य कारण यह था कि सब समृद्ध राष्ट्र अधिक समृद्ध होना चाहते थे और अपने मालकी खपतके लिए पिछड़े हुए देशोंके बाजारोंकी खोजमें



उग्र साम्यवादी नेता कार्ल काउट्स्की
साम्यवादके प्रवर्तकोंमें कार्ल मार्क्सके बाद
यही बड़े नेता समझे जाते हैं।

थे। प्राचीन और मध्यकालीन इतिहास भी कार्ल मार्क्सकी भौतिक व्याख्याकी पुष्टि करता है। गंगा, नील, दजला और फुरात तथा यांगत्सी सिक्यांगकी घाटियोंमें आदि संस्कृतियोंका विकास होना, मध्य एशिया या जो कोई भी आर्योंका आदि स्थान हो उसको घास और अन्नके अभावसे छोड़कर आर्य जातिका एशिया तथा यूरोपमें फैलना, रोम राज्यका पतन होना, भारतपर अनेक जातियोंके आक्रमण आदि घटनाएं इस बातकी साक्षी हैं कि आर्थिक परिस्थितिका मानव इतिहासपर कितना प्रभाव पड़ता है, परन्तु मानव-हृदयकी उच्चता और नीचता, उसकी नैसर्गिक आध्यात्मिक प्यास, कला-प्रेम आदिको भी गौण नहीं समझना चाहिए। कौन कह सकता है [illegible] तपस्या, ताजमहल-निर्माण

राक्षाद्वैत, ईसाका प्रेम, शेक्सपियरके नाटक—ये सब मार्थिक वृत्तके फल है। इतिहासमें राजनैतिक या आर्थिक स्वातन्त्र्यकी धारा ही अप्रतिहत वेगसे आगे नहीं बढ़ रही है, मानसिक और आध्यात्मिक स्वातन्त्र्यकी धाराका प्रवाह भी उस जैसा ही है, अतः कार्ल मार्क्सकी भौतिक व्याख्या केवल अंशतः ठीक है, अधिकांश या सर्वांशमें नहीं।

कार्ल मार्क्सके पूंजी संग्रह-सिद्धान्तकी इतिहाससे अधिक पुष्टि हुई है, पर उसका यह सिद्धान्त भी निर्विवाद नहीं है। कारखानोंके मालिक अधिकाधिक धनवान तो अवश्य होते जाते है, पर कारखानोंकी संख्या कार्ल मार्क्सके कथनानुसार घट नहीं रही है। इन कारखानोंमें हिस्सेदार भी बहुत होते हैं। पूँजीपतियोंकी संख्या भी कम नहीं हो रही है। समूह-विग्रहके विषयमें कार्ल मार्क्सकी भविष्यवाणी प्रायः ठीक निकली है। रूसमें विग्रह हो गया, और जिस समाज रचनाकी मार्क्सने कल्पना की थी वह भी हो गई। इसके अतिरिक्त रात दिन जो कारखानोंमें हड़ताल हुआ करती हैं, वह भी समूह-विग्रह ही है। मजदूरोंका अन्तर्राष्ट्रीय संगठनकी ओर भी ध्यान अवश्य है, पर राष्ट्रीयता और काले गोरेका भेद-भाव भी संसारमें खूब फैल गया है। इंग्लैण्डका मजदूर पहले अपने राष्ट्रके हितकी रक्षा करता है और फिर फ्रान्सके मजदूर भाईकी चिन्ता। गोरे मजदूरोंको काले मजदूरोंका सम्पर्क भी पसन्द नहीं है, और उनको वे अपने देशोंमें तो क्या, उन देशोंमें भी नहीं घुसने देते, जहाँ वे स्वयं परदेसी हैं। इंग्लैण्डका मजदूर-दल कुछ लोगोंको छोड़कर शेष सब एक प्रकारसे साम्राज्यवादी है। ऐसी अवस्थामें मजदूरोंके अन्तर्राष्ट्रीय संगठन और उसके द्वारा सम्पत्ति-भेदका नाश तथा आदर्श समाजकी स्थापना केवल स्वप्न नहीं तो क्या है? साम्यवादका प्रत्येक देशमें जोर बढ़ता जाता है, पर राष्ट्रीयता भी उसके साथ-साथ लगी रहती है। अपने-अपने देशोंमें सब मजदूर-सत्ताको अपने हाथमें लेना चाहते हैं, परन्तु जब अपने अधिकृत देशोंका प्रश्न उपस्थित होता है, तो वे साम्यवादको भूल जाते हैं और साम्राज्यवादी बन बैठते हैं। इस समय केवल रूस ही एक ऐसा देश है, जो राष्ट्रीयता और साम्राज्यवादकी बीमारीसे बचा हुआ है। जब संसारके सम्पूर्ण देश स्वतन्त्र हो चुकेंगे, तो शायद प्रत्येक देशमें मजदूर-दल ही प्रबल होकर सत्ता अपने हाथमें लेगा, पर इसके लिए यह आवश्यक नहीं है कि रूसकी भाँति क्रान्ति ही हो। जिन देशोंमें प्रतिनिधि-शासन है, वहाँ मजदूर लोग पार्लामेन्टमें अपना पक्ष प्रबल बनाकर सत्ताको अपने हाथमें ले सकते है। ऐसा जान पड़ता है कि भविष्यमें साम्यवादका ज़ोर तो अवश्य बढ़ेगा, पर इसपर भिन्न भिन्न देशोंकी राष्ट्रीयताका रंग चढ़े बिना न रहेगा, और देश तथा कालके अनुकूल यह भिन्न-भिन्न स्वरूप धारण करेगा। इस समय फ्रान्स, जर्मनी, अमेरिका, इंग्लैण्ड, रूस आदि राष्ट्रोंके साम्यवादमें गहरा अन्तर है। स्थूलतः इसका सिद्धान्त एक है, पर तो भी इसके साधन, ध्येय और सत्ता प्रत्येक देशमें अलग-अलग है। कार्ल मार्क्सके पश्चात् इन पचास वर्षोंमें साम्यवादके कई सम्प्रदाय बन चुके है, जिनमें सेन्डीकेलिज्म (हड़तालवाद), 'स्टेट सोशियलिज्म' (राज्य-साम्यवाद), 'गिल्ड सोशियलिज्म' (गण साम्यवाद) और 'बोलशेविज्म' मुख्य है। वैसे साम्यवादके इस समय ५७ भेद माने जाते है। जो मत सम्पूर्ण संसारमें फैलना चाहता है, उसको स्थानीय परिस्थिति और संस्कृतिके अनुकूल अपना रूप बनाना पड़ता है। यहाँ साम्यवादके भविष्य या भेद प्रभेदपर विचार करना मुख्य विषय नहीं है।

कार्ल मार्क्सके सिद्धान्त चाहे निर्विवाद न हों, पर पिछले पचास वर्षोंके इतिहासने यह अवश्य सिद्धकर दिया कि वह सूक्ष्मदृष्टा था। जिस समूह-विग्रह और तज्जन्य समताका उसने सन्देश दिया था, वह ठीक उसी रूपमें नहीं तो किसी न किसी रूपमें अवश्य घटती हुई दिखाई देती है, इसलिए वर्तमान इतिहासको समझनेके लिए कार्ल मार्क्सके सिद्धान्तोंसे कुछ परिचय तो अवश्य होना चाहिए।

विदेशी रेल

श्री हरिशंकर शर्मा

अजी हज़रत! क्या पूछते हो, मौलाना शौकत थानवीकी तरह हम 'स्वदेशी रेल' का 'सपना' थोड़े ही देख रहे हैं, जो कोरी कल्पनाके कबूतर उड़ाने बैठ जायँ। 'स्वदेशी रेल' तो जब बनेगी, तब बनेगी; अब तो आँखों देखा, हाँ, आँखों देखा, 'विदेशी रेल' का हाल सुन लो। सुन क्या लो, जानते तुम खुद भी सब कुछ हो। 'विदेशी रेल' में बैठते-बैठते अधबुढ़ हो गये तो क्या फिर भी तुम्हें उसका वर्णन सुननेकी ज़रूरत है। अच्छा, सुनो, ध्यानसे सुनो। तबीयतका 'पेन्डुलम' थामकर विदेशी रेलकी बात सुनो।

हाँ तो घरके घेरे या पुरकी परिधिको पारकर एक दिन अपने रामके सिरमें भी सैरकी सनक सवार हुई। जीवन-भरकी गाढ़ी कमाईसे जो थोड़ी-बहुत पूँजी जमा हुई थी, वह गाँठमें बाँधी और चल पड़े सीधे साहदरेकी ओर। हमारा उद्यम ही कौनसा लम्बा-चौड़ा था, जो पुश्कल पूँजी एकत्र होती। रोज़ कुआँ खोदना और रोज़ पानी पीना। फिर भी काट-कपटकर तीर्थयात्राके लिए सौ दो-सौ रुपये तो जमा हो ही गये थे। खैर, हमने पहले रेल कभी नहीं देखी थी, न स्टेशनसे पाला पड़ा था, हाँ, इतना अवश्य सुन रखा था कि रेलमें बैठकर महीनोंका मार्ग घंटोंमें तय हो जाता है, आराम भी खूब मिलता है। हमने कहा—मरती जाती दुनिया है, चलो हाथ-पैर चलते-फिरते एक बार तीर्थ-यात्रा तो कर लें। फिर न जाने क्या हो? बस, यही भावना अपने रामको रेल तक घसीट लाई।

पूछते गछते स्टेशनपर पहुँचे। मुसाफिरखाना यात्रियोंसे ठाँसाठस भरा हुआ था। बहुतेरा आँखें फाड़-फाड़कर देखा, परन्तु कोई भी परिचित न दिखाई दिया। थोड़ी देरमें एक यात्री और आया। मैं सामने ही खड़ा था। उसने मुझे झुककर प्रणाम किया, मैंने प्रसन्न होकर आशीर्वाद दिया।

'कहिये, विश्वबल्लभजी, कहाँ जानेका इरादा है।"—मैंने उत्सुकता-पूर्वक पूछा।

"महाराज! मैं प्रयाग जा रहा हूँ, हरद्वार तो कई बार स्नान किये, अबकी बार परमात्माकी दया हुई तो त्रिवेणीमें गोता लगानेका विचार है।"—उस परिचित यात्रीने बड़े विनीत भावसे कहा।

मैं भी घरसे प्रयागका ही सकल्प करके चला था, अपना एक परिचित साथी पाकर मुझे बड़ी प्रसन्नता हुई। विशेषकर इसलिए कि मैं यात्रा करनेका अभ्यासी न था, मेरे लिए प्रयाग तक पहुँचना एक बड़ी भारी समस्या थी। जब विश्वबल्लभजीको मेरे प्रयाग चलनेकी बात मालूम हुई, तो वे बड़े प्रसन्न हुए, और बोले—"अवश्य चलिए पडितजी! आपको किसी प्रकारकी तकलीफ न होगी।"

"अच्छा, प्रयागकी तरफ जानेवाली गाड़ी कब छूटती है?'

"रातके साढ़े तीन बजे।"—विश्वबल्लभजीने कहा।

'रातके साढे तीन बजे', चलो वह ठंडा वक्त होगा। दिनमें तो मारे गरमीके जी घबरा जाता है; परन्तु कोई बात नहीं, घरसे निकलकर आराम तो है ही नहीं। फिर धर्मका मार्ग है, बड़ा ही कंटकाकीर्ण है।

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विश्वबल्लभजी सो गये, मैं जागता रहा। मुझे यात्रा करनेकी आदत नहीं थी, उधर मुसाफिरखानेमें इतनी चख-चख थी कि नींद हराम हो गई। तीसरे दर्जेका मुसाफिरखाना। वहाँ भला घड़ीका क्या काम। ज़रा शान्ति होनेपर स्टेशनपर बजनेवाला घटा सुनाई दिया। मालूम हुआ कि तीन बज गये। एक ओरसे आवाज़ आई—"पूरबके जानेवालो! चलो, टिकट बट रहा है।"

'बट रहा' शब्द सुनकर मैं चौंका। 'बट' क्या मुफ्त रहा है। सारी उम्र विद्यार्थियोंको सिद्धान्त-कौमुदी रटानेमें बीती, बात-बातमें व्याकरणके नियम नाकके आगे नाचते थे। परन्तु थोड़ी देरमें ही यह जानकर समाधान हो गया कि विदेशी रेलके टिकट बिका नहीं—'बटा' करते हैं। उनको बिकना कहना रेलका अपमान करना है।

मैंने विश्ववल्लभको जगाया और कहा—"तैयार हो जाओ, तीन बज गये।" वह भड़भड़ाकर उठे और आँखें मलते मलते बोले—"लाइये, टिकट-विकट लावें।"

मैंने उन्हें गाँठमें से दाम खोलकर दिये, वह अपना और मेरा—दोनोंका टिकट खरीदनेको चल दिये।

रेलमें कठिनतासे बीस मिनट रह गये थे, खिड़कीपर आदमियोंकी भीड़ जमा थी। सब 'टिक्टि-टिकट, चिल्ला रहे थे, परन्तु विदेशी रेलका 'ऐंग्लो इण्डियन' बाबू अभी आरामकुर्सीपर पड़ा-पड़ा खर्राटे ही भर रहा था। पुलिसके तीन कानिस्टबिल टिकटघरसे बाहर गिद्धकी तरह मंड़रा रहे थे। लोगोंकी चीख-पुकार सुनकर टिकट-बाबू जगा, और उसने खिड़की खोली। यात्री मुक्तिका द्वार उन्मुक्त हुआ देख बड़ी स्पर्द्धासे टिकट खरीदनेको लपके। उधर सिपाही लोग भी चौकने हुए, चौकसीके लिए नहीं, यात्रियोंका उपकार करनेके विचारसे।

'कहाँ जाओगे भाई! लाओ, हम टिकट ला दें' इत्यादि बातें कहकर सिपाहियोंने यात्रियोंसे पैसे ऐंठने शुरू किये। जिसने उनसे टिकट मँगवाया, उसे ही दो आने और पुलिस-देवताकी भेंट चढ़ाने पड़े।

कुछ जवाँमर्द सीधे टिकट-बाबू तक पहुँच गये, तो उन्हें निराश होकर लौटना पड़ा। बाबूने झिड़ककर कहा—"कहाँका टिकट? सीधी तरह क्यों नहीं बताता? जाओ रुपयेकी रोज़गारी नहीं है। नोटके रुपये लाओ, तब टिकट मिलेगा।"

रेल आनेमें पन्द्रह मिनट रह गये, परन्तु बाबूकी चढ़ी हुई भौंहें न उतरीं। वह बराबर सब यात्रियोंसे टर्राकर बोलता रहा। उधर कानिस्टिबिलोंकी परोपकारिताका ठिकाना न रहा। जिसने उन्हें दो आने दे दिये, उसे ही दूसरे दरवाज़ेसे टिकट ला दिया गया। हमारे साथी विश्ववल्लभने भी ऐसा ही किया, और भी बहुतसे यात्री इसी प्रकार टिकट खरीदनेमें कामयाब हुए। कितने ही ग़रीब आदमी जो गिने-चुने दाम लेकर चले थे, रह गये।

बड़ी जद्दोजहदके बाद टिकट लेकर प्लाटफार्मपर पहुँचे। गाड़ी खड़ी थी, चौपइये मुसाफिरोंसे ठसा-ठस भरे हुए थे। बैठें तो कहाँ बैठें, और जायँ तो किधर जायँ। सारे डिब्बे देख लिये, परन्तु तिल धरनेको जगह न मिली। विश्ववल्लभने गार्डसे कहा— "देखिये, साहब! गाड़ीमें बैठनेको बिलकुल"

"ओ: पागलका माफ़क मट बोलो. आम कुछ नाईं जानटा, जहन्नुममें जाओ। हटो! ट्रेन स्टार्ट होटा है।" —गार्डने बड़ी घृणासे उत्तर दिया।

गार्डका सूखा जवाब पाकर हम लोग फिर गाड़ीकी ओर लपके। दैव योगसे एक खाली डिब्बा दिखाई दिया। इसीमें शीघ्रता-पूर्वक बैठ गये। इसमें दो देवियाँ, पाँच बालक और उनके तीन साथी पुरुष थे।

हमारे बैठते ही गाड़ी चलने लगी। हमने जगह मिल जानेके कारण परमात्माको धन्यवाद दिया और उन पचासों साथियोंकी दशापर तरस खाया, जो बेचारे जगह न मिलनेसे प्लाटफार्मपर ही लड़खड़ाते रह गये थे।

थोड़ी देरमें हाथरस जंकशन स्टेशन आया। यहाँ टिकट-चेकरने अपनी कैंची हमारी खिड़कीसे खड़खड़ाई, और लेबिल देखकर बोला—"ओ, तुम लोग इस डिब्बेसे उटरेगा, ये इण्डियनस्के वास्टे नाई हाय। देखो, For Europeans only लिखा हाय।"

"साहब! यह तो तीसरा दर्जा है, अंग्रेज़ लोग इसमें क्यों बैठेंगे! गाड़ीमें बिलकुल जगह नहीं है। हमें इसीमें बैठा रहने दीजिए। स्त्री-बच्चोंको तकलीफ़ होगी।"— यात्रियोंने बड़ी नम्रतासे कहा।

"नाई, बको माट, टोमको हज़ार बार उटरना होगा, आम आवी पोलीस बोलाटा है।"

अधगोरे चैकरकी धमकीसे हम लोगोंने वह डिब्बा खाली कर दिया। प्लेटफार्मपर असबाबका ढेर लग गया। सोते हुए बच्चे बड़े दुखी हुए; मगर क्या किया जाता, साहबका हुक्म था, उसकी तामील करनी ज़रूरी थी।

ज्यों ही उस गाड़ीमें जगह तलाश करनेके लिए हम लोग इधर-उधर देखने लगे, त्यों ही गाड़ी चल पड़ी! और सब हाथ मलते रह गये। हमारे देखते-देखते ट्रेन धड़धड़ाती हुई निकल गई।

बड़ी मुसीबत, सारा प्रोग्राम बिगड़ गया, दूसरी गाड़ी बारह बजे जायगी, अब उसकी प्रतीक्षा करनी चाहिए। आपसमें सलाह-मशवरा हुआ, अभी तो सवा पाँच घंटे काटने हैं। कहा काटे जायँ? इसी चबूतरेपर या बाहर। इस सवालको सोच-विचार ही रहे थे कि अचानक पुलिस मैन आकर बड़ी उद्दंडतासे बोला—"कहाँ जाओगे? चलो बाहर, ये जगह तुम्हारे लिए नहीं है। मुसाफिरखानेमें पड़ो।"

कानिस्टबिलके ये वाक्य सबको बरछीकी तरह लगे असबाब बहुत था, अतः विश्वबल्लभने असिस्टेन्ट स्टेशन-मास्टरसे पूछा—'आप इजाज़त दे दें, तो हम लोग कुछ देर तक यहीं पड़े रहें।"

"नहीं, तुम लोगोंको बाहर जाना ही होगा पुलीस इन लोगोंको इस जगासे हटाओ।"—स्टेशन-मास्टरने कहा।

खैर, साहब! कुलियोंको मुँह-माँगे दाम देकर सब लोग मुसाफिरखानेमें पहुँचे। चारों ओरसे यही आवाज कानमें पड़ रही थी—भाई, यहाँ चोरी बहुत होती है, रोज़ किसी न किसीका ट्रंक गायब होता है। अभी तीन घंटे हुए एक मारवाड़ी अपने कैश बक्सके लिए रो रहा था।

राम-राम करके समय बिताया। गाड़ीका वक्त होनेपर स्टेशन पहुँचे। ट्रेन आई, इसमें भी भीड़का ठिकाना न था। बड़ी मुश्किलोंके साथ ज्यों त्यों कर उसमें बैठे। जिस बेंचपर जितने आदमी बैठने चाहिए, उससे ड्योढ़े उसपर बैठे थे। नीचेका फर्श तथा असबाब रखनेकी बेंचें घिरी हुई थीं। आदमीसे आदमीका सिर टकराता जाता था। पसीनेके पनाले बह रहे थे। साँस लेनेमें मुसीबत मालूम होती थी। दम घुटा जाता था। इतने ही में गार्ड दिखाई दिया।

"गार्ड साहब! मरे जाते हैं, जगह नहीं है, और डिब्बा लगवाइये।"—मुसाफिरोंने कहा।

"ओः, पागलका माफक मट बोलो, ट्रेन स्टार्ट होटा है। अब कोछ होने शकटा नहीं।"—उस अधगोरे कर्मचारीने बड़ी लापरवाईसे उत्तर दिया।

गाड़ी अपनी पूरी रफ्तारसे चल पड़ी। लोग चीखते-पुकारते रह गये। बैसाखकी गरमीने सबका सार निचोड़ लिया। 'पानी पानी'की पुकार मची; मगर पानी कहाँ? थोड़ी देरमें एक स्टेशन आया, 'पानी, पानी' 'ओ पानी'! मगर कोई पानीवाला नहीं! मालूम हुआ, यहाँ एक पानीवाला है तो सही, मगर वह सिर्फ रातकी गाड़ियोंपर कभी-कभी बाल्टी लिये देखा जाता है। बाकी वक्तमें बाबुओंकी गाय-भैंसोंको चारा लाने तथा अन्य सेवाओंसे ही उसे फुरसत नहीं मिलती।

यहाँसे भी तालुमें जीभ लगाकर आगे बढ़ना पड़ा, पानीका पता नहीं। फिर एक और स्टेशनपर गाड़ी ठहरी, यहाँ भी पानीपाड़े नदारद। भला हो सेवासमितिके स्वयंसेवकोंका, जिन्होंने बड़ी फुर्ती और मुस्तैदीसे पानी पिलाया। जिसने पानी पिया, उसने ही उन्हें आशीर्वाद दिया और सेवा-समितिका गुण गाया।

भयंकर भीड़ और कठोर गरमीके कारण हमारे डिब्बेमें दो स्त्रियाँ और तीन बालक बेहोश हो गये। साथके लोगोंके छक्के छूटने लगे। ऐसी घबराहटमें एक मुसाफिरको दया आई और उसने चट रेलकी ज़ंजीर खींच दी। गाड़ी ठहर गई। गार्ड गुस्सेमें आकर बोला—"किस बदमाशने चेन खींचा, मोकदमा चलाया जायगा। पकड़ो, नेक्स्ट् (अगला) स्टेशन आने दो।"

"साहब! ये स्त्री-बच्चे परेशान हैं इनके लिए कुछ कीजिए, ये बेचारे मर जाते हैं इसीलिए जबर्दस्ती खींची गई है। आप जो कुछ कर सकते हों, इनके लिए जरूर करें।"—उस डिब्बेके कुछ मुसाफिरोंने कहा।

"हम कुछ नहीं जानता, मर जाने दो, मच्चा, चेन किसने खींचा? तुमने? अपना टिकिट लाओ।"—गार्डने निहायत बददिलीसे कहा।

इतना 'कर्तव्य-पालन' करनेके अनन्तर गार्डने फिर सीटी बजाई, गाड़ी चली और अगले स्टेशनपर पहुंची।

टहला पहुंचकर सबसे पहले गार्डने चेन खींचनेवाले सज्जनको पुलिसके हवाले किया।

यात्री—'मैंने कोई बेकानूनी काम नहीं किया, आप मुझे क्यों इस ट्रेनसे उतारते हैं? खतरेके वक्त जंजीर खींचना कोई जुर्म नहीं है।"

गार्ड—"नहीं तुमने हमें तंग करनेके लिए गाड़ीको गैर-जरूरी तौरपर ठहराया। कोई खतरा नहीं था।"

यात्री—"आप कैसे कहते हैं कि खतरा नहीं था। पांच आदमी भीड़ और गरमीके कारण अब तक बेहोश हैं उनकी जानपर बीत रही है। इससे ज्यादा और खतरा क्या होता?"

गार्ड—"नहीं, ऐसी मामूली बातोंके लिए गाड़ी नहीं ठहराई जाती। तुमने बड़ा जुर्म किया है। अच्छा, जो कुछ हो, अदालतमें अपनी सफाई देना।"

पुलिसने उस सज्जनको ट्रेनसे उतार लिया। वह बेहोश यात्री भी उतार लिये गये। गार्डने कहा—"उन्हें जो हुआ है, ऐसी हालतमें ट्रेनमें वे नहीं जा सकते।" टेशन-मास्टरने भी गार्डके कथनपर मुहर कर दिया। दोनों मुसाफिर और उनके साथी ट्रेनसे उतार लिये गये। जंजीर खींचनेवाले सज्जन पहले ही पुलिसके हवाले हो चुके, परन्तु इसपर किसीने ध्यान न दिया कि ऐसी घोर गरमीमें रेलमें इतनी अधिक भीड़ क्यों है?

एक यात्री शौचकी हाजतसे बुरी तरह व्यथित था, वह ही खोलकर अन्दर बैठ गया, परन्तु पहले उसने यह न देखा कि उस टट्टीके नलमें पानी है कि नहीं। बहुतेरा नल खटखटाया, पर दो-चार बूंदोंके अलावा उससे अधिक पानी न निकला। बेचारेकी बड़ी मुसीबतमें जान। नलका दो गज लिया न हकला, जिन्होंने अपने लोटेमेंसे इस मुसाफिरको पानी दिया, और तब वह बाहर आनेके काबिल हुआ। टट्टीका यह हाल देखकर और किसीकी तो हिम्मत ही नहीं हुई कि उधर शौचके लिए जानेकी सोचता। यह था उस बड़ाईकी गरमीमें टट्टीके नलका हाल।

खैर, पार-पार गाड़ी इटावा स्टेशनपर पहुंची। यहां अजीब कैफियत देखनेमें आई। गाड़ीको खड़े खड़े तीस मिनट हो गये, परन्तु वह टससे मस न हुई। कारण पूछनेपर मालूम हुआ कि एक स्पेशल ट्रेन आ रही है, इसलिए गाड़ी एक घंटे बाद चलेगी। स्टेशनपर पुलिसका बड़ा पहरा था। गाड़ीके एक एक डिब्बेमें लगा हुआ एक-एक सिपाही खड़ा हुआ था। कोई मुसाफिर हिल-डुल न सकता था, और न कोई व्यक्ति प्लेटफार्मपर टहल सकता था। अफसरों, पुलिसमैनों और स्टेशनके कर्मचारियोंके सिवाय और कोई दिखाई न देता था। स्पेशलके आनेके कुछ ही मिनट पहले एक और तमाशा हुआ। हम ही ट्रेनकी सब खिड़कियां बन्द कर दी गईं जिससे कोई स्पेशलकी शक्ल भी न देख सके। उस समय जो बड़ा पहरा रहा था, मगर किया क्या जाता? अपने बसकी कुछ बात नहीं थी। थोड़ी देरमें स्पेशल धड़धड़ाती हुई निकल गई। बन्द गाड़ीमें हमें केवल इतना ज्ञात हुआ कि एक तूफान था, जो आया और चला गया। उसके कारण एक घंटेका कष्ट हम लोगोंको भी भोगना पड़ा। स्पेशलके निकल जानेपर गाड़ीकी खिड़कियां खोलनेकी इजाजत मिली। ज्यों त्यों कर पूरे डेढ़ घंटे बाद हमारी गाड़ी चली और अगले स्टेशनपर फिर ठहर गई। क्यों? जब तक पंजाब-मेल न निकल जायगा, गाड़ी आगे न बढ़ेगी। खैर, पौन घंटे यहां भी इन्तजार किया। इस स्टेशनपर तो पानी-पाईका पता भी न था। लोग प्याससे बुरी तरह घबरा रहे थे। नाकमें दम था।

यहां एक और आफ़त आई। टिकट-चेकरने टिकट देखना शुरू किया और सबके असबाबको बड़ी ठंडी नज़रसे ताका। कांटेपर उठा-उठाकर तौला। मेरे एक साथीसे चेकरने कहा—"तुम्हारा असबाब बहुत ज्यादा है, १॥॥≈ लामो।"

"नहीं, नहीं साहब! हम तो पहले ही नाप-तोलकर सामान लाये हैं। यह बिस्तरा है और वह खानेकी गठरी। इस ट्रंकमें पहननेके कपड़े और कुछ किताबें हैं।"

"नहीं नहीं, बको मत। १॥॥≈ जल्द लामो, निकालो वरना पुलीसके सुपुर्द कर दिया जायगा।"

'नहीं, साहब! आप तो' "

"नो नो ज़ादा मत बोलो दाम निकालो, दर होता है।"

उस बेचारे मुसाफिरने टोपधारी चेकरकी धाकमें आकर एक रुपया निकाला।"

"लीजिये, साहब! एक रुपया है।"

'चेल, चौदा आना और दगा।"

"साहब! अब नहीं है। यही रुपया बड़ी मुश्किलसे निकला है।"

'नहीं, बकता है, पागलका माफ़क, अच्छा, बारा आने और निकालो।"

बेचारे मुसाफिरने ज्यों त्यों कर आठ आने और दिये और कहा—"लाइये रसीद।"

'कैसी रसीद मांगता है, रसीद तो पूरे १॥॥≈ की दी जायगी। रसीद लेना है तो ।≈ और निकालो।

ग़रीब मुसाफिर अपना-सा मुंह लेकर बैठ गया, और फिर रसीदका नाम भी न लिया।

एक नहीं, उस ट्रेनमें कितने ही मुसाफिरोंके साथ ऐसी ही बीती। सबने कुछ न कुछ भेंट चढ़ाकर 'चेकर-देवता' की पूजा की और ज्यों-त्यों कर छुटकारा पाया।

थोड़ी देर बाद कानपुरसे आगे एक छोटेसे जकशनपर गाड़ी खड़ी हुई। उसका नाम इस समय याद नहीं रहा। यहां पचीस मिनट ठहरनेका समय था, लेकिन जब गाड़ी रवाना होनेमें दस मिनट रह गये तब एक बाबू हमारे डिब्बेके पास आकर बोला—"हटो हटो, जल्दी हटो, इसमें डाकका दफ्तर आयेगा, फौरन खाली करो।"

"बाबू साहब! आप क्या कहते हैं, अब हम कहां जायं? गाड़ी चलनेवाली है। किसी और डिब्बेमें जगह नहीं है।"

"हटो, हटो, हम नहीं जानते। सरकारी काम है। जल्द हटो। (कुलियोंसे) इनका असबाब निकालकर प्लेटफार्मपर रख दो। इनकी हुज्जतमें कहीं डाक न रह जाय।"

बातकी बातमें प्लेटफार्मपर असबाबका ढेर लग गया। पन्द्रह-बीस जितने मुसाफिर उस डिब्बेमें थे, सब उतार लिए गये।

इतने ही में इंजिनने सीटी दी और ट्रेन चल पड़ी।

हम लोगोंको इतना भी अवसर न मिला, जो दूसरे डिब्बेमें जगह भी देख सकते।

"अब यहांसे प्रयागको गाड़ी कब जायगी?"—एक मुसाफिरने बाबूसे पूछा।

"छै घंटे बाद।"

"इससे पहले?"

"कोई नहीं, मेल जायगा, उससे तुम लोग नहीं जा सकते, क्योंकि वह यहां खड़ा नहीं होता।"

छै घंटे तक मुसाफिरखानेमें पड़े-पड़े वक्त काटा। बड़ी मुश्किलसे गाड़ीका वक्त हुआ। फिर भेड़ बकरीकी तरह उसमें भरे जानेके लिए चले। गेटपर बाबूने टिकट देखने शुरू किये।

'ओ! तुम्हारा टिकट अब काम नहीं दे सकता, उसकी मियाद बीत गई। इतना वक्त कहां लगाया सहादरेसे यहां तक पहुंचनेमें इस क़दर टाइम। नहीं, इससे तुम नहीं जा सकते।"—चेकरने कहा।

"बाबूजी, इसमें हमारा क्या दोष है? हम तो अब तक

इलाहाबाद पहुँच गये होते। रेलवालोंने हमें कई जगह फिजूल क्यों उतारा ?"

"नहीं, हम कुछ नहीं जानते। तुम लोग दूसरा टिकट खरीदो, नहीं तो वापस जाओ। रास्ता छोड़ो, दूसरे मुसाफिरोंको आने दो।"

बहुत कहा-सुनी की, पर उस बाबूने एक न सुनी। क्या करते, हमने यहींसे प्रयागका एक दूसरा टिकट और कटाया।

थोड़ी देरमें गाड़ी आई, इसमें भी खूब भीड़ थी, परन्तु हम लोग कहा जी करके बैठ ही तो गये। मनमें कहा कि कब प्रयाग आवे और कब इस पापकाण्डसे मुक्ति मिले।

घोर प्रतीक्षा और सख्त मुसीबतके बाद मालूम हुआ कि प्रयाग अब केवल दस-बारह मील है। यह जानकर जानमें जान आई। सोचा, चलो अब थोड़ी देरमें उस रेलके रगड़ेसे छुट्टी मिलेगी।

इलाहाबाद स्टेशन आया, सब लोग गंगाकी जय बोलकर उतरे और गेटकी ओर बढ़ने लगे। इतने हीमें एक पुलिस-मैनने आकर कहा—'तुम सब लोग यहीं रुक जाओ, इस गाड़ीमें एक मुसाफिरकी चोरी हो गई है। सबकी तलाशी ली जायगी।"

"जमादार साहब, हमें चोरीसे क्या मतलब। गंगा नहाने आये हैं, चले जायँगे। हम तो अपने डिब्बेसे उठकर भी कहीं नहीं गये। हमें आप क्यों रोकते हैं ?"

"नहीं, चलो, थानेको, वहाँ दारोगाजीसे जो कुछ कहना हो, कह लेना ; चलो, लौटो, उधर है रेलका थाना।"

"नहीं, जमादारजी ! हमारे लिए तो आप ही थानेदार हैं। हम लोग बहुत थके हुए हैं, रास्तेकी काफी मुसीबत बरदाश्त कर चुके हैं, अब और आफ़तमें न डालिये। हमें त्रिवेणीमें गोता लगाने दो। आपको भी पुण्य मिलेगा।"

"नहीं, पुण्य वुण्य हम नहीं जानते, उठाओ असबाब और चलो थानेको।"

"अजी हवलदार, देखिये……"

'क्यों बकते हो, क्या ज़बरदस्ती जाना चाहते हो ?"

हम और हमारे साथी इस नई मुसीबतको देखकर बड़े घबराये। सूखी मिन्नत-खुशामदका सिपाहीपर कुछ असर न हुआ, अन्तमें सबने मिलकर दस रुपये देकर इस व्यर्थकी आपत्तिसे पीछा छुड़ाया।

राम राम करके स्टेशनसे बाहर निकले। यहाँ ताँगेवाले, कुलियों और पण्डोंने जो दुर्गति की, उसका वर्णन तो अनावश्यक और अप्रासंगिक है।

एक इक्केपर बैठकर सीधे त्रिवेणी पहुँचे। खूब नहाये-धोये और भगवानका स्मरण किया। तीर्थके पुण्य-प्रतापसे सारी हरारत उतर गई और तबीयत खुश हो गई। पूजा-पाठके बाद भोजन किया और फिर धर्मशालामें जाकर ऐसे सोये कि दूसरे दिन सुबह आठ बजे आँखें खुलीं।

दूसरे दिन फिर त्रिवेणी-स्नानके लिए चल पड़े। रास्तेमें सुना कि कल गयासे आगे वह मुसाफिर-गाड़ी जिसमें हम आये थे, एक मालगाड़ीसे टकरा गई। कारण पूछनेपर मालूम हुआ कि उस गाड़ीके गार्ड और ड्राइवर इतनी अधिक शराब पी गये थे कि ज़रूरतसे ज़्यादा पागल बन गये, और नशेकी हालतमें उन्हें 'टोकिन' या 'लाइन क्लियर' का कुछ भी ध्यान न रहा। हठात् उसी लाइनकी ओर ट्रेन बढ़ाई, जिसपर मालगाड़ी खड़ी हुई थी। मालके तो इंजन और डिब्बोंका ही नुकसान हुआ होगा, परन्तु सवारी गाड़ीके कितने ही मुसाफिर मर गये और पचासोंके सख्त चोटें आईं।

इस रेलकी दुर्घटनाको सुनकर अपने रामका दिल दहल गया। भगवानको धन्यवाद दिया और त्रिवेणीमें बड़ी श्रद्धापूर्वक गोते लगाकर भक्ति भावसे कहा—

'गंगे महारानी, तेरा ही प्रताप है जो आज रेलके रगड़से हमारे प्राण बच सके। देवि ! तू धन्य है, तेरा सुयश इसीलिए सारे संसारमें विख्यात है।"

देख चपल मृदु-पटु-पदचार
लुटाता स्वर्ण राशि कनियार,
हृदय फूलों में लिए उदार
नर्म मर्मज्ञ मुग्ध-मन्दार।

तुम्हारी पी मुख वास तरंग
आज बौरे भौंरे सहकार,
चुनाती नित लवंग निज अंग
तन्वि! तुम-सी बनने सुकुमार।

लालिमा भर फूलों में, प्राण!
सीखती लाजवती मृदु-लाज,
माधवी करती झुक सम्मान
देख तुम में मधु के सब साज।

नवेली बेला उर की हार
मोतिया मोती की मुसकान,
मोगरा कर्ण-फूल-सा स्फार
अँगुलियाँ मदन बान की बान।

तुम्हारी तनु-तनिमा लघुभार
बनी मृदु ललित प्रतति का जाल
मृदुलता सिरिस मुकुल सुकुमार
विपुल पुलकावलि चीना डाल।

कुसुम में चल अलि, जल में मीन,
सरसि-वन में सरोज-मृग-बाल,
विटप में खंजन चटुल, प्रवीण,
नीलिमा नभ में नयन विशाल।

प्रिये! कलि कुसुम-कुसुम में आज,
मधुरिमा मधु, सुखमा मधु विकास,—
तुम्हारी रोम-रोम छवि व्याज
छा गया मधुवन में मधुमास।

(२)

वितरती गृह वन मलय समीर
चाह, सुधि, स्वप्न, सुरभि, सुख, गान,
मार केशर शर रोम समीर
हृदय हुलसित कर, पुलकित प्राण।

बेलि-सी फैल फैल नवजात,
चपल, लघुपद, लहलह, सुकुमार,
लिपट, लगती मलयानिल गात
मूम, झुक झुक, सौरभ के भार।

नील-नभ की सरसी में प्रात
खोल रेशम-दल, परिमल जाल,
फूटता मलयानिल जलजात—
प्राण! चपल उर के अलि बाल।

आज तृण-छद, खग मृग, पिक कीर,
कुसुम कलि, ललति विटप सोच्छ्वास,
अखिल आकुल, उत्कलित, अधीर,
अवनि, जल, अनिल, अनल, आकाश।

आज वन में पिक, पिक में गान,
विटप में कलि, कलि में सु विकास,
कुसुम में रज, रज में मधु, प्राण!
सलिल में लहर, लहर में लास।

देह में पुलक, उरों में भार,
भ्रुवों में भंग, दृगों में बान,
अधर में अमृत हृदय में प्यार,
गिरा में लाज, प्रणय में मान।

तरुण विटपों से लिपट सुजात
सिहरती लतिका मुकुलित गात,
सिहरती रह रह सुख स, प्राण!
लोम लतिका बन कोमल गात।

गन्ध गुंजित कुंजों में आज
बँधे बाँहों में छायालोक,
लजा मृदु हरित छदों का छाज
खड़े द्रुम, तुम को खड़ी विलोक।

मिल रहे नवल बेलि तरु, प्राण!
शुकी शुक, हस हसिनी संग,
लहर-सर, सुरभि-समीर विहान,
मृगी मृग, कलि अलि, किरण पतंग।

मिलें अधरों से अधर समान,
नयन से नयन, गात से गात,
पुलक से पुलक, प्राण से प्राण,
भुजों से भुज, कटिस कटि स्रात।

आज तन-तन, मन मन हों लीन,
प्राण! सुख सुख, स्मृति-स्मृति चिर सात
एक क्षण—अखिल दिशावधि हीन
एक रस— नाम रूप अज्ञात!

क्षयरोगका स्वास्थ्यशाला-द्वारा इलाज

श्रीयुत डा० शंकरलाल गुप्त, एम०बी०, बी०एस०

स्वास्थ्यशालाओंके उद्देश्य

यह सभी लोग मानते है कि किसी रोगके इलाजमें सफलता तभी प्राप्त हो सकती है, जब रोगीका विश्वास तथा सहयोग प्राप्त हो सके। क्षय जैसे रोगमें—जो बहुत दिनों तक चलता है—रोगीके विश्वास और सहयोगको प्राप्त कर अन्त तक स्थिर रखना बड़ा कठिन होता है, परन्तु बिना रोगीके सहयोगके रोगसे निवृत्ति होना भी उतना ही कठिन होता है।

यह पुराना विचार कि क्षयरोगमें आराम, पुष्ट भोजन और स्वच्छ वायुसे लाभ होता है, आज भी चरितार्थ होता है, परन्तु इनसे लाभ उसी हालतमें हो सकता है, जब उनका प्रत्येक रोगीकी आवश्यकतानुसार विधिपूर्वक प्रयोग किया जाय।

क्षयरोगीकी पूर्व दिनचर्या प्रायः दोषपूर्ण होती है। यदि ऐसा न हो, तो उसे क्षयरोग ही क्यों हो। इसलिए रोगीको स्थायीरूपसे लाभ पहुँचानेके लिए न केवल उसके कष्ट निवारणकी ही आवश्यकता है, परन्तु उसकी जीवनचर्या सुधारकर उसके भावी जीवनको नियमित बनानेकी भी बड़ी प्रबल आवश्यकता होती है।

क्षयरोग एक संक्रामक रोग है, इसलिए रोगीकी देख-भाल और उसका इलाज इस ढगसे होना चाहिए कि दूसरोंको, जो उसके पास रहते हैं, रोग न लग सके।

उपर्युक्त उद्देश्योंको सामने रखते हुए कुछ कालसे क्षयरोगके इलाजके लिए और उससे बचने तथा क्षयरोग-सम्बन्धी अन्य समस्याओंके हल करनेके लिए हर देशमें कुछ संस्थाएँ स्थापित की गई हैं। इन संस्थाओंमें क्षयरोगी निरन्तर विशेषज्ञोंकी अध्यक्षतामें रहकर उनके आदेशानुसार चलते हैं, और इनको स्वास्थ्य-सम्बन्धी नियमोंके अनुसार चलानेकी कठोर व्यवस्था की जाती है। ऐसी संस्थाओंको स्वास्थ्यशाला (Sanatorium) कहते हैं। ये बहुधा पहाड़ी तथा अन्य श्रेष्ठ जलवायुके प्रदेशमें स्थित होती हैं।

सबसे पहली स्वास्थ्यशाला डा० बोडिंगटनने सन् १८४० में खोली थी, परन्तु उनको सफलता प्राप्त नहीं हुई। सबसे पहली सफल स्वास्थ्यशाला सन् १८५९ में डा० ब्रीमरने जर्मनीमें खोली थी। अमेरिकामें सबसे पहले सफल स्वास्थ्यशाला डा० ट्रुडोने सन् १८८४ में स्थापित की थी। इसके बाद इन देशों तथा अन्य देशोंमें भी बहुत सी स्वास्थ्यशालाएँ खोली गईं। इस समय भारतवर्षमें लगभग बीस स्वास्थ्यशालाएं है।

स्वास्थ्यशालाकी चिकित्सा-पद्धति

भिन्न-भिन्न स्वास्थ्यशालाओंमें उपर्युक्त उद्देश्योंकी पूर्तिके लिए जिन जिन रीतियोंसे काम लिया जाता है, उनमें परस्पर कुछ अन्तर होता है, परन्तु उसूल सबका एक है। सब स्वास्थ्यशालाओंमें विशेषज्ञोंकी अध्यक्षतामें क्षयरोग-निवारणमें प्रधानतः स्वच्छ वायु, आराम या परिश्रम और पुष्ट भोजनसे काम लिया जाता है।

स्वच्छ वायु—स्वास्थ्यशालाओंमें क्षयरोगके इलाजमें स्वच्छ वायुपर सबसे अधिक ज़ोर दिया जाता है। स्वच्छ वायुसे क्षयरोगमें बहुत लाभ होता है। स्वास्थ्यशालाओंमें ऐसी व्यवस्था की जाती है कि क्षयरोगीको निरन्तर चौबीसों घंटे स्वच्छ वायु मिलती रहे। गरमीकी ऋतुमें रोगीको लगभग चौबीस घंटे बाहर खुली हवामें रखा जाता है। शीतऋतुमें भी दिनमें रोगीको खुली जगह या बरामदेमें रखा जाता है, और यदि सरदी अधिक न हो, तो रातको भी सोनेका प्रबन्ध बरामदेमें ही किया जाता है। रोगियोंके कमरे इस ढगसे बने होते हैं कि जिनमें धूप और हवा भली प्रकार जा सके।

आराम या परिश्रम—क्षयोपचारमें आराम या परिश्रम दोनों ही अपना स्थान रखते हैं। स्वास्थ्यशालाओंमें विशेषज्ञोंकी अध्यक्षतामें रोगीके अवस्थानुसार दोनोंका विधिपूर्वक प्रयोग किया जाता है। साधारणतः जब तक रोगियोंको ज्वर रहता है, उनकी नाड़ी शीघ्रगामी बनी रहती है और उनका वजन नहीं बढ़ता, उनसे पूर्ण विश्राम कराया जाता है।

व्यायाम—जब रोगियोंका ज्वर छूट जाता है, तो उनसे व्यायाम कराया जाता है। भिन्न-भिन्न स्वास्थ्यशालाओंमें भिन्न-भिन्न व्यायाम-विधियोंका प्रयोग होता है।

परिश्रम—जब रोगी भली प्रकार व्यायाम करने लगता है, उसको कुछ काम करनेको दिया जाता है, और उस कामकी मात्रा क्रमशः रोगीके सामर्थ्यानुसार धीरे धीरे बढ़ाई जाती है। भिन्न-भिन्न स्वास्थ्यशालाओंमें परिश्रमकी पृथक् पृथक् विधियाँ होती हैं।

भोजन—स्वास्थ्यशालाओंमें रोगीके भोजनपर भी यथेष्ट ध्यान दिया जाता है। भोजनका समय नियत होता है।

नियमित जीवन—स्वास्थ्यशालाओंके इलाजका मुख्य उद्देश्य रोगीके जीवनको नियमित बनाना है। इस सम्बन्धमें रोगियोंको केवल मौखिक शिक्षा ही नहीं दी जाती, परन्तु उनको नियमपूर्वक रहनेका अभ्यास भी कराया जाता है। रोगीके खाने-पीनेका, आरामका, काम करनेका, शौच इत्यादिका, हरएक छोटी छोटी बातका समय नियत होता है। अच्छी स्वास्थ्यशालाओंमें इन स्वास्थ्य-सम्बन्धी नियमोंके पालन करनेकी कठोर व्यवस्था होती है। वस्तुतः किसी स्वास्थ्यशालाके इलाजकी सफलता उसी सीमा तक समझी जा सकती है, जिस सीमा तक वहाँके निकले हुए रोगी घरपर जाकर स्वास्थ्य-सम्बन्धी नियमोंका पालन करते हैं।

दूसरी शिक्षा स्वास्थ्यशालामें क्षयरोगसे बचनेके सम्बन्धमें दी जाती है और इससे रोगके संक्रमणसे बचनेके प्रचार-कार्यमें बड़ी सहायता मिलती है। स्वास्थ्यशालामें रहकर रोगीको पूर्ण विश्वास हो जाता है कि क्षयरोग एक संक्रामक रोग है, जो रोगियोंके हरएक जगह थूकने इत्यादिकी बुरी आदतोंसे फैलता है, इसलिए वह केवल स्वयं ही इन बुरी आदतोंको छोड़ देते हैं, और अन्य पुरुषोंसे भी इनको छोड़नेका अनुरोध करते हैं।

स्वास्थ्यशालाओंसे लाभ

स्वास्थ्यशालाओंसे निम्न-लिखित लाभ हो सकते हैं—

(१) विशेषज्ञकी अध्यक्षतामें रहनेसे रोगीको सब प्रकारके क्षयरोगके विशेष इलाज मिल सकते हैं।

(२) स्वास्थ्यशाला बहुधा किसी उत्तम जलवायुके प्रदेशमें स्थित होती है, इसलिए रोगीको उत्तम जलवायुका लाभ भी मिलता है।

(३) वहाँपर रोगी स्वच्छ और खुली वायुका सेवन करता है और खुली वायुके गुणोंके सम्बन्धमें पूर्ण शिक्षा प्राप्त करता है।

(४) स्वास्थ्यशालाओंमें विशेषज्ञोंकी अध्यक्षतामें विश्राम और परिश्रमका यथाक्रम प्रयोग किया जाता है।

(५) जीवनको नियमित बनानेकी शिक्षा मिलती है।

(६) क्षयरोगसे बचनेके उपाय सम्बन्धी शिक्षा दी जाती है।

(७) स्वास्थ्यशालाओंमें बहुतसे रोगियोंके एक साथ काम करते रहनेके कारण उनका चित्त प्रसन्न रहता है, और एक दूसरेको देखकर उनके हृदयोंमें उत्साह उत्पन्न होता है, जिससे रोग निवारणमें बड़ी सहायता मिलती है।

स्वास्थ्यशालाके इलाजमें कमी

जब स्वास्थ्यशालाओंका खुलना आरम्भ हुआ था, तो यह आशा की जाती थी कि इनके द्वारा क्षयरोगियोंके पृथक होनेसे क्षयरोगके रुकनेमें सहायता मिलेगी और विशेषज्ञोंकी अध्यक्षतामें विशेष इलाज होनेसे रोग-निवारणमें अधिक सफलता मिलेगी तथा उनके जीवनको नियमित बनानेमें बड़ी सहायता मिलेगी।

इन उद्देश्योंको सामने रखते हुए हरएक सभ्य देशमें

बहुत धन खर्च करके ऐसी स्वास्थ्यशालाएँ खोली गईं। गत कई वर्षोंसे पश्चिमी देशोंमें क्षयरोगमें जो कमी हुई, वह स्वास्थ्यशालाओंकी उद्देश्य-पूर्तिका प्रमाण समझा जाने लगा था और कमीका पूरा श्रेय स्वास्थ्यशालाओंको ही दिया जाता था, परन्तु अब कुछ दिनोंसे यह शंका की जाने लगी है कि जितना रुपया स्वास्थ्यशालाओंमें व्यय होता है, उतना लाभ नहीं होता।

यह प्रतीत होता है कि स्वास्थ्यशालाओंकी उपयोगिताके सम्बन्धमें जो निराशावाद आजकल प्रदर्शित हो रहा है, उसका यह कारण है कि लोग इन संस्थाओंसे अत्यधिक आशा रखते थे। स्वास्थ्यशालाएँ क्षयरोगकी अमोघ औषधि नहीं है और न ये क्षयरोग-सम्बन्धी समस्याओंके हल करनेकी कुंजी है। स्वास्थ्यशालाओंसे लाभ अवश्य होता है, परन्तु सब क्षयरोगियोंको नहीं। इसके कई कारण हैं, जिनका वर्णन नीचे किया जाता है।

(१) स्वास्थ्यशालाओंकी संख्या अब भी बहुत कम है, और यह आशा भी नहीं की जा सकती कि कभी किसी देशमें इनकी संख्या पर्याप्त हो जायगी। भारतवर्षमें इस समय केवल बीस स्वास्थ्यशालाएँ हैं, जिनमें प्रति-सहस्र एक रोगीको भी स्थान नहीं मिल सकता! इतने बड़े देशमें सब रोगियोंके लायक स्वास्थ्यशालाएँ बनवानेमें असंख्य रुपयोंकी आवश्यकता होगी, और उनके चलानेमें वार्षिक करोड़ों रुपयोंका व्यय होगा। इतना रुपया कहाँसे आ सकता है?

(२) स्वास्थ्यशालाएं बहुव्यय-साध्य होती हैं। एक रोगीका व्यय लगभग १००) मासिक होता है।

(३) वर्तमान अवस्थामें केवल धनिक और निर्धन ही स्वास्थ्यशालामें रहकर अपना इलाज कर सकते हैं। धनिक पूरा व्यय कर सकते हैं और कुछ निर्धन बिना व्ययके ही भरती हो सकते हैं। परन्तु मध्यम अवस्थावाले न पूरा खर्च उठा सकते हैं और न गरीबोंकी भाँति भरती होना ही पसन्द करते हैं।

(४) रोगकी उपक्रान्त अवस्थामें रोगियोंको स्वास्थ्यशालामें भरती होनेके लिए राज़ी करना बड़ा कठिन होता है, क्योंकि वे समझते हैं कि उनकी दशा बहुत अच्छी है और उनको बीमारोंके साथ न रहना चाहिए। स्वास्थ्यशालाके कठिन नियमोंके पालनसे भी लोग घबराते हैं, और जहाँ तक हो सकता है, वहाँ जानेसे बचनेकी चेष्टा करते हैं। प्रारंभिक अवस्थामें बहुतसे लोग इस आशंकासे नहीं भरती होना चाहते कि ऐसा करनेसे उनको क्षयी होनेका कलंक लग जायगा और वहाँसे लौटनेपर नौकरी इत्यादिके मिलनेमें बाधा पड़ेगी।

(५) स्वास्थ्यशालामें जीवनचर्या-सम्बन्धी जो अच्छी शिक्षा मिलती है, उसके अनुसार लोग बहुधा घर लौटनेपर नहीं चल पाते। इसलिए स्वास्थ्यशालामें नियमित जीवनसे जो कुछ लाभ होता है, वह प्रायः घरपर लौटकर सब नष्ट हो जाता है, और रोगका प्रत्यागमन हो जाता है।

किन-किन रोगियोंको स्वास्थ्यशालाके इलाजसे लाभ होता है

बहुतसे धनी रोगियोंका कई कारणोंसे घरपर रहकर इलाज नहीं हो सकता। यदि उनको किसी अन्य ऐसे स्थानपर भेज दिया जाय, जहाँ उनकी निगरानी न हो सके, तो और भी अधिक हानि होती है। बहुतसे धनी पुरुषोंमें आत्मसंयम नहीं होता। ऐसे रोगियोंको किसी स्वास्थ्यशालामें भेजनेसे बहुत लाभ होता है।

बहुतसे रोगी इतने निर्धन होते हैं कि घरपर रहकर अपना इलाज नहीं कर सकते, यद्यपि उनका रोग प्रारंभिक अवस्थामें और अच्छा होने-योग्य होता है। ऐसे रोगियोंको यदि किसी सार्वजनिक स्वास्थ्यशालामें भेज दिया जाय, तो उनकी ज़िन्दगी बच सकती है।

बहुतसे क्षयरोगियोंकी इच्छाशक्ति इतनी निर्बल होती है कि घरपर रहकर चिकित्सकके आदेशानुसार नहीं चल सकते और अपने आपको शहरकी विलासितासे नहीं बचा

सकते। ऐसे रोगियोंको स्वास्थ्यशालामें भेजनेसे बहुत लाभ होता है।

ग्रीष्मऋतुमें घरपर रहनेमें रोगीको कष्ट होता है और गरमीसे क्षयरोगीको हानि भी होती है, इसलिए गरमीके दिनोंमें रोगीको ठंडी जलवायुके प्रदेश (पहाड़) में भेजनेकी आवश्यकता होती है। इस दशामें यदि रोगीको बाहर भेजना हो, तो जहाँ तक हो सके, किसी स्वास्थ्यशालामें ही भेजना चाहिए; क्योंकि वहाँपर जलवायुके अतिरिक्त विशेष इलाज आदि अन्य लाभ भी उपलब्ध होते हैं।

स्वास्थ्यशालाके अयोग्य रोगी

लोगोंका और बहुतसे चिकित्सकोंका यह विचार है कि हरएक क्षयरोगी स्वास्थ्यशालामें भेजा जा सकता है, और हरएक रोगीको वहाँ जानेसे लाभ होता है। यह उनकी बड़ी भूल है। यह देखा गया है कि प्रतिवर्ष कितने ही रोगी जो स्वास्थ्यशाला जाने योग्य नहीं होते, वहाँ भेज दिये जाते हैं। इसका परिणाम यह होता है कि लाभकी अपेक्षा उनको हानि अधिक पहुँच जाती है, और बहुत धन व्यर्थ व्यय करके, रोगकी दशा बिगाड़कर उनको घर लौटना पड़ता है। प्रत्येक स्वास्थ्यशालाकी नियमावलीमें स्पष्ट लिखा होता है कि किस प्रकारके रोगियोंको स्वास्थ्य शालामें भरती होनेसे लाभ होता है, परन्तु खेद है कि लोग उन नियमोंकी ओर किंचित्-मात्र भी ध्यान नहीं देते।

कभी कभी यह भी देखा गया है कि भरती होनेके लिए रोगीकी वास्तविकअवस्थाको छिपाकर प्रवेश-पत्र स्वीकार करा लिया जाता है, परन्तु जब रोगीको लेकर वहाँ रखते हैं, तो देखते हैं कि लाभके स्थानपर उसे हानि होती है।

जिन रोगियोंको ज्वर अधिक हो, (ताप परिमाण १०१° फ०से अधिक हो,) जो निर्बल हो, जो निर्बल हों, जिनका श्वास फूलता हो, जिनके होठ और नखोंपर नीलापन हो, जिनको पतले दस्त होते हों, जिनको स्वर-भंग हो, जो जीर्ण हो गये हों, जिनके पैरोंपर सूजन आ गई हो अथवा जिनके कफके साथ रक्त गिरता हो, उनको बाहर कदापि न जाना चाहिए।

मेरी जीवन-स्मृतियाँ

माननीय श्रीयुत श्रीनिवास शास्त्री

मैं भारत-सेवा-समितिमें किस प्रकार सम्मिलित हुआ

बीस वर्ष पहले मैं एक सुखी मनुष्य था। मेरा शरीर स्वस्थ था। अपने गृह-जीवनका पूरा सुख मुझे प्राप्त था। जिस पाठशालामें मैं पढ़ाया करता था, उसके विद्यार्थियोंका स्नेह मैंने प्राप्त कर लिया। मेरे साथियोंके मनमें मेरे प्रति आदर और विश्वास था। सन् १९०५ की बात है। एक दिन मि० नटेशनने मेरे हाथमें एक छोटासा ट्रैक्ट दे दिया, उसपर 'सर्वेन्ट्स-ऑफ-इण्डिया-सोसाइटी' शब्द लिखा था। उसे देखकर मेरा सन्तोष-सागर विक्षुब्ध हो गया। यह छोटी सी पुस्तिका भारत-सेवा-समिति' (सर्वेन्ट आफ इण्डिया सोसाइटी) के नियमोंकी थी। उसके अन्दर समितिके कार्यक्षेत्रकी रूप-रेखाएँ अंकित थीं, उसके आदर्श लिखे हुए थे। उन आदर्शोंका तथा उसमें लिखे भावोंका मेरे हृदयपर बहुत प्रभाव पड़ा। मुझे ऐसा प्रतीत हुआ, मानो इस पुस्तिकामें लिखे हुए विचार मेरे निजके ही हैं।

सन् १९०५ की राष्ट्रीय महासभामें सम्मिलित होनेके लिए मैं बनारस गया। मेरे साथ मेरे मित्र प्रोफेसर रामनाथन और श्रीलक्ष्मी नर्सु भी थे। उनके हाथोंमें मैंने उक्त पुस्तिका दी। उन्होंने उसे पढ़ा और उसकी खूब प्रशंसा की। उन्होंने यह भी कहा—"मद्राससे एक योग्य व्यक्ति सर्वेन्ट्स आफ इण्डिया सोसाइटीमें जाय तो क्या ही अच्छा हो।"

मैंने अपने हृदयकी बात उनसे नहीं कही, परन्तु मैंने अपना विचार दृढ़ कर लिया। महासभाके मण्डपमें बैठकर ही मैंने प्रार्थना-पत्र लिखा—

"मैं ट्रिचिनापल्लीका एक स्कूल-मास्टर हूँ। मेरी नौकरी १७ वर्षकी है। सन् १८८८ में मैंने बी० ए० पास किया था। मेरी उम्र ३७ वर्षकी है। मुझे इस बातका भय है कि मेरी उम्र इसमें बाधक न हो, क्योंकि अब इतनी उम्रमें मैं देशकी अधिक समय तक सेवा नहीं कर सकूँगा। मुझे अपनेमें विश्वास नहीं है कि मेरी ज़िन्दगीके जो थोड़ेसे साल बाक़ी हैं, उनमें मैं कोई विशेष सेवा कर सकूँगा या नहीं। मैं जैसा हूँ, वैसा ही आपको अर्पित करता हूँ, और आशा करता हूँ कि आप मुझे स्वीकार करेंगे। यह पत्र मैंने क्षणिक आवेशमें आकर नहीं लिखा है। ये विचार मेरे हृदयमें लम्बे अरसेसे घूम रहे हैं। अपने इन विचारोंको अमलमें लानेके इरादेसे ही मैं इतनी दूर तक प्रतिनिधिके रूपमें आया हूँ।"

फरवरीके दूसरे सप्ताहमें मुझे मि० गोखलेका पत्र प्राप्त हुआ। पत्रका आधा भाग इन बातोंसे भरा हुआ था कि मुझे उत्तर देनेमें विलम्ब क्यों हुआ। विलम्बके कारण उसमें लिखे थे। पीछे मुझे मालूम हुआ कि यह उनका स्वभाव ही हो गया था। उन्होंने मुझे अपने साथ रहनेके लिए पूना बुलाया। मार्चके शुरूमें पूना गया, और थोड़े दिनोंके अन्दर ही मैं उनके वशीभूत हो गया। मैंने उनको वचन दिया कि उनके विलायतसे वापस आ जानेपर सितम्बर महीनेमें मैं सोसायटीमें सम्मिलित हो जाऊँगा। सोसायटीके उम्मेदवार सभासदके रूपमें मैं ट्रिचिनापल्ली आ गया।

ट्रिचिनापल्लीके स्कूलके संचालक संघके मध्यमें ही मुझे छोड़नेके लिए राज़ी न थे, इसलिए वर्षकी समाप्ति तक मुझे वहाँ रहना पड़ा। इन महीनोंके अनुभवसे मैं इस परिणामपर पहुँचा हूँ कि ऐसी उमेदवारीकी स्थितिमें किसी भी व्यक्तिको लम्बे अरसे तक रहना ठीक नहीं है। मित्र और सगे सम्बन्धीजन ऐसा मान लेते हैं कि 'उस समय करूँगा', कहनेसे निश्चय ढीला पड़ जायगा। मेरे मित्र भी ऐसे ही थे, वे कहते थे कि तुम इतने निष्ठुर तो हो ही नहीं कि हम सबकी आशाको तोड़कर चले जाओगे। इसलिए वे जानेकी बात छेड़ते ही नहीं थे, और कल अपना काम करेंगे, यह आशा बाँधकर चुपचाप बैठे रहते थे। मुझे किसीकी ओरसे प्रोत्साहन नहीं मिला था। हाँ, मेरे विद्यार्थियोंकी तरफसे कुछ प्रोत्साहन अवश्य मिला था। एक अग्रणी महानुभाव तो यह समझने लगे कि जब वे स्वयं उपस्थित है, तब मैं गुरुकी खोजमें पूना क्यों जा रहा हूँ? एक अन्य महोदयने मुझे स्मरण कराया कि ३७वें वर्षमें वानप्रस्थ-आश्रम लेनेका विधान अपने शास्त्रोंमें कहीं नहीं लिखा है। एक तीसरे महानुभावने मुझे शिक्षा देनी प्रारंभ की कि जो मनुष्य अपने परिवारका विचार नहीं करता, वह देशकी क्या सेवा करेगा?

एक महाशय कहने लगे—"शिक्षणका धन्धा क्या देश-सेवा नहीं है? तुम्हारी योग्यता इतनी अधिक है, फिर भी तुम इतना थोड़ा वेतन लेते हो, यह क्या कम त्याग है? तुम्हें यदि कीर्तिकी अभिलाषा हो, तो वह इस शिक्षणके धन्धेसे भी प्राप्त हो जायगी।" दूसरोंने भविष्यका विचार करनेको कहा—"कदाचित् सोसायटी बन्द हो जाय, या संकटमें पड़ जाय, तब तुम्हारा क्या होगा? तुम्हारे बाल-बच्चोंका क्या होगा?" आदि अनेक कल्पित भय मेरे सामने खड़े किये गये। किसीने मेरी पीठपर थपकी दी हो या मेरे विचारके साथ सहानुभूति प्रदर्शित की हो, ऐसा कोई भी नहीं था—यह मुझे आज तक स्मरण है।

किसीको मेरे साथ सहानुभूति हुई हो या मेरे विचार पसन्द आये हों, तो भी उन्होंने उस सहानुभूतिका ज्ञान तो मुझे नहीं होने दिया था। मेरे मित्र श्री कृष्णस्वामी अय्यर इसी पंक्तिमें थे। उनको मेरे विचार खूब पसन्द आये थे, उन्होंने अपनी पसन्दगी अपनी पत्नीको कह भी दी थी; परन्तु उनकी पत्नीको ये विचार पसन्द नहीं थे,

और इसीलिए पति पत्नीके बीचमें कलह जाग्रत हो गया। इस विषयकी चर्चाकी तीव्रतामें उनकी पत्नीने उनको यहाँ सुना दिया—"अपनेमें तो साधु बननेकी शक्ति नहीं है, दूसरेको साधु बनानेको तैयार हुए हैं।" श्रीकृष्णस्वामी निरुत्तर हो गये। उनकी पत्नीने दूसरे दिन कहा—"श्रीनिवास तुम्हारा कहना मान लेगा, तुम उसको समझाओ, उसके सारे कुटुम्बका आशीर्वाद तुमको प्राप्त होगा।" श्रीकृष्णस्वामीने इसका उत्तर दिया—"यह मुझसे नहीं हो सकता, कोई अच्छा काम हो रहा हो, तब उसमें शाबाश न कहना यही कठिन है। उस कार्यके करनेवालेको रोकना, यह तो पाप है। मुझसे यह पाप नहीं हो सकता।"

किसीने बात उड़ाई कि गोखलेने तो मुझे कभीका चुना रखा था, परन्तु अपनी गरीबीके कारण मैं अपने दिन बिताता रहा हूँ और जब श्री कृष्णस्वामी अय्यरने दस हज़ार रुपया गुप्त रूपमें मुझे देना स्वीकार कर लिया है, तब कहीं जाकर मैंने सोसायटीमें जाना स्वीकार किया है। यह बात मदरासमें ज़ोरोंसे फैल गई, और बहुतोंने इसे सत्य भी मान था। अखबारोंमें यह छापा गया कि यह बात बनावटी और सर्वथा झूठी है, परन्तु गप्प फैलानेवालेको इतनेसे भी सन्तोष न हुआ। उसने कहा—"मेरे भाई, ज़रा देखते जाओ, आगे क्या क्या होता है! मिस्टर के० के० बिल (वसीयतनामे) में यह रकम लिखी हुई है।"

सन् १९२१में मैंने इम्पीरियल कान्फरेन्समें शरीक होनेके लिए लन्दनको प्रयाण किया। उस समय श्री कृष्ण स्वामीका अवसान हुए दस वर्ष बीत चुके थे, तथापि इस दबी हुई बातको किसीने फिरसे उखाड़कर समाचारपत्रोंमें प्रकाशित कर दिया। आज इतने समयके बाद मैं सूचित करता हूँ कि हम तीन आदमियोंकी मित्रताको कलंकित करनेके लिए उठाई गई इस अफवाहको माननेके लिए इतने आदमी तैयार हैं, इससे मुझे आश्चर्य और खेद होता है।

मुझे यह बताते हुए गर्व होता है कि मेरी विदाईके समय मेरी माता और पत्नीने किसी प्रकारका आडम्बर नहीं किया। मेरा वियोग उन्होंने अनिवार्य समझकर सहन कर लिया। वे जानती थीं कि मेरा निश्चय अचल है। उनको सबसे बड़ा भय तो इस बातका था कि मैं संन्यासी हो जानेवाला हूँ और परिवारके साथका सम्बन्ध छोड़ देनेवाला हूँ। उनका यह भय निर्मूल है, यह विश्वास दिलवानेके लिए मैंने अपनी पत्नीको अपने साथ ही पूना ले जाने और साथ ही रहनेको कहा। इससे उसका वियोग-दुःख बहुत हलका हो गया।

मेरी पाठशालाकी विदाई मुझे बहुत दुःखप्रद प्रतीत हुई। अपने प्रिय शिष्यों और स्नेही साथियोंको छोड़ते हुए मेरा हृदय क्षुब्ध हो गया। मेरे शब्द टूँक-टूँक होकर निकलने लगे। मैंने कहा—"मुझे देशानुरागका रोग हुआ है।" मैं आगे न बोल सका और मेरा हृदय भर आया। थोड़ा समय बीतनेके बाद मैंने अपने राजनैतिक सन्यासका तथा अपने दलमें इसकी नवीनता एवं इसके दुःखों और विपत्तियोंका निर्देश किया। मैंने कहा—"इन दुःखों और इन विपत्तियोंके सामने मेरी इस नवीन कार्यमें रही हुई श्रद्धा ही ढाल रूपसे विद्यमान है। वनवासके लिए जाते समय माता कौशल्याने रामचन्द्रको जो आशीर्वाद दिया था, इस समय मुझे वही याद आता है—

"य पालयसि धर्मं त्वं, धृत्या च नियमेन च।
स वै राघवशार्दूल, धर्मस्त्वामभि रक्षतु॥"

इसके बाद भी यह श्लोक अपने जीवनके अनेक प्रसंगोंपर मुझे याद आता रहा है, और इससे मेरी अन्तरात्माको शान्ति मिलती रही है। जब सारी दुनिया हमसे विमुख हो जाती है और शंका हृदयको घेर लेती है, उस समय अपने अन्दर रहनेवाली वाणीकी ओर हम झुकते हैं और इस आन्तरिक वाणीका यदि हम अपने जीवनमें अनुसरण करें, तो इसके द्वारा हमारे हृदयको परम शान्तिका अनुभव होता है।

सन् १९०६ में श्री दादाभाई नवरोजीके सभापतित्वमें कलकत्ता नगरमें होनेवाली राष्ट्रीय महासभामें उपस्थित होनेके

लिए मि० गोखलेने मुझे सूचना दी। मैंने उनकी इस आज्ञाका तत्काल ही पालन किया। श्रीयुत गोखलेने भारत-सेवा-समितिके अन्य समासदोंके साथ मेरा परिचय भी श्रीदादाभाईको कराया। महासभाका जलसा समाप्त होनेके पश्चात् १५ वीं जनवरीमें मैं नियम पूर्वक सोसाइटीका सभासद बन गया। चेतीगजकी रोलेण्ड रोडपर स्थित एक मकानकी दूसरी मंजिलपर यह प्रवेश तिथि हुई। प्रभातका समय था, मैं स्नान करके तैयार हो गया। मेरे हृदयपर पवित्रताकी छाया बरस रही थी। श्री गोखले बहुत ही संयत और गम्भीर-मुख-मुद्रा बनाये बैठे थे, इसका भी मेरे मनपर खूब प्रभाव पड़ा। इसके उपरान्त मैं ज्यों-ज्यों प्रतिज्ञाके वाक्य बोलता गया, त्यों-त्यों मेरे मनमें अनेक प्रकारकी शंकाएँ होने लगीं, कि ये प्रतिज्ञाएँ मुझसे पाली जायेंगी या नहीं। इससे मैं कम्पित हो उठा, परन्तु थोड़ी देरमें ही यह विधि पूर्ण हो गई। मेरी कँपकपी कम हुई, और कुछ दिनोंके बाद मैं जैसा था, वैसा ही हो गया! प्रभुकी कृपासे मेरी कसौटी पूरी हुई और मैं उसमें उत्तीर्ण हो गया।

('हिन्दू' (मदरास) के वार्षिक अङ्कसे)

—शंकरदेव विद्यालंकार

ब्रिटिश सहयोग-समितियोंका आन्दोलन

श्रीयुत विलफ्रेड वेलॉक, एम० पी०

इंग्लैण्डकी सहयोगी समितियोंका आन्दोलन वस्तुतः मजदूर श्रेणीका आन्दोलन है। उसे भी ट्रेड-यूनियन आन्दोलन, मजदूर-आन्दोलन और साम्यवादी आन्दोलनकी बराबरीका स्थान मिलना चाहिए। ये सब आन्दोलन उस महान् सामाजिक संगठनके अंश हैं, जिनके द्वारा मजदूर महाजनों पूँजीपतियों और सूदखोरोंके दलसे—जो अभी तक उनपर अपना प्रभुत्व जमाकर उन्हें दासतामें बाँधे हुए है—आर्थिक स्वतन्त्रता प्राप्त करनेकी आशा रखते हैं।

को-आपरेटिव (सहयोगी समितियों) आन्दोलन इस दिशाका सबसे बड़ा व्यापारिक संगठन है। यह इतना शक्तिशाली है कि अन्य व्यापारियोंको इसके कार्यों और इसकी नीतिका ध्यान रखनेके लिए मजबूर होना पड़ता है। यह अब इतना शक्तिशाली हो गया है कि कुछ विशेष चीजोंका नियन्त्रण करके उनका मूल्य निर्धारित कर सकता है। गत दो वर्षोंसे सहयोगी समितियोंने दूधकी प्रकाण्ड विक्री बढ़ाकर विलयर्समें दूधके भावको बढ़नेसे रोक रखा है। इसी प्रकारकी घटनाओंको देखकर अब ब्रिटिश पब्लिककी आँखें खुली हैं, उसे मालूम हो गया है कि एक पूर्ण विकसित सहयोगी संगठनमें जनसाधारणकी भलाई करनेकी कितनी बड़ी शक्ति है।

मैंने कहा है कि सहयोगी समितियोंका आन्दोलन मजदूर-श्रेणीका आन्दोलन है। इस कथनसे मेरा मतलब यह है कि इसकी उत्पत्ति मजदूरोंसे ही हुई और इसके जन्मसे अब तक इसके प्रधान समर्थक भी मजदूर ही रहे हैं। यह तो अभी हाल ही में हुआ है कि धनी श्रेणीवाले भी इसकी ओर कुछ ध्यान देने लगे हैं। बन्तुओंका मूल्य नीचा रखना, ऊंचे दरजेका माल रखना और विश्वासनीय सर्विस कायम रखना आदि बातें ऐसी हैं जिन्हें देखकर धनिकोंका रुख भी सहयोगी समितियोंकी ओरसे बदला है। कुछ ही दिन पहले तक अमीर लोगोंके लोग सहयोग-समितियों और उनके समर्थकोंपर उसी प्रकार नाक व भौं सिकोड़ते थे, जैसे मजदूर-दल और ट्रेड यूनियनोंपर। परन्तु जिस प्रकार मजदूर-दल और ट्रेड-यूनियनोंकी लोकप्रियता और शक्तिके बढ़ानेके साथ-साथ उनकी प्रतिष्ठा भी बढ़ गई है, उसी प्रकार सहयोगी

पौंडसे ऊपरका है। वे अपने स्टोरोंके लिए प्रतिवर्ष २०००,००,००० पौंडका माल खरीदती हैं। उनके कर्मचारियोंकी संख्या १,५८,००० है, जिनमें से अधिकांश अपनी-अपनी समितियोंके सदस्य भी हैं। ग्रेट ब्रिटेन और आयरलैण्डकी समस्त खरीददार समितियों (Consumer's Societies) तथा सम्मिलित समितियों (Federal Societies) में काम करनेवालोंकी संख्या २,२५,००० है।

सन् १९२७ में मूलधनपर सूद-सहित २,३४,२४,००० पौंड मुनाफा पचास लाख सदस्योंमें बाँटा गया। यह बात भी ध्यानमें रखनी चाहिए कि कोई एक व्यक्ति दो सौ पौंडसे अधिकके हिस्से नहीं खरीद सकता। उपर्युक्त रकममें से ४०,००,००० पौंड मूलधनपर सूद दिया गया और प्राय १,८०,००,००० पौंड खरीदी हुई चीज़ोंपर मुनाफा बाँटा गया।

इंग्लैण्ड और स्काटलैण्डकी सी० डब्ल्यू० एस० अनेक समितियोंकी सम्मिलित संस्थाएं हैं। पहलेकी संख्या १११४ है, और दूसरेकी २६० है।

इन सम्मिलित समितियोंका सदस्य कोई व्यक्ति नहीं होता, समितियाँ होती हैं। इन समितियोंके पास सब मिलाकर ३३,००० एकड़ भूमि भारतवर्ष और लंकामें हैं, जहाँ वे चाय पैदा करती हैं।

अंग्रेज़ी सी० डब्ल्यू० एस० ने सन् १९२७ में सम्मिलित समितियोंको थोकके दरसे ८,६८,६४,३७६ पौंडका माल सप्लाई किया। इस रकममें से २,८६,०३,१२५ पौंडका माल—पूर्ण रूपसे या अंशत.—समितिके अपने कारखानोंमें तैयार हुआ था। इसी सम्बन्धमें स्काटलैण्डके आँकड़े १,७७,२०,६२० पौंड और ६०,२६,०८५ पौंड थे। इसके साथ ही लोकल समितियोंने ३,४८,६६,८४५ पौंड क़ीमतकी इस प्रकारकी चीज़ें, जैसे रोटी आदि, उत्पन्न कीं।

सन् १९२७ में खरीददार-समितियोंके हिस्सोंका मूलधन ६,२०,००,००० पौंडसे अधिक था। शायद इस धनमें से अधिकांश लोगोंको अपनी खरीदपर मिला हुआ मुनाफा है, जिसे उन्होंने समितिके शेयर खरीदकर उसीमें लगा दिया है।

सन् १९२७ में सी० डब्ल्यू० एस० बैंकमें दन लेनकी रकमका टोटल ७०,००,००,००० पौंडसे ऊपर था।

इस महाकाय संस्था या आन्दोलनकी बुनियाद एकदम लोकतन्त्रके सिद्धान्तोंपर है। हम देख चुके हैं कि इसका आर्थिक आधार लोकतान्त्रिक (Democratic) नींवपर स्थित है। ऊपर बताई हुई बड़ी-बड़ी रकमें मज़दूर श्रेणीके हिस्सेदारोंकी छोटी छोटी रकमोंके एकत्रित होनेसे बनी है। इससे सहयोगकी मूलशक्ति प्रकट होती है। इस आन्दोलनकी नीति और प्रबन्ध भी लोकतान्त्रिक आधारपर है। प्रत्येक स्थानकी प्रत्येक समिति अपनी त्रैमासिक और वार्षिक मीटिंग किया करती है। इन मीटिंगोंमें समितिके अधिकारियोंका, प्रबन्धक कमेटीका तथा अन्य कमेटियोंका चुनाव होता है, समितिकी नीतिपर विचार होता है और शिकायतें पेश की जाती हैं। इसके अतिरिक्त ये समितियाँ प्रादेशिक कानफरेन्सोंके लिए और समस्त को आपरेटिवकी वार्षिक नेशनल कांग्रेसके लिए प्रतिनिधि चुनती हैं, जहाँ मुख्य नीतिपर विचार होता है।

दो वर्ष पूर्व इसी कांग्रेसमें को-आपरेटिव आन्दोलनने अपनेको मज़दूर-दलसे सम्बद्ध करनेका निर्णय किया था। कुछ वर्ष पूर्व उसने राजनीतिमें प्रवेश करके पार्लामेंटके लिए अपने पृथक् सदस्य खड़े करनेका निश्चय किया था। पिछली पार्लामेंटमें पाँच को-आपरेटिव सदस्य थे और वर्तमानमें नौ हैं। अनुभवसे ज्ञात हुआ कि प्रत्येक विषयमें को-आपरेटिव सदस्योंने मज़दूर दलकी ओर ही वोट दिये। अत. सम्पूर्णरूपमें को आपरेटिव आन्दोलनको यह बात स्वीकार करनी पड़ी कि को-आपरेटिव आन्दोलन उस महान् संगठनका ही एक अंग है, जिसका उद्देश्य महाजनों, साहूकारों, पूँजीपतियों और बड़े बड़े उद्योग धन्धोंके मालिकोंके दबाव और अत्याचारसे मज़दूरोंकी रक्षा करना है। पार्लामेन्टके को आपरेटिव सदस्योंमें कमसे कम चार सदस्य वर्तमान मज़दूर-सरकारमें पदाधिकारी हैं, और

उनमेंसे एक मि० एलेग्ज़ैन्डर तो फर्स्ट लार्ड आफ एडमिरेलटी है और इस प्रकार केबिनटक भी मेम्बर है।

गत वर्ष को-आपरेटिवमें एक और भी नया विकास हुआ। को-आपरेटिवने एक प्राचीन प्रतिष्ठित समाचारपत्र 'रेनाल्ड्स वीक्ली' को—जो प्रति रविवारको प्रकाशित होता है—खरीद लिया। इन राष्ट्रीय समाचारपत्रोंका प्रचार बहुत होता है, परन्तु उनका परिचालन इतना महँगा होता है कि केवल धनी सगठन या शक्तिशाली गुट ही उन्हें चलानेका व्यय वहन कर सकते हैं। इस पत्रके खरीद लेनेसे ब्रिटिश को-आपरेटिव आन्दोलनमें एक नया क्षेत्र ही खुल जाता है।

इन सब विकासोंका सर्वसाधारणपर गहरा प्रभाव पड़ा है, और हालके कुछ वर्षोंमें को-आपरेटिवकी वृद्धि देखकर व्यवसायीगण भी चौंक उठे हैं। वे जानते हैं कि केवल व्यवसाय क्षेत्रमें ही को आपरेटिव उनका प्रतिद्वन्द्वी नहीं है, बल्कि उसमें एक ऐसा तत्त्व है, जिसका वे कभी मुक़ाबला ही नहीं कर सकते। वह तत्त्व है आदर्शवाद। वे अब जान गये है कि यह प्रश्न एक दूकानके विरुद्ध दूसरी दूकानका नहीं है, बल्कि यह प्रश्न एक सिद्धान्तके विरुद्ध दूसरे सिद्धान्तका है। और इस मामलेमें को आपरेटिव आन्दोलन भी सम्पूर्ण मज़दूर-आन्दोलन और साम्यवादी आन्दोलनकी पंक्ति ही में है, परन्तु बड़ी लड़ाई तो जीती जा चुकी है, आन्दोलन स्थायी रूपसे स्थापित हो चुका है। अब तो नये-नये क्षेत्रोंमें लम्बे लम्बे डग रखनेका समय है। इसमें सन्देह नहीं कि अगले कुछ ही वर्षोंमें को-आपरेटिव जो कुछ भी उन्नति करेगा, वह बहुत लम्बी चौड़ी होगी! इसके अतिरिक्त भविष्यकी मज़दूर सरकारें यह समझेंगी कि जो उच्च आदर्श मज़दूर और साम्यवादी आन्दोलनोंके ध्येय है, उनकी पूर्तिके लिए उन्हें को-आपरेटिव सगठनके साथ सहयोग करना ही चाहिए।

प्राचीन और अर्वाचीन उज्जैन

श्रीयुत गणेशदत्त शर्मा गौड़ 'इन्द्र'

प्राचीन

जिस नगरको आज उज्जैन कहते हैं, उसे प्राचीन समयमें अवन्तिका कहा जाता था। पुराणोंमें तथा प्राचीन ऐतिहासिक ग्रन्थोंमें इस नगरको अवन्तिका लिखा है। यह भारतकी प्राचीन सप्तपुरियोंमें से एक पवित्र पुरी मानी जाती थी। आज भी अनेक हिन्दू 'अयोध्यामथुरामाया, काशी काञ्ची अवन्तिका' इत्यादि श्लोक स्नान-ध्यानके समय पाठ करते सुनाई पड़ते है।

यह नगरी बहुत ही पुरानी है। यह नहीं कहा जा सकता कि इसका बसानेवाला आदि पुरुष कौन था। इसकी तुलना दिल्लीसे की जा सकती है। इन्द्रप्रस्थ, हस्तिनापुर दिल्ली (देहली) के पाँच हजार वर्षपुराने नाम है। इसी तरह उज्जैनका प्राचीन नाम 'अवन्तिका' है। इसके आसपासकी विस्तृत सीमा अवन्तिका क्षेत्रके नामसे पुराणोंमें वर्णित है। दिल्ली न जाने पहले कहाँ बसी हुई थी, और अब न जाने कहाँसे कहाँ पहुँच गई! यही दशा उज्जैनकी है। यह अपने प्राचीन आदि स्थानपर नहीं है, और जहाँ अब है वहाँ भी रह सकेगी या नहीं इसमें भी सन्देह ही है।

आजसे पाँच हज़ार वर्ष पहले यह अवन्तिका भारतकी एक प्रसिद्ध नगरी थी। उन दिनों किसी नगरकी प्रसिद्धि व्यापार, जलकल, बिजली, फैक्टरी आदिके कारण नहीं मानी जाती थी, बल्कि जितने भी नगर प्रसिद्ध थे, वे विद्या और ज्ञानके ही कारण। ज्ञानके पिपासु प्यासे मृगकी तरह उस ओर दौड़ते थे, जिस ओर ज्ञानियोंका निवास सुनते थे। अवन्तिका उन दिनों काशीसे—जिसे वे 'वाराणसी' भी कहते थे—कुछ कदम आगे थी। इसका सबसे प्रबल प्रमाण

यह है कि वसुदेवजीके पुत्र योगीराज श्रीकृष्णचन्द्रने अवन्तिकामें आकर सदीपन ऋषिके गुरुकुलमें विद्याभ्यास किया था। उन दिनों संदीपनजीका गुरुकुल जगत्प्रसिद्ध था। यही कारण था कि उनके कुलमें शिक्षाप्राप्त बालक श्रीकृष्ण गीता जैसे ज्ञानका उपदेश युद्धके मैदानमें कर सका। गुरुकुलमें स्वतन्त्रताका पाठ पढ़कर देशके बढ़ते हुए पापोंका उसने संहार किया। अपने मामा कंसको ही सबसे पहले उसके पापोंका मज़ा चखाया। कितना विचार स्वातन्त्र्य था! अपनी मातृभूमिपर होनेवाले अमानुषिक अत्याचारोंका उसने केवल अपने ही पुरुषार्थ और सत्यधर्मके बलपर मुकाबला किया और सफलता पाई।

आज भी सदीपनके आश्रमका स्थान मौजूद है, परन्तु ''। उस युगमें सैकड़ों, हज़ारों वेदज्ञ, ब्राह्मण और ऋषि मुनि अवन्तिकाकी भूमिको वेदध्वनिसे निनादित और यज्ञीय धूम्रसे आच्छादितकर 'सत्यम् शिवम् सुन्दरम्' का अनुपम दृश्य उपस्थित कर रहे थे। यात्रीगण यज्ञ धूम्र देखकर गद्गदकण्ठसे दूर ही से कह उठते थे—''देखो, वह अवन्तिका दिखाई पड़ रही है।'' क्या ही पवित्र और सुख शान्तिका युग था! खाने-कमानेकी चिन्ता नहीं, क्योंकि देश विपुल धनधान्यसे समृद्ध था, केवल ज्ञानोपार्जनकी चिन्तामें इतस्ततः घूमते रहते थे।

पुरानी बातोंको छोड़िये। पाँच हज़ार वर्षकी बातको भी जाने दीजिये। आप महाकवि कालिदासके समयकी अवन्तिकाका ही दृश्य देखिये। उन्होंने अपने 'मेघदूत' नामक ग्रन्थमें मेघको कहा है—

''प्राप्यावन्तीनुदयनकथा कोविद ग्रामवृद्धान्।
पूर्वोद्दिष्टामनुसरपुरीं श्रीविशाला विशालाम्॥
स्वल्पीभूते सुचरितफले स्वर्गिणां गां गतानां।
शेषैः पुण्यैर्हृतमिवदिवः कान्तिमत्खण्डमेकम्॥''

''रे मेघ! इसके बाद तुम उस अवन्ति-क्षेत्रमें पहुँचोगे, जहाँ ग्रामोंके वृद्धजन उदयन नामक वहाँके पूर्वकालीन बड़े प्रतापी राजाकी कथाएँ कहते हैं। तुम उसी समृद्धशालिनी विशाला नगरीको चले जाना। उस अवन्तिकाकी शोभा स्वर्गीय है। उसे देखनेसे यही मालूम होता है कि जो पुण्यात्मा जीव अपने पुण्यबलसे स्वर्ग जाकर वहाँके सुख भोगकर इस भूतलपर जन्मे हैं, वे मानो अपने शेष पुण्योंका उपभोग करनेके लिए स्वर्गका एक कान्तिमान खण्ड अपने साथ ले आये हैं।'' इससे अधिक प्रशंसा तत्कालीन अवन्तिकाकी और क्या हो सकती है? कविने अपने शब्दकोषके उत्तमसे उत्तम शब्द काव्यमें व्यवहृत कर अवन्तिकाकी प्रशंसा की है, और ऐसा मालूम पड़ता है, मानो कवि-रसना इतना कह चुकनेपर भी तृप्त नहीं हुई है!

महाकवि बाणने इस अवन्तिकाको उज्जयिनी नामसे सम्बोधित कर अपनी 'कादम्बरी' में लिखा है—

''वृद्धकथाकुशलेन विलासिजनेनाधिष्ठिता अमरलोकद्युतिरवन्तिपूज्जयिनीनामनगरी.....।''

''प्रकटशंखशुक्तिमुक्ताप्रवालमरकतमणि राशिभीश्वामीकरचूर्ण सिकतानिकरानिचयैः रायामभिरगस्त्य परिपीतसलिलैः सागरैरिव महाविपणिपथे रूपशोभिता।''

अर्थात्—''देवलोकके समान उज्जयिनी नगरीके शंख, मोती, मूँगे और हरितमणियोंके ढेरोंसे तथा बिखरे हुए स्वर्णके चूर्णसे विस्तृत बाज़ारोंकी ऐसी शोभा हो रही है, मानो अगस्त्यजीके समस्त समुद्र-जल पी लेनेपर समुद्रके गर्भस्थित शंख, सीपी आदि रत्न दिखाई पड़ रहे हों।''

पाठकगण, अनुमान कर लीजिये, उस समय उज्जयिनी कितनी धनपूर्ण समृद्ध नगरी थी, जिसकी तुलना तत्कालीन विद्वान समुद्रके शंखों और सीपियोंसे कर रहा है। क्यों न उस समयके कवि अपने काव्यमें कहते—

''गायन्ति देवाः किलगीतिकानि
धन्यास्तु ते भारतभूमिभागे।''

कौन कह सकता है कि यह काव्य अत्युक्ति-पूर्ण है? और अब—

अर्वाचीन उज्जैन

की कथा सुनिये। सन् १२३५ में सुलतान अलतमशने

खूब ज़ोरसे कपड़ेसे दबाकर निकलनेपर भी बदबूसे सिर दर्द होने लगता और जी उमटने लगता है।

प्राचीन कालमें व्यापारियोंकी दुकानें रत्नोंसे भरी रहती थीं किन्तु आज दुकानोंको ध्यानसे देखिए, भारतकी बनी वस्तुएं दृष्टि नहीं आतीं। सारा बाज़ार विदेशी चीज़ोंसे पटा पड़ा है। एल्यूमीनियमके बर्तनोंके ढेर, विदेशी वस्त्रोंका भण्डार, कागज पेन्सिल, काँच, फ्रेम, टीन, लोहेका सामान, तेल, साबुन सभी विदेशी! कोई बर्तनोंकी दूकानोंको देखकर कहे कि ये तो स्वदेशी हैं परन्तु नहीं, ताँबे पीतलकी चद्दरें विदेशी ही होती हैं, अलबत्ता बने भारतमें है। अजी, खानेके लिए मिठाइयोंकी दूकानें भी तो विदेशी शक्करकी बनी हुई हैं। शुद्ध स्वदेशीके नामपर छाती ठोंककर सामने आनेवाला कोई है ही नहीं। मिलें, मिलोंको कौन स्वदेशी कहे? विलायती सूतके कपड़े बनाकर लोगोंको धोखा देनेके लिए हिन्दुस्थानमें बना की मुहर उसपर लगा देते हैं!

हाँ, अब दो तीन सालसे ग्वालियरराज्य खादी-संघकी स्थापना होनेके पश्चात् एक दुकान शुद्ध वस्त्रोंकी है, जिसमें बिलकुल भारतीय कपड़े मिलते हैं। एक दुकान अभी हाल खादीकी और खुली है, परन्तु वहाँ वस्त्रोंके साथ ही साथ विदेशी वस्तुएँ—जैसे पोटोक कमर आदि—भी बिकती हैं।

देशी शिल्प कला और व्यवसायकी उन्नतिके लिए और विदेशी वस्त्र बहिष्कारके लिए ग्वालियर राज्यकी ओरसे कोई प्रतिबन्ध नहीं है, बल्कि उसकी उन्नतिमें वह सहायक है, जैसे शुद्ध खादीके आयात-निर्यातपर किसी तरहकी चुंगी नहीं ली जाती।

जो जो दोष बड़े बड़े शहरोंमें होते हैं, वे प्रायः सभी उज्जैनमें भी पाये जाते हैं तो इसमें आश्चर्यकी बात ही क्या है? परन्तु इस प्राचीन नगरीके उस पुराने वैभवकी इस वक्त तुलना करनेपर आकाश पातालका अन्तर दिखाई देता है और दुःख होता है।

जयसिंह और शिवाजी

सर यदुनाथ सरकार

सन् १६६४ की लड़ाई

सूरतकी लूटके बाद एक वर्ष तक मुग़लोंकी फौजसे कुछ न हो सका। दक्षिणके सूबेदार राजकुमार मुअज्ज़म (शाह आलम) औरंगाबादमें रहकर भोग विलास और आनन्दमें अपने दिन काटने लगे। महाराज यशवन्तसिंह राठोरने, जो शाहज़ादेके दाहने हाथ थे सिंहगढ़ किले पर धावा डाला परन्तु अन्तमें असफल होकर २८ मई सन् १६६४ को लौट आये। शिवाजीका दल अनेकों स्थानोंमें लूट खसोट करने लगा। वह यदि आज महारमें दिखलाई दिया, तो कल कनाडामें और परसों पश्चिमी समुद्र तटके प्रदेशमें। लोग डर और आश्चर्यसे कहने लगे कि शिवाजी आदमी नहीं हैं, उनका शरीर हवाका बना है, तभी तो वे एक समयमें दूर दूरके भिन्न भिन्न स्थानोंमें जा सकते हैं। अबकी अंग्रेजोंकी कोठीकी एक चिट्ठीमें शिवाजीके लिए लिखा है— वे सदा कठोर कष्ट सहन कर जल्दी जल्दी कूच करते हैं और अपने कर्मचारियोंको भी उसी प्रकार

जाये जाते हैं। सारे देशके राजा उनके डरसे काँपते हैं। दिन पर दिन उनकी शक्ति बढ़ रही है।"

इसी समय २३ जनवरी सन् १६६४ को घोड़ेसे गिरकर शाहजीकी मृत्यु हो गई। उनकी जितनी अस्थावर सम्पत्ति और मैसूर तथा पूर्व कर्णाटककी जागीर थी, सबपर शिवाजीके सौतेले भाई एकोजी (यानी एकोजी) कब्ज़ा कर बैठे।

बार बार ऐसे नुक़सान और लज्जाजनक हार खाकर, औरंगज़ेबने बहुत सोच विचारकर शिवाजीको दबानेके लिए मिर्ज़ा राजा जयसिंह कछवाहा (अम्बर अर्थात् मौजूदा जयपुर राज्यके मालिक) को ३० सितम्बर १६६४ को नियुक्त किया। उनके साथ नामी पठान वीर दिलेर खाँ, अरब सेनानी दाऊद खाँ, सुजानसिंह बुन्देला तथा अन्य अनेक सेनापति और चौदह हज़ार फौज भेजी गई।

राजा जयसिंहका चरित्र

मिर्ज़ा राजा जयसिंह मध्यकालीन भारतीय इतिहासके एक अद्वितीय पुरुष हैं। राजपूत कहनेसे हम साधारणतः कोई बड़ा साहसी, मानी, धन और स्वार्थमें निस्पृहा रखनेवाले हठी वीर तथा त्यागी पुरुषका अनुमान करते हैं। जयसिंह लड़ाईमें चतुर निडर और तेजस्वी पुरुष थे, परन्तु उसके साथ-ही साथ कूटनीतिमें और रौब दाबसे लोगोंको हाथमें करके काम निकालनेमें कुछ कम चालाक न थे। इसीसे इज्ज़तदार राजपूतों और मुग़लों—दोनों ही जातियोंके सब गुण उनमें पाये जाते थे। वे बारह वर्षकी उम्रमें ही पितृहीन होकर मुग़लोंकी सेनामें (सन् १६१७ में) भर्ती हो गये। उसके बाद जहाँगीरकी अन्तिम अमलदारी और शाहजहाँके सम्पूर्ण शासनका इतिहास इनकी कीर्तिसे उज्ज्वल है। पश्चिममें अफगानिस्तानके कन्दहारसे लेकर उधर पूरबकी ओर मुंगेर और उत्तरमें अकबरा नदीके किनारेसे दक्षिणमें बीजापुर तक सब स्थानोंमें मुग़ल फौजको संग लेकर वे लड़े थे और सभी जगह उन्होंने नाम कमाया था। वे राजनीतिक चालें चलनेमें भी कुछ कम चालाक न थे। बादशाह सब विपत्तिजनक और कठिन कामोंमें जयसिंहके ऊपर भरोसा रखते थे।

आज ये साठ वर्षके प्रवीण सेनापति दक्षिणके एक जागीरदारके लड़केको दबानेके लिए आये है, लेकिन उनकी चिन्ताओंका अन्त न था। क्या मुग़ल और क्या बीजापुरी सरदार, कोई भी शिवाजीको अभी तक हरा न सका था। शायस्ता खाँ और यशवन्त सिंह तक तो हार ही गये थे। उत्तर-भारतसे प्रबल सैन्यदल आनेसे, बीजापुर और गोलकुण्डाके सुलतान भी मुग़लोंके डरसे शिवाजीका साथ दे सकते थे, इसलिए जयसिंहको उस तरफ भी दृष्टि रखनी थी। उन्होंने बादशाहको यह सच लिखा था—"हम रात-दिनके बीच एक पल भी विश्राम नहीं लेते। जिस कामको हमने अपने हाथमें लिया है, उसके विषयमें विचार किये बिन हम नहीं रहते।"

लड़ाईके लिए जयसिंहका बन्दोबस्त और चाल

विपत्ति ही मनुष्यत्वकी कसौटी है। जयसिंहने बड़ी चालाकी और फुर्तीसे भावी लड़ाईका सब बन्दोबस्त किया। पहले तो वे जितने बन पड़े, उतने लोगोंको अपनी ओर खींचने और शिवाजीके वैरियोंको उभाड़नेमें लगे। पूना पहुँचनेके पहले ही जनवरी महीनेमें उन्होंने मुग़ल राजमें रहनेवाले दो पोर्तुगीज़ कप्तानों, फ्रान्सिस्को और डिओगोडिमेलो, को गोआमें पोर्तुगालके राज प्रतिनिधिके पास भेजकर शिवाजीकी जल सेनाके ऊपर चढ़ाई करनेकी मदद माँगी।

जंजीराके हबशी सरदार सिद्दिको भी उसी मजमूनकी चिट्ठी भेजी गई। विदनौर, बासवपटन, मैसूर इत्यादि स्थानोंके राजाओंके पास जयसिंहके ब्राह्मण दूतोंने जाकर अनुरोध किया कि वे इस मौक़ेपर अपने पुराने दुश्मन बीजापुरराजके दक्षिण सीमातपर चढ़ाई करें। कोंकणके उत्तरमें कोली देशके छोटे छोटे रजवाड़ोंको मुग़लोंकी ओर लानेके लिए जयसिंहके तोपखानेका फिरंगी अफ़सर निकोलो मानुची भेजा गया।

जिसके साथ शिवाजीकी हमेशा दुश्मनी रही थी, उन सबोंको जयसिंहने बुला बुलाकर अपनी फौजमें नौकरी दी। मृत अफ़ज़ल खाँके लड़के फ़ज़ल खाँ और कृष्णराव मोरेके

लड़के बाजी चन्द्रावने पितृहत्याका बदला लेनेका यह मौका न छोड़ा। साथ ही नक़द रुपये और मुग़ल राज्यमें ऊंची नौकरीका लालच दिखाकर शिवाजीके किसी-किसी कर्मचारीको बहकानेका काम भी शुरू किया गया। फिर बीजापुर नरेशको लोभ और डर दिखाया गया। उन्हें इस बातका भरोसा दिया गया कि अगर वे सचमुच मुग़लोंकी मदद करें, तो बादशाह उनपर शिवाजीके छिपा मददगार होनेका सन्देह नहीं करेंगे और सालाना पेशकशके कुछ रुपये भी माफ कर सकते हैं।

जयसिंहकी बुद्धिमानीका सबसे बढ़कर उदाहरण तो उनके लड़ाईके तरीक़ोंमें—जो उन्होंने बादशाहकी मर्ज़ीके विरुद्ध ग्रहण किया था—मिलेगा, वह यह कि उनके पूना पहुंचते ही मार्चका महीना आरम्भ हो गया था। जुलाईमें बरसात शुरू हो जानेसे लड़ाई लड़ना असम्भव था, इसीलिए शिवाजीको हराना था, तो इन्हीं बीचके तीन महीनोंके भीतर ही वह काम खतम करनेकी आवश्यकता थी, नहीं तो और आठ महीने बैठे रहना पड़ता। इसीसे जयसिंहने निश्चय किया कि सब फौज इकट्ठी करके घड़लेसे मराठोंके राज-केन्द्रपर बड़े ज़ोरका धावा मारेंगे और दूसरी जगह नहीं जायेंगे, यानी फौज चारों तरफ छितराकर बलकी हानि नहीं करेंगे। बादशाह उन्हें धनपूर्ण और उपजाऊ कोंकण-प्रदेशके ऊपर चढ़ाई करनेका बार-बार आदेश देते थे, लेकिन जयसिंह दृढ़ता पूर्वक उस बातको न मान, ऐसी राय देते थे कि महाराष्ट्रका कलेजा पूना-प्रदेश है, उसको हाथमें कर लेनेसे ही कोंकण इलाक़ा दूरके अंग सब आपसे आप वशमें आ जायेंगे।

आखिरमें जयसिंहने कहा कि लड़ाईमें दो तीन सेनाओंके हाथमें बिना अधिकार बाँटे और एक सबसे बड़े सेनापतिके अधीन सबको बिना रखे, लड़ाई जीतना बिलकुल मुश्किल है। बादशाहने इस भली सलाहको मान लिया, और उन्होंने हुक्म दे दिया कि फौजी कामका सब भार—कामका बनना-बिगड़ना, उन्नति अवनति, रसद और तोप, मेल करना या घूंस देना आदि कामोंमें—केवल एक जयसिंहपर ही रहेगा औरंगाबादके सूबेदार शाहज़ादा मुअज्ज़ममें किसी बातकी मंजूरी या अपील करनेकी कोई ज़रूरत नहीं है।

पुरन्दर क़िलेका अवरोध

जयसिंह दिल्लीसे विदा हो, फौजके साथ तेज़ीसे चलकर, रास्तेमें कहीं एक दिन भी आराम न कर ३ मार्च सन् १६६५ को पूना पहुँचे। उन्होंने पहले पुरन्दरपर चढ़ाई करना निश्चित किया।

पुरन्दरका क़िला पूना शहरसे चौबीस मील दक्षिणमें है। उसको क़िला न कहकर एक महान् सुरक्षित पहाड़का ढेर कहना ही ठीक होगा। पुरन्दरकी चोटी समतल भूमिसे दो हज़ार पाँच सौ फीट ऊँची है। चारों तरफ खड़े कटे हुए पत्थरोंसे घिरा हुआ क़िला है। इसके तीन सौ फीट नीचे पहाड़से लगा हुआ नीचेका क़िला है, जिसे मराठीमें 'माची' कहते हैं। इसी माचीमें फौजके रहनेके मकान और कारखाने हैं। कारण यह है कि यहाँ ज़मीन खूब फैली हुई है। पूरबकी ओर माचीके कोनेसे एक मील लम्बा एक पहाड़ है, उसके सिरेपर दीवालसे घिरा हुआ रुद्रमाल अथवा बज्रगढ़ नामका एक दूसरा क़िला है। इस बज्रगढ़से माचीके ऊपर गोला बर्षाकर सहज ही में वहाँसे शत्रुओंको भगा दिया जा सकता है।

पूनामें रहकर जयसिंहने बहुतसे ज़रूरी स्थानोंमें थोड़ी-थोड़ी फौजकी चौकियाँ बिठा दीं और स्वयं भी बाट घाटकी रक्षा करने लगे। उसके बाद २१वीं मार्चको रवाना होकर वे ३० मार्चको पुरन्दरके सामने जा पहुँचे। दूसरे दिनसे क़ायदेके साथ क़िला घेरनेका काम शुरू हुआ। बादशाही सेनाके भिन्न-भिन्न सेनापतियोंने अपने दल बल सहित पुरन्दरके प्रत्येक ओर मट्ठा डालकर मोर्चे बनाये और क़िलेके ऊपर तोप दागनेकी चेष्टा की। दस दिन तक फौजकी लगातार कोशिश और जयसिंहकी बड़ी देख-रेख तथा उत्साह-प्रदानसे तीन बड़ी-बड़ी तोपें एक ऊँचे पहाड़के ऊपर चढ़ा दी गईं। अब रुद्रमालके बुर्जपर भयंकर गोलाबारी शुरू हो गई। नतीजा

यह हुआ कि बुर्जके सामनकी दीवार टूट गई और भीतर घुसने लायक मार्ग दिखाई देने लगा।

रुद्रमालका बुर्ज जीत लिया गया

१३ अप्रेलको दोपहरके समय दिलेर खान अकस्मात् आक्रमण करके रुद्रमालके बुर्जपर कब्जा कर लिया। मराठोंने हटकर बीचमें एक दीवारोंसे घिरी हुई जगहमें शरण ली परन्तु दूसरे दिन सन्ध्याके समय मुग़लों और राजपूतोंकी बन्दूकोंकी मारके आगे मराठे न टिक सके इसलिए उन्होंने रुद्रमाल छोड़ दिया। जयसिंहने उनको प्राणदान दिया और उनके नेताओंको सम्मान सूचक पोशाक देकर अपने अपने घर लौट जानेकी अनुमति दे दी।

उसके बाद (१४ अप्रेल को) दाऊद खांके अधीन छे हज़ार फ़ौज महाराष्ट्रके चारों ओरके गांवोंको लूटनेके लिए भेजी गई। साथ ही कुतुबुद्दीन खां और लोदी खांको भी अपने अपने थानोंसे निकलकर नज़दीकके गांवोंको लूटने और गाय बछड़े तथा किसानोंको क़ैद करनेका हुक्म दिया गया। फल स्वरूप शिवाजीकी प्रजाका नाश और उनके देशका स्थायी अनिष्ट हुआ।

अपने सामने चारों ओरसे इस तरहका संकट देखकर मराठोंने पुरन्दरके घरनेवालोंको भगा देनेकी बहुत कोशिश की। उन्होंने मुग़ल प्रदेशके अनेक स्थानोंमें छापे मारे, किन्तु जयसिंह पुरन्दरसे टससे मस नहीं हुए। उन्होंने दूर दूरके जिन स्थानोंपर चढ़ाई की थी, उनकी रक्षाके लिए केवल थोड़े थोड़े घुड़सवार भेज। निःसन्देह मुग़लोंका बहुत नुक़सान हुआ, लेकिन उससे उनके असली काम—पुरन्दर घरने—में कोई बाधा न पड़ी। वहां रसद बराबर पहुँचती रही और वहांके खेमे और फ़ौजें सुरक्षित रहीं।

बज्रगढ़ जीतनेके बाद ही दिलेर खां वहांसे लम्बे पहाड़को लांघकर पश्चिमकी ओर आकर पुरन्दरके उत्तर पूर्वके कोनेके ऊँचे बुर्ज (खड़काला) के पास पहुँच नीचेके किले (माची) पर गोलाबारी करने लगा। मराठोंने दो बार रातको बाहर निकलकर दिलेरके इस मोर्चेपर आक्रमण किया लेकिन उन्हें हारकर लौटना पड़ा।

धीरे धीरे मुग़लोंका मोर्चा पुरन्दरके दोनों सफ़ेद बुर्जोंके नीचे आ पहुंचा लेकिन तब भी दीवार ज्यों की-त्यों खड़ी थी। उसके ऊपरसे मराठोंने जलता हुआ अलकतरा बारूद, बमके गोले और पत्थर फेंक कर धरा डालनेवालोंको और आगे नहीं बढ़ने दिया। तब जयसिंहने एक ऊँचा काठका रथ कठघरा बनवाकर सफ़ेद बुर्जके सामने खड़ा करवाया। उनकी मंशा यह था कि उसके ऊपरसे तोपें और बन्दूकें दागकर दीवारके रक्षकोंको मार भगाया जाय। साथ ही शत्रुओंकी गोली रोकनेके लिए कठघरेके सामनेका भाग ढालका काम दे।

परन्तु इस कठघरेके तैयार होनेके पहले ही जब कि सन्ध्या होनेमें केवल दो घंटे बाकी थे, उस समय दिलेर खांको खबर दिये बिना रोहिला फौजने सफ़ेद बुर्ज पर आक्रमण कर दिया। शत्रु उसे मारने लगे परन्तु शीघ्र ही मुग़लोंकी ओरसे और बहुतसे लोगोंके आनेसे बड़ी गहरी लड़ाईके बाद मुग़लोंकी जीत हुई। उन्होंने सफ़ेद बुर्जपर क़ब्जा कर लिया। मराठे काले बुर्ज के पीछे हटकर बम पत्थर इत्यादि बरसाने लगे लेकिन मुग़ल डटे रहे। उसके दो दिन बाद, मुग़लोंकी तोपोंकी मार सहन न कर सकनेके कारण मराठोंने काला बुर्ज भी छोड़ दिया। इस प्रकार क्रमसे पाँच बुर्ज और एक कठघरा बादशाही फौजके हाथ लगा।

पुरन्दरके मराठोंकी हानि और विपद

अब तो पुरन्दरको बचाना असम्भव था। इसके पहले ही एक दिन मराठी किलेदार मुरार बाजीप्रभु अपने मावले पैदल सिपाहियोंको लेकर दिलेर खांके पठानोंके ऊपर जी जानसे टूट पड़े। दोनों ओरके बहुतसे सिपाही हताहत हुए, मुरार बाजीप्रभुकी तलवारके सामने कोई भी खड़ा न हो सका अन्तमें साठ आदमी लेकर वे दिलेर खांके ऊपर टूटे। दिलेर उनकी वीरतापर मुग्ध हो चिल्लाकर बोला—

"सिपाहियो, कोई इसे मारना मत, और मुरार! तुम हथियार रख दो, तुमको ऊँचा पद दिया जायगा।" परन्तु मुरार नहीं थमे, तब दिलेरने उनके ऊपर बाण चलाया। मुरारके साथ तीन सौ मावले लौट गये; पठानोंकी ओर पाँच सौ आदमी काम आये, लेकिन तब भी मराठोंका साहस बना ही रहा, वे कहने लगे—"एक मुरार बाजीप्रभु मर गये तो क्या हुआ? हम लोग भी उनकी बराबरीके हैं, देहमें दम रहने तक लड़ाई जारी रखेंगे।"

लेकिन जयसिंहके लगातार उद्योग और दो महीनोंकी लगातार लड़ाईके कारण पुरन्दरके रक्षकोंका बल क्षीण हो गया। जब रुद्रमाल, पाँच बुर्ज और एक कठघरा हाथसे निकल गया, तब समूचा किला हाथसे निकल जानेका दिन नज़दीक आ गया। शिवाजीने देखा कि अब सन्धि न करनेसे मुग़ल ज़बरदस्ती पुरन्दर छीन लेंगे और वहाँ आश्रय लेनेवाली तमाम मराठा स्त्रियोंका धर्मनाश करेंगे। इधर बाहर दाऊद खाँ भी रोज़ उनके गाँव ध्वंस कर रहा था।

जयसिंहके पूना पहुँचनेके पहलेसे ही शिवाजी उनके पास बराबर ब्राह्मण दूत और चिट्ठियाँ भेजते रहे थे, लेकिन जयसिंहने उनका कोई जवाब नहीं दिया, क्योंकि वे जानते थे कि जब तक शिवाजीको बाहुबलसे हरा न दिया जाय, तब तक वे सचमुच क़ाबूमें नहीं आयेंगे। फिर १० मईको शिवाजीके पण्डित राव (अर्थात् दानाध्यक्ष) रघुनाथ बल्लालने आकर एकान्तमें जयसिंहसे पूछा—"आप क्या मित्रतासे सन्धि करनेको तैयार हैं?" मुग़ल प्रतिनिधिने जवाब दिया—"शिवाजी खुद आकर बिना किसी शर्त्तके आत्म-समर्पण करें, तब उनके ऊपर बादशाहकी कृपा दिखाई जायगी।"

शिवाजी और जयसिंहकी भेंट

यह बात सुनकर शिवाजीने पूछला भेजा कि क्या उनके पुत्र शम्भूजीके जाकर वश्यता स्वीकार करनेसे काम नहीं चलेगा? जयसिंहने उत्तर दिया—"नहीं, शिवाजीको खुद आना होगा।" अन्तमें शिवाजीने यह चाहा कि जयसिंह धर्मकी शपथ खाकर इस बातका वादा करें कि भेंटके लिए आनेके बाद मेल हो या न हो, पर उन्हें सही-सलामत लौट जाने दिया जायगा। जयसिंहने वैसा ही किया और कहला भेजा कि शिवाजी खूब डरकर आवें, क्योंकि बादशाहने गुप्तसे यह हुक्म दिया है कि उनके साथ मेलकी बातचीत बिलकुल ही न करके कठोरतासे लड़ाई जारी रखें।

यह बन्दोबस्त ठीककर ८ जूनको रघुनाथ पण्डित अपने मालिकके पास लौटे। ११ तारीखको पहर-भर दिन चढ़नेपर जब जयसिंह अपने शिविरमें कचहरी कर रहे थे, उसी समय रघुनाथने आकर खबर दी कि शिवाजी केवल छै ब्राह्मणोंको साथ ले, पालकीमें सवार बहुत नज़दीक पहुँच गये हैं। जयसिंहने तुरन्त अपने मुन्शी उदयराज और नातेदार उमसेन कछवाहेको शिवाजीके पास भेजकर खबर दी—"अगर आप अपने सब किलोंको देनेमें राज़ी हों तो आवें, नहीं तो यहींसे लौट जाइये।" शिवाजी—"अच्छा, अच्छा" कहकर उनके संग आये। शिविरके दरवाज़ेपर पहुँचकर वख़्शीने उनका स्वागत किया और भीतर ले गये। जयसिंह स्वयं भी आगे बढ़कर शिवाजीके गले लगे और उनका हाथ पकड़कर गद्दीके ऊपर बिठाया। जयसिंहके राजपूत रक्षक तलवार और भाला हाथमें लेकर चारों ओर होशियारीके साथ खड़े हो गये। उन्हें शंका थी कि कौन जाने कहीं फिर अफ़ज़ल खाँका-सा मामला हो!

चालाक जयसिंहने शिवाजीपर रोब गाँठनेके लिए एक खेलका बन्दोबस्त ठीक कर रखा था। पहले रोज़ उन्होंने दिलेर खाँ और कीरत सिंहको हुक्म दे दिया था कि इशारा पाते ही वे दोनों मोर्चेसे निकल, आगे बढ़कर पुरन्दरके 'खड़काला' नामक हिस्सेपर कब्ज़ा कर लेंगे। शिवाजीके पहुँचते ही जयसिंहने इशारा कर दिया। देखते ही देखते मुग़ल लोग भिड़ गये और उस जगहपर कब्ज़ा कर लिया। इस युद्धमें अस्सी मराठे मरे और कितने ही जख़्मी हुए। यह लड़ाई जयसिंहके तम्बूके भीतरसे साफ़ दिखाई देती थी। शिवाजीने पूछा कि माजरा क्या है? सब हाल

मालूम होनेपर बोले—"नाहक हमारे आदमियोंकी और अधिक हत्या न कीजिए। लड़ाई बन्द कीजिए। हम अभी पुरन्दर छोड़ देते हैं।" तब जयसिंहने अपने मीर तुजुक बाज़ी बेगको भेजकर दिलेर खाको लड़ाई बन्द करनेका हुक्म दिया। साथ-ही साथ शिवाजीने भी अपने कर्म्मचारीको भेजकर किलेके मराठा हाकिमको पुरन्दर दे देनेको कहा। किलेके वासियोंने अपनी चीज़-वस्तु उठानेके लिए एक दिनकी मुहलत माँगी।

पुरन्दरकी सन्धिकी शर्तें

शिवाजी कुछ असबाब, बिछौना आदि न लेकर एकदम खाली हाथ आये थे, इसलिए जयसिंहने उनको मेहमान मानकर अपने दरबारके तम्बूमें रखा। दोपहर रात तक दोनों पक्षके बीच सन्धिकी शर्तोंके बारेमें चर्चा होती रही। पहले तो जयसिंह कुछ भी छोड़नेके लिए राजी नहीं थे। आखिरमें बहुत वाद-विवादके बाद निश्चय हुआ कि शिवाजीके तेईस किले और उनके आसपासकी सब ज़मीन (जिसकी सालाना आमदनी चार लाख होण अर्थात् बीस लाख रुपये थी) बादशाहको मिलेगी, और बारह किले (और उनके पासकी एक लाख होणकी आमदनीकी ज़मीन) शिवाजीके रहेंगे, लेकिन शिवाजी बादशाहकी प्रजा कहलायेंगे और उनके अधीन होकर काम करेंगे।

हाँ, एक बातमें शिवाजीको अपमानसे बचाया गया। उनको खुद मनसबदार बन फौज लेकर बादशाहके अथवा दक्षिणके राजप्रतिनिधिके दरबारमें हाजिर न होना पड़ेगा। उनके लड़के पाँच हज़ारी जागीरके उपयुक्त (कम-से-कम दो हज़ार) फौज लेकर हाजिर रहेंगे। बादशाहने उदयपुरके महाराणापर भी यही अनुग्रह दिखाया था। जयसिंहको मालूम था कि अधिक कड़ाई करनेसे शिवाजी हताश हो बीजापुरके साथ जा मिलेंगे।

पुरन्दरकी सन्धिमें और एक गुप्त शर्त थी। कोंकण अर्थात् पश्चिमी घाट और समुद्रके बीचका बहुत लम्बा पतला, लेकिन धन जनपूर्ण प्रदेश बीजापुरके अधीन था। शीघ्र ही बादशाह बीजापुर-राजके ऊपर धावा करनेवाले थे, अतः यह गुप्तरूपसे निश्चित हुआ कि उस समय शिवाजी बीजापुरके हाथसे चार लाख होणकी आमदनीकी तलभूमि (तल-कोंकण या बीजापुरी पाइन-घाट) और पाँच लाख होण आमदनीकी अधित्यका (अर्थात् बीजापुरी बालाघाट) अपनी फौजके द्वारा छीन लेंगे और बादशाह उसपर उनका अधिकार मान लेंगे, लेकिन उसके लिए शिवाजी उनको चालीस लाख होण (अर्थात् दो करोड़ रुपये) तेरह किस्तोंमें नजरानेके रूपमें देंगे। इस प्रकार जयसिंहकी कूटनीतिका फल यह हुआ कि शिवाजी और आदिलशाहके बीच सदाके लिए झगड़ेका बीजारोपण हो गया!

शिवाजीने मुगल राजका अनुग्रह स्वीकार किया

उधर दिलेर खा जी-जानसे मेहनत करके और खून बहाकर पुरन्दरके बहुतसे हिस्सोंपर कब्ज़ा कर रहा था, परन्तु इधर शिवाजीने चुपचाप जाकर किला जयसिंहको सुपुर्द कर दिया, और इस प्रकार दिलेरको वाहवाही न लेने दी। उसने गुस्सेसे बिगड़कर जयसिंहसे कहला भेजा कि सन्धि करनेमें राज़ी न होइयेगा, आखिर तक मराठोंका ध्वंस कीजियेगा। इसपर जयसिंहने दूसरे दिन (१२ जूनको) शिवाजीको हाथीपर चढ़ाकर, अपने कर्म्मचारी राजा रायसिंह शिशोदियाके साथ दिलेर खाके पास भेज दिया। इस नम्रतासे दिलेर खा बहुत खुश हुआ। वह शिवाजीको अनेक भेंट दे, अपने साथ जयसिंहके तम्बूमें लौटा लाया और वहाँ उसने शिवाजीका हाथ पकड़कर राजपूत राजाके हाथमें सौंप दिया। मुगल फौजने शिवाजीको हाथीके ऊपर देखकर समझ लिया कि सचमुचमें उन लोगोंकी पूरी जीत हुई है।

उसके बाद जयसिंहने शिवाजीको खिलअत पहनाकर खुद उनके कमरमें तरवार बाँध दी, क्योंकि शिवाजी सन्धिके लिए बिना हथियारके आये थे। उन्होंने भलमनसाहतके विचारसे कुछ देर तक तरवार लटकाकर बादमें उसे खोलकर जयसिंहके सामने रख दिया, और बोले—'हम बादशाहके

अनुमहीत हैं, लेकिन हथियारके बिना ही अनुचर रहकर उनका काम करेंगे।"

इसी दिन मराठोंने पुरन्दरका क़िला छोड़ दिया। उनकी चार हज़ार फौज और तीन हज़ार औरतें, बच्चे और नौकर क़िला छोड़कर बाहर निकल गये।

वहाँके सब हथियार, गोला-बारूद और जायदाद बादशाहने ज़ब्त कर ली, अन्यान्य क़िले सुपुर्द करनेके लिए शिवाजीने मुग़ल-कर्मचारियोंके साथ अपने नौकर भेज दिये। १४ जूनको जयसिंहके पाससे एक हाथी और घोड़े भेंटमें लेकर शिवाजी विदा हुए। १८ तारीखको उनके लड़के शम्भुजी राजगढ़से आकर जयसिंहके शिविरमें पहुँचे। इस प्रकार जयसिंहने आश्चर्यजनक विजय पाई।

बीजापुर-आक्रमणमें शिवाजीकी सहायता और कीर्ति

पुरन्दरकी सन्धिकी शर्तोंको सुनकर और यह जानकर कि शिवाजीने अपनी प्रतिज्ञा पूर्णरूपसे पालन की है, बादशाह बहुत खुश हुए। उन्होंने शिवाजीकी सब प्रार्थनाएँ मंजूर कीं और अपने पंजेकी छाप लगा हुआ एक फर्मान (यानी सिन्दूरमें डूबी हुई अंगुलियोंकी छाप लगा हुआ पत्र) और एक जोड़ा खिलअत शिवाजीके लिए भेजी। ये सब चीज़ें ३० सितम्बरको जयसिंहके शिविरमें पहुँचीं। जयसिंहके बुलानेपर शिवाजीने कुछ दूर पैदल चलकर बादशाही फर्मानकी रास्तेमें अभ्यर्थना की और शाही चिट्ठीको सिरसे लगाया। उस ज़मानेमें यही दस्तूर था। सन्धिके बाद इन साढ़े तीन महीनोंमें शिवाजीने कोई भी हथियार धारण नहीं किया था, क्योंकि वे बादशाहके विरुद्ध बग़ावत करनेके अपराधी हुए थे। जब तक बादशाहसे माफी न मिले, तब तक उनको जेलखानेके क़ैदीकी तरह बिना हथियारके रहना होगा। अब फर्मान पाते ही जयसिंहने उनको ज़बरदस्ती अपनी एक मणिजड़ित तलवार और छुरा पहना दिया, मानो शिवाजीके विद्रोहका प्रायश्चित्त पूरा हो गया!

इसके बाद जयसिंह अपनी विजयी सेना लेकर बीजापुर राज्यपर आक्रमण करनेवाले थे। यह तै हुआ था कि शिवाजी अपने लड़केके मनसबके दो हज़ार घुड़सवार और उसके अतिरिक्त और सात हज़ार मावले पैदल सिपाही लेकर जयसिंहकी सहायता करेंगे। उसके लिए उनको दो लाख रुपये पेशगी भी दिये गये थे। अन्तमें २० नवम्बर सन् १६६५ को जयसिंह बीजापुरकी चढ़ाईके लिए रवाना हुए। शिवाजी और उनके सेनापति नेताजी पालकरके अधीन नौ हज़ार मराठी फौजने मुग़ल सेनाके मध्य विभागमें बाईं ओर जगह पाई।

जाते-जाते शिवाजीके कहनेपर बीजापुरके अधीनके कितने ही क़िले—फल्टन, थाथ बड़ा, खाटाव और मगलविडे—जयसिंहको बिना लड़ाईके मिल गये। इस मगलविडेसे बीजापुर शहर बावन मील दक्षिणकी ओर है। इसका आधा मार्ग समाप्त करते ही बीजापुरी फौज मुग़लोंका रास्ता रोकनेके लिए तैयार मिली। कई बार घोर संग्राम हुआ। शिवाजी और नेताजी जी-जानसे मुग़लोंकी ओरसे लड़े। उधर शत्रु-पक्षमें शिवाजीके सौतेले भाई व्यंकाजीने बहादुरी दिखाई। एक दिन शिवाजी और जयसिंहके लड़के कीरतसिंह एक हाथीके ऊपर सवार हो मुग़लोंकी सबसे आगेकी फौज लेकर बीजापुरी दलको भेद उस ओर तक चले गये थे और एक दिन नेताजीने भी अदम्य साहसके साथ मुग़ल-फौजके लौटते समय उसके पिछले हिस्सेको शत्रुके आक्रमणसे बचाया था।

इस प्रकार आगे बढ़कर २६ दिसम्बरको जयसिंह बीजापुरके क़िलेसे दस मील उत्तरकी ओर जा पहुँचे, लेकिन यहाँ उनकी गति रोक दी गई और सात दिनके बाद उनको मजबूर होकर लौटना पड़ा। बात यह थी कि बीजापुरी दरबारके झगड़ेके समय जयसिंहने वहाँके बहुतसे उमरावोंको घूस देकर मिला लिया था, इसलिए वे समझते थे कि राजधानीपर एकाएक चढ़ाई कर देनेसे नौजवान आदिलशाही राजाके किये-धरे कुछ न हो सकेगा और बिना घेरा डाले बीजापुरपर दखल हो जायगा। इसी भरोसे वे बड़ी बड़ी तोपें और क़िला जीतनेका अन्यान्य साज-समान साथ नहीं

लाये थे, लेकिन बीजापुरके पास पहुँचकर उन्होंने सुना कि आदिलशाहके बहादुर सेनापतिने किला बचानेके लिए सब बन्दोबस्त ठीक कर रखा है। उन्होंने बीजापुरके चारों ओर सात मील तक पेड़ काटकर, पानीके सब तालाब सुखाकर, गाँवोंके खेत उजाड़कर मुग़लोंके आगे बढ़नेका रास्ता रोक दिया था। साथ ही बीजापुरी फौजका एक दल उनके पीछे जाकर बादशाही इलाकेमें लूट-पाटकर रहा था। फलत, जयसिंह हताश होकर ५ जनवरी सन् १६६६ को पीछे मुड़े और धीरे-धीरे अपने सिबानेपर परेण्डा किलेके पास लौट आये। बीजापुरकी चढ़ाई बिलकुल बेकार हुई।

शिवाजीके ऊपर मुसलमान फौजका गुस्सा

इस आशाके भग होनेसे मुग़ल फौजमें भारी खलबली मची। इस हार और हानिके लिए सभी जयसिंहको दोष देने लगे। दिलेर खा पहलेसे ही जयसिंहको नहीं मानता था, अब वह कहने लगा—"शिवाजीके विश्वासघातसे बीजापुर जीता न जा सका, शिवाजीको मार डालना चाहिए। शिवाजी विश्वास दिलाकर कहते थे कि जल्दी कूँचकर आगे बढ़नेसे दस दिनके भीतर ही यह किला मुग़लोंके हाथ आ जायगा, वह क्यों नहीं हुआ?" इसके पहले भी पुरन्दरकी सन्धिके बाद दिलेर खाने बहुत बार जयसिंहको सलाह दी थी—"इस मौक़ेपर शिवाजीको खतम कर डालिये। कम से कम हमको यह काम करनेकी इजाज़त द दीजिये। हम इस पापका सब भार अपने ऊपर लेंगे, कोई भी आपको दोष न देगा।"

जयसिंहने देखा कि उन्मत्त मुसलमान सेनापतियोंके हाथसे शिवाजीकी प्राण रक्षा करना कठिन है। इसलिए उन्होंने रास्ते ही से ११ जनवरीको शिवाजीको अपनी फौजके साथ बीजापुर राज्यके दक्षिण पश्चिमकी ओरके प्रदेशको आक्रमण करनेके लिए भेज दिया। इस तरह उन्होंने प्रकट किया कि अब शत्रुकी फौजका बटवारा हो जायगा और मुग़लोंके ऊपर उनकी चढ़ाईका सब भार न पड़ेगा। जयसिंहसे विदा हो, रवाना होनेके पाँच दिन बाद ही शिवाजी पनहाला किलेके पास जा पहुँचे, एक पहर रात रहते ही उन्होंने अकस्मात् किलेके ऊपर धावा मारा, लेकिन किलेके सिपाही पहलेसे ही तैयार बैठे थे, उन लोगोंने बड़ी बहादुरीके साथ शिवाजीका सामना किया। शिवाजीके एक हज़ार मराठे सैनिक मारे गये। उसके बाद सूर्योदय हुआ, पहाड़से होकर जो मराठे किलेपर चढ़ रहे थे, वे स्पष्ट दिखाई देने लगे और उनके ऊपर ठीक-ठीक गोली और पत्थर आ-आकर गिरने लगे (१६ जनवरी)। तब शिवाजी हार मानकर चौदह कोस दूर अपने खेलनाके किलेमें लौट गये। इस प्रान्तमें शिवाजीके आदमियोंको लूट पाट करनेसे रोकनेके लिए छै हज़ार बीजापुरी फौज और दो बड़े सेनापति मुक़र्रर थे।

मराठी फौजमें शिवाजीके बाद नेताजी पालकर ही सबसे प्रधान सरदार थे। लोग उनको 'द्वितीय शिवाजी' कहते थे। उनकी पदवी 'सेनापति' की थी, और उन्होंने शिवाजीके ही वशकी एक कन्यासे विवाह किया था। बीजापुरसे चार लाख होण बख्शीश मिलनेपर वे इस समय एकाएक मुग़लोंका पक्ष छोड़कर आदिलशाहसे जा मिले और मुग़लोंके गाँवों और शहरोंको लूटने लगे। जयसिंह अब क्या करें? उन्होंने पाँच हज़ारकी मनसबदारी, बड़ी भारी जागीर और नकद अड़तीस हज़ार रुपये दे, नेताजीको फिर अपने पक्षमें (२० मार्च १६६६ को) कर लिया। चारों ओरसे विकट आपत्ति आती देखकर जयसिंहने बादशाहको लिखा था कि वे इस समय शिवाजीको भेंट करनेके लिए मुग़ल-राजधानीमें बुला लें। इससे जयसिंह दक्षिणमें बहुत कुछ निश्चिन्त रह सकेंगे। औरगज़ेब इस बातपर राज़ी हो गया।

जयसिंहने अनेकों आशाएँ और भरोसे देकर और बहुत तरहके प्रलोभनकी बातें करके शिवाजीको बादशाहके दरबारमें जानेके लिए राज़ी किया।

एडवर्ड कार्पेन्टरका आत्म-चरित

श्री बनारसीदास चतुर्वेदी

एडवर्ड कार्पेन्टरने अपने आत्म-चरितमें अनेक महान व्यक्तियोंका ज़िक्र किया है, जिनके ससर्गका सौभाग्य उन्हें प्राप्त हुआ था। इन व्यक्तियोंमें प्रिंस क्रोपाटकिन, श्रीमती एनी बीसेन्ट, बर्नार्ड शा, केयर हार्डी, रेमंसे मेकडानेल्ड, आलीवर लाज, हैवलाक ऐलिस और एच० जी० वेल्स इत्यादिके नाम उल्लेख-योग्य है। क्रोपाटकिनके विषयमें वे लिखते है—

"जो लोग हमारे साम्यवाद-मडलमें अथवा 'कामनवेल्थ केफ'में व्याख्यान देनेके लिए आया करते थे, उनमें पीटर क्रोपाटकिन और एनी बीसेन्टके नाम मुख्यतया लिए जा सकते हैं। इन दोनोंके ही कार्यका महत्व ससारव्यापी है, क्रोपाटकिनका अराजवादके क्षेत्रमें और श्रीमती एनी बीसेन्टका थियासोफीके क्षेत्रमें। यद्यपि दोनों क्षेत्रोंमें से किसीसे भी मेरा विशेष सम्बन्ध नहीं रहा, फिर भी पिछले तीस वर्षमें इन दोनों नेताओंसे मेरा थोड़ा-बहुत घनिष्ट सम्बन्ध रहा है। अपनी शक्ति, सचाई, योग्यता और लगनके लिए दोनों ही के चरित्र उल्लेख योग्य हैं। सत्तर वर्षकी उम्रमें क्रोपाटकिनमें वही प्रसन्नतामय तथा बच्चों जैसा स्वभाव बना हुआ है, यद्यपि वे पचास वर्षमें बड़े ज़ोर-शोरके साथ रूसी 'सरकार' तथा 'अधिकारियों'के विरुद्ध लड़ते रहे है। भोले बच्चोंकी तरह क्रोपाटकिनका अब भी यह विश्वास बना हुआ है कि वह समय शीघ्र ही आनेवाला है, जब ससारकी सब जातियाँ पूर्णतया शान्तिपूर्वक और सहयोगसे काम करेगी, जब न ससारमें शासक रहेंगे और न अधिकारी। इसमें कोई सन्देह नहीं कि मुख्यतया क्रोपाटकिनकी वजहसे ही उनका यह सुन्दर स्वप्न ससारमें इतनी दूर-दूर तक फैल गया है, और अपनी सफलताके मार्गपर इतनी दूर तक अग्रसर हुआ है। क्रोपाटकिनके जीवनकी आश्चर्यजनक घटनाओंने इन विचारोंके प्रचारमें और भी मदद पहुँचाई है। जेलखाने और मृत्युसे वे किस तरह भाग निकले, अपने राजघरानेके सुख-वैभव और सम्पत्तिको छोड़कर उन्होंने किस तरह अपराधियों और बहिष्कृतोंको अपना साथी सगी बनाया, फिर किस प्रकार उत्साही आदमियोंकी मित्र मडलीमें वे गरीबीके साथ अपनी ज़िन्दगी बसर करते रहे, उनके साथ-ही साथ उनका विश्वकोष जैसा ज्ञान और वैज्ञानिक क्षेत्रमें उनकी व्यापक कीर्ति—इन सबने मिलकर ससारको बाध्य किया कि वह उनकी बातको ध्यानपूर्वक सुने और उनका सम्मान करे। उत्साही सुधारकोंमें खास तौरसे एक त्रुटि पाई जाती है, वह यह कि वे केवल एक बातपर ही सबसे ज्यादा ज़ोर देते है, और यह समझते है कि वह बात ठीक हो जाय, तो फिर सारे प्रश्न हल हो सकते है। कोई शराबबन्दीको ही ससारका सबसे अधिक महत्त्वपूर्ण कार्य समझते हैं, तो कोई युद्धोंके रोकनेको ही। क्रोपाटकिनका विश्वास है कि किसी तरह ससारसे सरकारोंका अभाव हो जावे—किसीका राज्य न रहे—अराजकवाद फैल जाय, तो बाकी सब मामला ठीक है। उनकी सब किताबोंमें आप सब रोगोंका एक ही इलाज पावेंगे, यानी अराजकवाद। यद्यपि उनकी पुस्तकोंमें यह दोष पाया जाता है, फिर भी यह कहना पड़ेगा कि जिन सिद्धान्तोंका वे इतने ज़ोरके साथ समर्थन करते है—यानी व्यक्तिगत स्वाधीनता और स्वतत्रता-पूर्वक सहयोग—वे सिद्धान्त मूलमें बिलकुल ठीक और महत्त्वपूर्ण है। रूस जैसे देशमें—जो शासकों तथा अधिकारियोंके ज़ोरसे दबा हुआ है—टालसटाय और क्रोपाटकिन जैसे सुधारकोंका शासनकी बुराइयोंके विषयमें अधिक सचेत होना बिलकुल स्वाभाविक ही है। इससे हमें यह आशा होती है कि किसी दिन आगे चलकर रूस ही यूरोपमें समाजके नवीन प्रकारके सगठनका पथप्रदर्शक बनेगा।"

यह बात ध्यान देने योग्य है कि कार्पेन्टरने ये शब्द

सन् १९१६ ई० के प्रारम्भमें लिखे थे, जब कि महायुद्ध चल रहा था।

श्रीमती एनी बीसन्टके विषयमें कार्पन्टरने बड़े मार्केकी बात कही है। उनकी अद्भुत भाषणशक्ति सचाई, धुन और लगन, कर्तव्यपरायणता इत्यादिकी बहुत प्रशंसा की है। पूर्व और पश्चिमको मिलानेके लिए उन्होंने जो प्रयत्न किया है, उसकी भी बड़ी तारीफ की है, पर उनकी एक जबरदस्त त्रुटि भी कार्पन्टरने बतलाई है। वे लिखते हैं— 'यह बात बड़े आश्चर्यकी है मगर है ठीक कि श्रीमती एनी बीसन्ट प्राचीन पूर्वीय विचारों तथा अनुभूतियोंकी तह तक पहुचनेमें फेल हुई हैं। यद्यपि इस कार्यके लिए उनमें बहुत-कुछ उत्साह पाया जाता है, पर फिर भी उनमें अन्तःकरणकी वह प्रेरणा नहीं है, रहस्यवादियोंका वह गुण नहीं है और उस अन्तर्दृष्टिका अभाव है, जिसके द्वारा वे प्राचीन वेदान्त शिक्षाओंकी तहमें पहुँच सकतीं। उनकी बुद्धि तीव्र है वे साफ साफ सोच सकती हैं पर उनके मस्तिष्कमें कवित्व नहीं है, मौलिकता नहीं है तथा स्फूर्ति भी नहीं है। इसी कारण यह आशंका की जा सकती है कि क्या कभी वे उन धार्मिक पुस्तकोंकी असली गहराईका पता लगा सकी हैं, जिनमें वे इतनी तल्लीन रहती हैं। यद्यपि श्रीमती एनी बीसन्टके व्याख्यान बड़े मनोरंजक होते हैं, पर जो कुछ उन्होंने धार्मिक विषयोंपर लिखा है, वह बिलकुल ही नीरस है। वे मानव व्यक्तित्वका, सृष्टिक्रमका अथवा पुनर्जन्मका और आवागमनका विश्लेषण बड़ी खूबीसे करती हैं, पर ऐसा करते हुए वे किसी प्राचीन नियमकी ही पुनरुक्ति किया करती हैं, निजी अनुभवकी नई बात कोई नहीं बतलातीं। उनके लेखों तथा ग्रन्थोंमें प्राचीन नियमों तथा System का जिक्र बार बार आता है, अदृश्य 'महात्माओं' की चर्चा होती है, संस्कृतके अनेक भयंकर शब्द भी आते हैं, पर किसी विशेष विचारकी धारा उनके बीच बहती हुई प्रतीत नहीं होती। श्रीमती एनी बीसन्टकी किताबोंको पढ़नेमें पाठकोंको स्फूर्ति नहीं मिलती, और न मिल सकती है कुछ प्रेरणा ही नवीन जीवन या नवीन विचारक्षेत्रमें प्रवेश करनेके लिए। इन सब बातोंके होते हुए भी श्रीमती एनी बीसेन्टने कुल मिलाकर साम्यवाद तथा थियासोफीके लिए जबरदस्त काम किया है, और जिस साहसके साथ वे अपने पथपर अग्रसर होती रही है, उसकी जितनी प्रशंसा की जाय, थोड़ी होगी। अपनी युवावस्थामें उनमें जो अशान्तिमय कटुता पाई जाती थी, वह अब दूर हो गई है और अब उसके स्थानमें आन्तरिक और मानसिक शान्ति विराजती है।"

कार्पन्टरका यह कथन कि श्रीमती एनी बीसन्ट पहुँच हुए महा मात्माओंका बहुत जिक्र करते रहनेपर भी खुद पहुची हुई नहीं हैं विचारणीय है।

'Studies in sex psychology' (कामशास्त्रका मनोविज्ञान) शीर्षक महत्त्वपूर्ण ग्रन्थके लेखक हैवलाक ऐलिस भी एडवर्ड कार्पन्टरके मित्रोंमें से रहे हैं।

अपने आजीवन मित्र लंका निवासी मि० अरुणाचलमके विषयमें एडवर्ड कार्पन्टर लिखते हैं—

'मैं अरुणाचलमका बहुत ऋणी हूँ क्योंकि सन् १८८० या १८८१ में उन्होंने ही मुझे गीताका अनुवादकी एक प्रति दी थी। उन दिनों गीताको इंग्लैण्डमें बहुत कम लोग जानते थे। गीताके पढ़नेसे उस सब मसालेको, जो मेरे अन्तःकरणमें एकत्रित हो रहा था, एक प्रगति मिल गई और वह 'Towards Democracy'के रूपमें प्रकट हुआ। गीतासे मुझे वह कुंजी मिल गई, जिसकी मुझे बड़ी आवश्यकता थी और उसकी मददसे मुझे अपनी पुस्तकको पूर्वीय ढंगपर लिखनेकी प्रेरणा मिली। अरुणाचलमसे मेरी भेंट कैम्ब्रिजकी किसी सोसाइटीमें हुई थी। अपने अन्य हिन्दू भाइयोंकी तरह वे बड़े तीव्रबुद्धि थे और ग्रहण करनेकी शक्ति भी उनमें खूब थी। उनका आचार व्यवहारमें शिष्टता और स्वाभाविकता था और अपने कालनमें वे बड़े लोकप्रिय बन गये थे। उन दिनों हमारे यहाँके अग्रज विद्यार्थी भारतसे आनेवाले विद्यार्थियोंसे समानता और मित्रताका व्यवहार करते थे। अरुणाचलमके पिता बड़े धनवान थे। सीलोनमें वे एक

प्रतिष्ठित पदपर आसीन थे, इसलिए अरुणाचलमको अच्छी शिक्षा प्राप्त करनेका अवसर मिला था। ग्रीक, लैटिन, फ्रेंच और जर्मनमें उनकी अच्छी गति थी, इन भाषाओंके साहित्यका अच्छा ज्ञान था और इनके सिवा अपनी भाषाएँ तामिल और संस्कृत तो भलीभाँति जानते ही थे। हम दोनोंने बहुतसे सन्ध्याकाल टहलते हुए, नाव खेते हुए अथवा अंगीठीके पास तापते हुए बिताये थे, और उनके सत्संगसे मुझे भारतवर्ष तथा सीलोनके बारेमें बहुत कुछ ज्ञान प्राप्त हुआ था। यहाँसे जाकर उन्होंने सीलोनकी सिविल सर्विसमें नौकरी की और वहाँ जज तथा रजिस्ट्रार जनरल तक बन गये। फिर वहाँकी व्यवस्थापक सभाके सदस्य भी बने। सन् १८९० में उन्होंने मुझे ज्ञानी रामस्वामीसे मिलनेके लिए लिखा। मैंने भारतवर्ष पहुँचकर उनके दर्शन किये, और उसका वृत्तान्त अपनी पुस्तक 'A visit to a Gnany' नामक पुस्तकमें लिखा। सन् १९१२ में उन्हें 'सर' की उपाधि मिली।

"मि० अरुणाचलम बड़े ही सुसंस्कृत आदमी हैं। हमारे आश्रम मिलथार्पमें या शेफील्डमें मेरे गरीब-से गरीब मित्रसे बातचीत करते हुए वे उसी मनोहर शिष्टता तथा स्पष्टवादिताका परिचय देते थे, जैसे लन्दनकी बड़ी-बड़ी लेडियों अथवा ऊँचे-से ऊँचे अफसरोंके साथ सम्भाषणमें। कला-कौशल और संस्कृतिकी दृष्टिसे तथा सांसारिक ज्ञानमें अरुणाचलम उन लोगोंसे मीलों ऊँचे थे, जिनसे उन्हें मिलना पड़ता था। फिर भी, ऐसे सुसंस्कृत आदमीको अपनी मातृभूमिमें ही जंगली ऐंग्लो इण्डियन साहबोंके हाथों और जहाज़पर देरमें आये हुए अंग्रेज़ोंके द्वारा अपमान सहना पड़ता था। हा! धिक्कार है मेरे स्वदेशवासियोंकी अशिष्टतापर!

अरुणाचलम-विषयक एक घटना सुन लीजिए—"एक बार लन्दनके एक बड़े होटलमें वे निमंत्रित किये गये। बड़े-बड़े आदमियोंसे उनका परिचय कराया गया और उनके साथ वे भोजमें बैठ गये। मांस मछलीकी बनी हुई चीज़ोंको तो उन्होंने अस्वीकार कर दिया, और आलू वगैरहकी तश्तरियाँ लीं। यह देखकर उनके साथी अंग्रेज़ लोगोंके आश्चर्यकी सीमा न रही। इसके बाद उन्होंने जो कार्रवाई की, उसने तो सम्पूर्ण भोजका मज़ा ही किरकिरा कर दिया। उन्होंने एक ग्लास पानी माँगा! भला वहाँ पानी कहाँ? ऐसा तो पहले कभी सुननेमें भी नहीं आया था। परोसनेवाले इधरसे उधर दौड़े, पर पानीका कहीं नामोनिशान नहीं! फिर क्षमा याचनाके बाद उनसे कहा गया—'पानी तो कहीं नहीं मिला, आप apollinaris (मिनरल वाटर) से काम चला लीजिए।'

परोसनेवालेने कहा—'क्या ह्विस्की भी इसमें मिला दूँ?'

उत्तर मिला—'नहीं, धन्यवाद!'"

ग्राम्य जनताके साथ

ऐडवर्ड कार्पेन्टर जब पहले ही पहल मिलथार्पमें आये तो ग्रामीण आदमियोंसे मेल-जोल स्थापित करनेमें उन्हें बड़ी कठिनता पड़ी, पर कुछ दिनों बाद वे किसान मज़दूरोंके विश्वासपात्र बन गये। अपनी अकृत्रिमता, सचाई और प्रेममय स्वभाव तथा हास्यप्रियताके कारण ग्रामवासी उन्हें बड़े प्रिय लगने लगे।

कार्पेन्टर लिखते हैं—"इन ग्रामवासियोंकी चुप्पी मुझे शहरी आदमियोंके बकीपनसे कहीं अधिक उत्तम प्रतीत होती है। एक बार एक शहरी आदमी हमारे यहाँ आया और वह बड़ी देर तक बहुतसी बातें बकता रहा। एक नवयुवक किसान वहाँ मौजूद था। जब वह आदमी चला गया, तो किसान बोला—'ये शहरी आदमी बातें तो खूब करते हैं।' फिर कुछ सोचकर उसने कहा—'ये इतनी बातें बकते हैं सो बहुत कुछ झूठ भी बोलते होंगे।' मैं उस आदमीसे बिलकुल सहमत था।"

एक बार आफतका मारा कोई गरीब चित्रकार मिलथार्प आश्रममें पहुचा। बैठा-बैठा प्राकृतिक दृश्यके चित्र खींचा करता था। उसी रास्तेसे सड़क कूटनेवाला एक वृद्ध मज़दूर रोज़ निकलता और कोई-न-कोई हँसी-मज़ाककी बात उस आर्टिस्टसे कह जाता। कभी कहता—

"बाह यार! खूब मौज उड़ा रहे हो," तो कभी कहता—"तुम्हारी भी खूब चैनसे कटती है।" आखिरकार वह चित्रकार इस तरहके मज़ाक सुनते सुनते तंग आ गया। उसने सोचा कि अबकी बार इसे बातोंमें लगाऊँगा। जब वह मज़दूर फिर निकला और उसने वही मज़ाक किया, तो वह चित्रकार बोला—"मुझे अपना पेट भरनेके लिए यह तसवीर सींचनी पड़ती है।"

मज़दूर—"पेट भरनेके लिए?"

चित्रकार—"हाँ।"

मज़दूर—"तो तुम इन तसवीरोंको बेचते हो?"

चित्रकार—"और क्या।"

मज़दूर (कुछ आश्चर्यके साथ) "ऐसी एक तसवीरका क्या मिल जाता है?"

चित्रकार—कोई समझो दस पौण्ड।"

मज़दूर—"दस पौण्ड! हमें तो जनम-भर नहीं!"

चित्रकार—"और कभी कभी ज्यादा भी मिल जाताहै।"

वह बुड्ढा मज़दूर बड़े विचारमें पड़ गया और फिर बड़े सम्मानपूर्वक बोला—"अरे भइया दस पौण्ड! और सोऊ बैठ ही बैठे!"

एडवर्ड कार्पेन्टरकी दिनचर्या

एडवर्ड कार्पेन्टरने आत्मचरितमें अपनी दिनचर्या इस प्रकार लिखी है—

"मैं और मेरा मित्र जार्ज गर्मियोंमें सात बजे और जाड़ोंमें आठ बजे उठ बैठते हैं। आध घन्टा तक धूपमें बैठना और फिर अपने लिखने-पढ़नेके कमरेकी सफाई करना है। झाड़ू देता और लकड़ी चीरता हूँ। मेरा साथी भोजनकी तैयारी करता है, कोयला लाता है, मुर्गियोंके बच्चोंको खिलाता है, कपड़े धोता है रोटी बनाता है अथवा दूसरे जरूरी काम करता है। ८॥ बजे मैं अपने लिखा-पढ़ीके कमरेमें बैठ जाता हूँ और १०॥ बजे तक काम करता हूँ। इसके बाद कलेवा होता है। कहवा, दूध, टोस्टका टुकड़ा तथा कुछ फल वगैरः। फिर कुछ देर तक अखबार पढ़ता हूँ। यह सब एक घन्टेमें हो जाता है। फिर मैं ११॥ बजेसे डेढ़ या दो बजे तक काम करता हूँ। इस प्रकार साहित्यिक काम करनेके लिए मुझे चार घन्टे मिल जाते हैं। दो पहरको डटकर भोजन करनेमें जो भयंकर आलस आता है, उससे मैं अपनेको बचा लेता हूँ। २॥ से ५ बजे तक कितने ही अटरम सटरम काम करने पड़ते हैं। कभी बगीचेमें काम है, तो कभी मकानकी मरम्मत है तो कभी कोई अतिथि ही आ विराजते हैं। चार बजे चायपान होता है। पाँच बजेसे चिट्ठियोंका उत्तर लिखा जाता है, क्योंकि डाक ६॥ बजे जाती है। ७ बजे व्यालू करता हूँ और यह १०॥ बजेके भोजनकी अपेक्षा कुछ भारी होती है। फिर दोस्तोंसे मिलना, किताबें पढ़ना या नवयुवक किसानोंकी क्लबमें जाना इत्यादि हुआ करता है। इस प्रकार प्रसन्नता-पूर्वक दिन व्यतीत होता है। और क्या चाहिए?"

जीवनका उद्देश्य

एडवर्ड कार्पेन्टर लिखते हैं—"जब मैं नवयुवक ही था, उसी समय मैं इस परिणामपर पहुँच गया था कि संसारमें केवल दो चीज़ें ऐसी हैं, जिनके लिए जीवन धारण करना सार्थक कहा जा सकता है; एक तो प्राकृतिक सौन्दर्यका संसर्ग और दूसरे मानवी प्रेम तथा मित्रता। आज सत्तर वर्षकी उम्रमें भी मेरा यही खयाल है। इस दुनियामें इन दो चीज़ोंके सिवा और है ही क्या क़ीमती चीज़? धन-सम्पत्ति, कीर्ति, यश, आराम भोग-विलास ये सब वाहियात चीज़ हैं—बिलकुल नाचीज़ हैं—और इनके लिए वक्त गँवाना फ़िजूल है। ज़िन्दगीके अन्तिम उद्देश्य दो ही हैं, एक तो प्रकृतिके सौन्दर्य तथा शक्तिसे सम्मेलन और दूसरे अपने प्रेमियोंसे सम्मेलन। बाकी सब चीज़ें—ये खेल कूद, ये इम्तिहान, गिरजाघर, कौंसिल, बाज़ार, टेलीफोन, यहाँ तक कि जीविका-निर्वाह करनेके उपाय भी ये सब गौण वस्तुएँ हैं, इन सबका उद्देश्य वही है। ... "जब तक मेरे पास मेरे प्रिय मित्र हैं, प्राकृतिक सौन्दर्यसे युक्त एक छोटासा स्थान है और रचनात्मक कार्य करनेके लिए मौजूद है तब तक मैं नहीं

समझता कि मुझे और क्या चाहिए। और जो तीन चीज़ मैंने बतलाई है, उनको तो हरएक आदमी प्राप्त कर सकता है।"

आधुनिक सभ्यताका सर्वनाश

अपनी पुस्तकके अन्तमें कार्पन्टरने आधुनिक सभ्यताके विषयमें बड़े मार्केकी बातें कही है। आप लिखते हैं—"यदि इस सस्ती व्यापारिक सभ्यताका बल ही सर्वनाश हो जाय, तो कोई हानि न होगी। ये बैंक और ये आर्थिक ढाँचा तथा पूंजीवादका यह भवन बैठ जाय, कानूनों और सरकारोंको लकवा मार जाय, ज़मीदारोंको लगान न मिले तो इससे साधारण मानव-जीवनमें कुछ अन्तर न पड़ेगा। मेरा किसान मित्र जो खेत जोतता है, सवेरे उठकर अपनी झोंपड़ीसे उसी कामपर जायगा और उसे अपने जीवनमें कोई अन्तर न मालूम होगा, बल्कि आजकलकी अपेक्षा वह अधिक प्रसन्नचित्त और आशायुक्त ही दीख पड़ेगा। लुहार और बढ़ई अपना काम जैसा पहले करते थे अब भी करते रहेंगे क्योंकि उनकी बनाई हुई चीज़ोंकी तो ज़रूरत रहेगी ही। बल्कि ये लोग पहलेसे अच्छी तरह काम करेंगे, क्योंकि पहले तो पूंजीपतियोंकी गुलामीमें उन्हें बेमन काम करना पड़ता था और अब वे मन लगाकर पारस्परिक सहयोगसे काम करेंगे। मैं सच कहता हूं कि यदि इस व्यापारिक सभ्यताका सत्यानाश हो जाय, तो कोई मुज़ायका नहीं। जितनी ही मेरी उम्र बढ़ती जाती है उतना ही अधिक दृढ़ मेरा यह विश्वास होता जाता है कि यह सभ्यता वास्तवमें महत्त्वहीन और क्षुद्र है।"

मानपत्र

जब कार्पन्टरने अपनी ७० वीं वर्ष समाप्त करके ७१ वीं वर्षमें पैर रक्खा तो विलायतके प्रमुख व्यक्तियोंने उन्हें मानपत्र दिया जिसमें उनके कार्यकी बड़ी प्रशंसा की। इसका उत्तर देते हुए कार्पन्टरने कई महत्त्वपूर्ण बातें कही थीं। इसका एक अंश हम यहाँ उद्धृत करते हैं—

"मेरे मित्र कहते हैं कि वे मेरे कृतज्ञ हैं, और मेरा हृदय उनकी कृतज्ञताके इस भावसे द्रवित हो जाता है। मेरा यह हार्दिक विश्वास है कि कृतज्ञताका भाव निस्सन्देह एक अत्यन्त मानुषिक और प्रेमपूर्ण भाव है और वे दोनों ही धन्य हैं, जो कृतज्ञता प्रगट करते हैं और जिनके प्रति कृतज्ञता प्रकट की जाती है, फिर भी जब मेरे प्रति कृतज्ञता प्रकट की जाती है तो उसका कारण समझनेमें मुझे कठिनाई होती है। आदमी जो कुछ काम करता है, वह अपने स्वभावसे मजबूर होकर करता है, क्योंकि अपनी प्रकृतिके विरुद्ध वह कोई काम नहीं कर सकता। फिर उस कार्यके लिए उसे श्रेय क्यों मिलना चाहिए? कितने ही लोग मुझपर अपराध लगाते हैं कि मैं सादगीके साथ जीवन व्यतीत करता हूं, किसान मज़दूरोंसे मिलता-जुलता हूँ, तिराहों, चौराहों पर व्याख्यान देता हूं फल उगाता हूँ, खड़ाऊँ बनाता हूँ कविता करता हूँ और न जाने क्या क्या करता हूँ, और यह सब अपने आराममें खलल डालकर और किसी भीतरी या कृत्रिम उद्देश्यसे—उदाहरणार्थ संसारका सुधार करनेके लिये! लेकिन मैं यह कह सकता हूं कि जो कुछ कार्य मैंने किया है, वह खास तौरसे इसी कारण किया है कि उसके करनेमें मुझे आनन्द मिलता है, प्रसन्नता प्राप्त होती है। यदि उसके परिणाम-स्वरूप संसार या संसारके किसी भागका ज़बरदस्ती उससे कुछ सुधार हो जावे, तो इसमें मेरा क्या कुसूर है? मेरी समझमें सर्वसाधारणके लिए यह एक अच्छा नियम है कि वे अपनी असली और भीतरी आवश्यकताओं तथा भावोंकी पूर्ति तथा स्वाधीनताके लिए प्रयत्न करते रहें। ऐसा करते हुए सम्भवतः वे सहस्रों ही अन्य प्राणियोंके जीवनकी स्वाधीनता तथा विकासमें सहायक होंगे। इस प्रकार उनको वह प्रसन्नता भी प्राप्त होगी, जो दूसरोंकी मदद करनेसे मिलती है, और साथ ही दूसरोंपर अहसान लादनेके अरुचिकर भावसे उन्हें छुटकारा भी मिल जावेगा।"

इसके बाद कार्पन्टरने एक मज़ाककी बात भी कही थी। आपने कहा था—'मेरे मित्र कहीं धोखेमें न रहें, इसलिए मैं उन्हें बतला देना चाहता हूँ कि दो तीन वर्ष हुए साउथ नेवादा (अमेरिका) के जंगलोंसे एक खानमें काम करनेवाला

आदमी मिलथार्प-आश्रमपर आया था और उसके आनेका उद्देश्य केवल यही था कि वह मुझे यह सूचना दे कि मैं चार सौ वर्ष तक जीवित रहूँगा। अपना यह सन्देश देकर दूसरे दिन ही वह चला गया। मैं यह स्वीकार करूँगा कि मुझे तथा मेरे मित्रोंको इस इस बातमें सन्देह था कि उसकी यह भविष्यद वाणी सन्तोषप्रद थी या नहीं, तथापि यदि कहीं यह सत्य प्रमाणित हो जाय और फिर आप लोगोंको निराश होना पड़े, इसलिए पहलेसे ही आपको यह बात बतला दी है, जिससे आप पीछे यह नहीं कहें कि कार्पेन्टरने हमको धोखेमें रखकर अपनी ७१ वीं वर्ष गाँठपर ही हमारी बधाइयाँ ग्रहण कर लीं!"

उपसंहार

जैसा कि 'विशाल-भारत' के पाठकोंको ज्ञात है, उस भविष्यवक्ताकी वाणी सत्य सिद्ध नहीं हुई और एडवर्ड कार्पेन्टर गत वर्ष ८४ वर्षकी उमरमें परलोक सिधारे। उनके बारेके विषयमें एक लेख हमारे माननीय लेखक विलफ्रेड वलाकने 'विशाल-भारत' के सितम्बर १९२९ अंकमें लिखा था। पाठकोंसे हमारा हार्दिक अनुरोध है कि वे इस लेख मालाके साथ, जिसके पिछले लेख जून, जुलाई, अगस्त और सितम्बर १९३० अंकोंमें प्रकाशित हुए हैं, मि० वलाकके उस लेखको भी पढ़ जावें। आजसे सात वर्ष पहले सन् १९२३ में गुजरात-विद्यापीठके पुस्तकालयमें मैंने कार्पेन्टरकी 'My Days and Dreams' नामक पुस्तक पढ़ी थी, और उसका मुझपर बहुत प्रभाव पड़ा था। 'विशाल भारत' के पाठकोंके सामने यह बात मैं प्राइवेट तौरपर स्वीकार करूँगा कि मैं बहुत पुस्तक पढ़नेका घोर विरोधी हूँ (यद्यपि दुर्भाग्यवश मुझे अनेक पुस्तक लिखनी पड़ी हैं), और मेरा यह विश्वास दृढ़ होता जाता है कि आदमीको अधिकसे अधिक तीन-चार ग्रन्थकारोंसे मित्रता करनी चाहिए और उन्हींके ग्रन्थ बार बार पढ़ने चाहिए। बहुत पढ़ना बहुत खानेके समान ही निरर्थक तथा हानिकारक भी है। ये तीन-चार ग्रन्थकार कौन कौनसे हों, यह बात प्रत्येक व्यक्तिकी रुचिपर निर्भर है। जिन पाठकोंकी रुचि मुझसे कुछ-कुछ मिलती हो, उनसे मैं एडवर्ड कार्पेन्टरके ग्रन्थोंकी सिफारिश करूँगा।

आश्रमका आदर्श प्राचीन भारतका आदर्श है, और एडवर्ड कार्पेन्टरका आत्म-चरित इसी कारण और मनोरंजक है कि उनके विचारोंमें काफी भारतीयता पाई जाती है। एडवर्ड कार्पेन्टरका आत्म-चरित पढ़कर मनमें यही आता है कि कहीं किसी सुन्दर प्राकृतिक स्थानमें जलाशयके निकट अपना निवासस्थान बनाया जाय और वहाँ एकान्तमें शान्ति-पूर्वक साहित्य-सेवा की जाय। एडवर्ड कार्पेन्टरके मिलथार्प-आश्रम तथा कुटी और झरनेके चित्रोंको देखकर यह आकांक्षा और भी प्रबल हो जाती है। कार्पेन्टरने अपने जीवनके लिए तीन चीज़ोंको आवश्यक समझा था—(१) सुन्दर प्राकृतिक स्थान, (२) प्रेमी मित्र और (३) रचनात्मक कार्य।

हिन्दी साहित्य-सेवियोंको भी ये वस्तुएँ प्राप्त हों, यही परमात्मासे प्रार्थना है।

समाप्त।

जन-सेवक-समिति

श्री रामनारायण मिश्र 'यादवेन्दु'

सन् १९०५ में स्वर्गीय लाला लाजपतराय महात्मा गोखले और लोकमान्य तिलकके श्रीचरणोंमें राजनीति और समाज-शास्त्रकी शिक्षा लेने पूना गये। लालाजीने पूनामें विविध विषयोंपर वार्तालाप किया, और उसमें विशेषत भारत माताकी राजनैतिक और सामाजिक सेवार्थ नवयुवकोंके शिक्षणके लिए संस्थाओंकी आवश्यकताकी ओर इच्छा प्रकट की। उसी समय लालाजी इंग्लैंडमें राष्ट्रीय महासभाके प्रतिनिधिकी हैसियतसे राजनैतिक कार्यार्थ चले गये। इंग्लैंडसे वापस आनेपर आपने कई बार अपनी इच्छाको कार्यान्वित करनेका प्रयत्न किया, परन्तु सफल न हुए।

सन् १९१४ में आप संयुक्त-राज्य-अमेरिकाको गये। परिस्थितिवश आपको वहां पांच वर्ष रहना पड़ा। अमेरिकामें New York Rand School of Sociology ने आपका ध्यान विशेष-रूपसे आकर्षित किया। यह स्कूल ऐसे लोगोंको समाज विज्ञानकी शिक्षा देता है, जो परिस्थितिवश किसी विश्वविद्यालयमें नियमित-रूपसे राजनीति, अर्थशास्त्र और समाज-विज्ञानकी शिक्षा प्राप्त करनेमें असमर्थ होते हैं। यह स्वावलम्बनकी शिक्षा देनेवाली आदर्श संस्था है। एक समय था, जब यह एक अत्यन्त गरीब संस्था थी, लेकिन आज यह अमेरिकाका हृदय बन गई है। लालाजीने न्यूयार्कमें इस संस्थासे बहुत कुछ राजनीति और समाज विज्ञानके सम्बन्धमें ज्ञानार्जन किया।

२० फरवरी सन् १९२० को लालाजीने भारतमें पदार्पण किया। खेद! थोड़े ही दिन बाद लोकमान्य तिलक संसारसे चल बसे। सन् १९२१ में असहयोग-आन्दोलनका भी श्रीगणेश हुआ। देशको राजनैतिक कार्यकर्ताओंकी आवश्यकता थी। इसी उद्देश्यकी पूर्तिके लिए लाहौरमें 'राष्ट्रीय महाविद्यालय' की स्थापना की गई। लालाजी एक आदर्श संस्था स्थापित करना चाहते थे, अत. अक्टूबर सन् १९२१ में जन-सेवक-समिति (The Servants of the Peoples Society) का उद्घाटन-संस्कार महात्मा गान्धी द्वारा सम्पन्न हुआ।

लालाजीने इस समितिको अपना भवन और अपनी पुस्तकें भेट कर दीं। बस, यही समितिके संस्थापनका संक्षिप्त इतिहास है। आरम्भमें समितिके निम्न-लिखित सदस्य थे:—

१—पंजाब-केसरी लाला लाजपतराय —संस्थापक
२—लाला फीरोजचन्द, बी० ए०
*३—ला० जगन्नाथ, बी० ए०
*४—बा० गोपबन्धु दास, बी० ए०, बी० एल०,
५—ला० मोहनलाल, बी० ए०
६—ला० डबीलदास, बी०ए (आनर्स)
*७—ला० अचिंतराम, बी० ए०
८—प० बलदेव चौबे, बी० ए०
९—प० भलगूराम शास्त्री
१०—बा० हरिहरनाथ शास्त्री
११—प० मोहनलाल गौतम, बी० ए०
१२—प० अमरनाथ विद्यालंकार
१३—बा० लिंगराज मिश्र, एम० ए०
१४—बा० हनुमानप्रसाद, बी० ए०, एल-एल० बी०
१५—बा० बलवन्तराय मेहता, बी० ए०
१६—बा० लालबहादुर शास्त्री
१७—प० राजाराम शास्त्री
१८—डा० गोपीचन्द भार्गव, एम० बी०, बी० एस०
१९—पुरुषोत्तम लाल सोन्धी, बी० ए०
२०—बा० पुरुषोत्तनदास टंडन एम० ए०, एल-एल० बी०
२१—बा० हरनाम सुन्दरलाल, बी० ए०, एल-एल० बी०

* कार्य-कारिणी सभाके सदस्य थे।

समितिके कार्यका संक्षिप्त विवरण भी सुन लीजिये। इस छोटेसे लेखमें दलितोद्धारका महत्व बताना सर्वथा असम्भव है, और न यह हमारे लेखका उद्देश्य ही है। आज वह राष्ट्रीय कार्यक्रममें एक महत्त्वपूर्ण स्थान रखता है। इस समितिने भी अपने जन्म-कालसे ही दलितोंके उद्धारको अपने कार्यक्रमका मुख्याग बनाया और तदनुकूल वह कार्य भी कर रही है।

पंजाबमें लाला मोहनलाल, प० मोहनलाल गौतम और लाला छबीलदास अपना सारा समय दलितोद्धारके कार्यमें लगाते हैं। पंजाब-प्रान्तमें इस कार्यके लिए 'अछूतोद्धार-मण्डल'की स्थापना की गई है। इसके निम्न-लिखित केन्द्र हैं—कांगड़ा, गुरुदासपुर, अमृतसर, जालन्धर, फीरोजपुर, लुधियाना और करनाल।

पंजाब प्रान्तमें जाटव और वाल्मीक जातिके लोगोंसे बेगार लेनेकी प्रथा बहुत दिनोंसे प्रचलित थी। बेगार-प्रथाको दूर करनेके लिए 'मण्डल ने भरपूर प्रयत्न किया और अन्तमें सफलता भी प्राप्त हुई। फलतः आज बेगार सरकार-द्वारा नियम विरुद्ध (Illegal) ठहराई गई है। वाल्मीक भाइयोंको उच्च श्रेणीके पुरुषों द्वारा जो कष्ट दिये जाते हैं, उनकी कल्पना करनेकी इस लेखनीमें शक्ति नहीं है। इन्हीं अत्याचारों और कष्टोंका फल है कि स्थान-स्थानपर वाल्मीक भाइयोंकी हड़तालके समाचार प्रतिदिन सुने जाते हैं। 'मण्डल'का इस दिशामें बड़ा ही सराहनीय कार्य हुआ है। उसने बहुत अंश तक उनके कष्टोंको दूर करनेका प्रयत्न किया है। लाहौर और अमृतसरमें मण्डलके दो वृहद् सम्मेलन किये गये, जिनमें दलित और उच्च जातिके लोगोंने बड़े प्रेमसे भाग लिया और अपने भाइयोंको गले लगाया।

पंजाबके 'अछूतोद्धार मण्डल'ने एक उद्योग मन्दिर (Employment Bureau) की स्थापना की है। इसके सभापति हैं महात्मा हंसराजजी। इस मन्दिरमें दलित बालकोंको कपड़े सिलाई, बढ़ईगीरि तथा तार आदिके कामोंकी शिक्षा दी जाती है। दलितोंकी आर्थिक अवस्था बड़ी करुणाजनक है। वास्तवमें उनकी इस अधोगतिका कारण उनका आर्थिक संकट ही है। मण्डलने इस संकटको दूर करनेके लिए सहयोग-समितियोंकी स्थापना की है।

संयुक्त-प्रान्तमें अछूतोद्धारका वैसा काम इस समितिके 'अछूतोद्धारक मण्डल' द्वारा नहीं होता, जैसा कि पंजाबमें होता है, फिर भी समितिका सदुद्योग कम सराहनीय नहीं है। इस प्रान्तमें प० बलदेव चौबे, प० अलगूराम, बा० हनुमानप्रसाद और बा० लालबहादुर मेरठ, सहारनपुर, अलीगढ़, एटा और बनारसकी कमिश्नरियोंमें अछूतोद्धारका कार्य करते हैं। सन् १९२८ में संयुक्त-प्रान्तीय अछूतोद्धार-सम्मेलन मेरठमें बड़े समारोहसे मनाया गया। उसके सभापति थे इस समितिके संस्थापक स्वर्गीय लाला लाजपतराय। इस सम्मेलनमें दलितोंकी ओरसे साइमन-कमीशनके बहिष्कारके लिए प्रस्ताव रखा गया। देहरादूनके बाबू बिहारीलाल जाटवके अनुरोधसे समस्त जनताने इसे सर्वसम्मतिसे स्वीकृत किया।

शिक्षामें मेरठके दलितोंने सन्तोषजनक उन्नति की है। इस प्रान्तमें दो सौ दलित छात्र विद्याध्ययन करते हैं, और उनके लिए सोलह विद्यालय स्थापित हैं। इस प्रान्तका जाटव कुमार-आश्रम अपने ढंगका एक अच्छा आश्रम है। इसमें पचीस विद्यार्थी निवास करते हैं। 'उच्च विचार और सादा जीवन' ही उनका आदर्श है। अलीगढ़ प्रान्तमें बाबू हनुमानप्रसाद अछूतोद्धारका कार्य बड़ी तत्परतासे कर रहे हैं। यहाँ पाँच विद्यालय दलित भाइयोंके लिए हैं, तीन विद्यालयोंमें जाटव छात्र पढ़ते हैं और दो विद्यालय वाल्मीक भाइयोंके लिए हैं।

अलीगढ़में पाँच सहयोग-समितियाँ हैं। इन समितियों-द्वारा दलितोंकी आर्थिक दशाका सुधार किया जा रहा है।

प० बलदेव चौबे अखिल भारतीय अछूतोद्धारक-कमेटीके स्थानापन्न मन्त्री हैं। आप विशेषतः बनारस-प्रान्तकी ओर ही प्रचार-कार्य करते हैं।

जन-सेवक-समिति अकाल-पीड़ितों और बाढ़-पीड़ितोंकी

सहायता करनेका भी यथाशक्ति प्रयत्न करती है। उड़ीसा, भावनगर तथा गुजरात-प्रान्तमें सन् १९२७-२८ में प० गोरबन्धु दास और बाबू बलवन्तराय मेहताने बाढ़ पीड़ितोंकी सहायता की। उनकी जीविकाके लिए वहाँ खादी-प्रचार और उत्पादनका आयोजन किया। फलस्वरूप आज वहाँ बढ़िया प्रकारकी खादी तैयार की जाती है।

महिला-शिक्षा और विधवा-संरक्षणके लिए भी समितिका कार्य प्रशंसनीय है। भावनगरमें 'स्त्री-शिक्षा-मण्डल' द्वारा एक महिला विद्यालयका सुचारु-रूपसे संचालन हो रहा है। यह महिला विद्यालय पूनाकी महिला-विद्यापीठसे सम्बन्धित है। उड़ीसा और अलीगढ़में विधवा-आश्रम अपना कार्य कर रहे हैं।

जन-सेवक-समितिने यह सब सामाजिक सुधार करनेके साथ ही साथ राष्ट्र-भाषा हिन्दीकी अवहेलना करना उचित न समझा, बल्कि मातृ-भाषाके द्वारा ही प्रचार करना अपना उद्देश्य रखा। लाला अचिन्तराम और बा० पुरुषोत्तमदास टण्डन समितिके सहायक-सदस्य हैं, जो पंजाब-प्रान्तीय हिन्दी साहित्य-सम्मेलन द्वारा हिन्दीका, पंजाब जैसे उर्दू-प्रधान देशमें, प्रसार कर रहे हैं।

इस समितिकी ओरसे भिन्न भिन्न नगरोंसे निम्न लिखित चार संवादपत्र प्रकाशित होते हैं—'प्यूपिल', 'वन्दमातरम्', 'समाज' और 'मज़दूर'। इनमें पहला अंग्रेज़ी, दूसरा उर्दू, तीसरा उड़िया और अन्तिम पत्र—'मज़दूर'—हिन्दी भाषामें प्रकाशित होता है।

बस, यही दलकी इस अपूर्व राजनैतिक और सामाजिक संस्थाका संक्षिप्त परिचय है। स्थानाभावसे यहाँ उसके अन्य कार्योंके विषयमें प्रकाश नहीं डाला गया है; लेकिन जो कुछ लिखा गया है, वह पाठकोंको समितिके उस कार्यका मानचित्र उपस्थित करनेमें पर्याप्त है, जिसे पंजाबकेसरी लाला लाजपत राय राष्ट्रको धरोहरके रूपमें छोड़ गये हैं। लालाजी अपनी इस अमर संस्थाको उस रूपमें न देख सके, जिसमें देखना उनका इष्ट था, लेकिन वह मातृभूमि ऐसे देशभक्त कार्यकर्ता दे गये हैं, जो उनके मिशनको अवश्य पूरा करेंगे। लालाजी अपने जीवन ही में श्री पुरुषोत्तम दास टंडनको अपना उत्तराधिकारी बना गये थे, वही आजकल इस समितिके प्रधान हैं।

कोलोनका 'कारनवाल' मेला

श्री सत्यदेव परिव्राजक

मैं इस पद्य लेखकी भूमिका लिखने बैठा हूँ। मेरी टाँग, पैरकी एड़ीसे जंघा तक, एक प्रतिबन्धकसे कसी हुई है। डाक्टरकी यही आज्ञा है कि कम-से कम चार सप्ताह तक ऐसे ही रहना होगा। इसी कारण मैं भारत लौटनेमें असमर्थ हो गया हूँ। ऐसा क्यों हुआ? पाठकोंका कौतूहल संवरण करनेके लिए इसका कुछ ब्योरा नीचे देता हूँ।

मेरी शिक्षाका प्रारम्भिक समय लाहौर (पंजाब) में बीता है। बचपनमें जब मुझे नया जूता पहननेकी आवश्यकता होती थी, तो मैं अपने बड़े भाईके साथ जूता-बाज़ारमें गामेशाही जूता खरीदने जाया करता था। गामेशाही जूता बड़ा पोढ़ा और पायदार होता है। वह साल-भर चला करता था। जूता पहनते समय जब मैं कहता—'जूता लगता है', तो वह दूकानदार जवाब देता—'नया है, पहननेपर नहीं लगेगा।' मैं बच्चा था। इस बातका हानि-लाभ नहीं समझता था। मेरी तरह लाखों करोड़ों लोग हैं, जो उस हानिसे नावाकिफ हैं, जो बने-बनाये जूते पहननेसे होती है। आदमी या तो नंगे पैर घूमे, और यदि जूता पहने तो पावोंके ठीक 'मैच'का

और मोचीसे बनवाकर। बने-बनाये जूते पहनकर चलनेसे नव्वे फी सदी पैर खराब हो जाते हैं, और उनकी खराबीसे टाँगे टेढ़ी और कमरके किनारोंमें दर्द होने लगता है। दाहना या बायाँ पैर मुड़ जाता है। उसमें मोच तो प्राय: आ जाती है।

सो मुझे अच्छी तरह याद है कि जब गामेशाही जूतेको पहने दो-तीन महीने हो जाते, तो दाहने पैरका जूता टेढ़ा होने लगता, और पुराना होनेपर बिलकुल टेढ़ा हो जाता। उन बक्र जूतोंका रूप आज भी मेरी आँखोंके सामने नाच रहा है।

हिन्दुओंमें किसी कष्टका कारण खोज निकालनेकी शक्तिका अन्त हो चुका है। न मैंने और न मेरे मा-बाप-भाईने यह सोचा कि इस लड़केके पैरका जूता टेढ़ा क्यों हो जाता है? हमारी कोई ज़िन्दगी तो है ही नहीं, केवल दिन काटना है और दूसरे अच्छे जन्मकी आशामें बैठे रहना है। वह गामेशाही सख्त जूता नर्म पैरको जब कष्ट देता, तो उससे बचनेके लिए पैर थोड़ासा सिकुड़ जाता। इसी तरह ज़रा ज़रा करके पाँव बिगड़ गया।

उस भयंकर भूलके कारण पाँवमें कई बार मोच आ चुकी है और खूब कष्ट भी पाया है। अमेरिकाके पाँच वर्षके प्रवासमें अच्छा बूट मिल जानेसे पैर ज़रा सुधर गया था और तभी मैं पैदल विस्तृत भ्रमण कर सका और दुर्गम पर्वत लाँघ सका था। भारत लौटकर जब खड़ाऊँ और चट्टियोंके फेरमें पड़ा, तो कई बार फिर पाँव उलट गया। एक बार मोतीहारीमें बाइसिकिलपर भागते समय गिरनेसे घुटनेपर गहरी चोट आई, लेकिन उन दिनों मैं मदमस्त था—चोट पी गया।

सन् १९०८ में वीएना (आस्ट्रिया) में जब मेरी आँखका कार्य पूरा हुआ, तो मैंने भारत लौटनेकी ठानी और अपने अच्छे जूते एक ग़रीब विद्यार्थीको दे दिये। उन्हें मैं भारतसे लाया था। बादमें मुझे फिर यहाँ रहना पड़ गया। इस बार जो बूट मैंने लिए, वे पैरके अनुकूल न थे—यानी नक़ली जूते। उन्होंने मेरा दाहना पैर बिलकुल बिगाड़ दिया।

यदि आप अपने नंगे पैर नर्म रेतपर रखकर खड़े हों, तो उसपर पैरका चिह्न बन जायगा—एड़ी और अंगुलियोंके पंजेका भाग गहरा और बीचमें हलका निशान। पैरकी बनावट कुदरतने ऐसी बनाई है कि मनुष्य दौड़ सके, कूद-फाँद सके। पैरोंमें स्प्रिंग (Spring) की तरह उभरनेकी बनावट है, ताकि कूदने फाँदनेमें चोट न लगे। अब यदि हम ऐसा जूता, चट्टी या खड़ाऊ पहनें, जो इस बनावटको बिगाड़ दे, तो पैर बिगड़ जाता है। यदि जूता नर्म, लचीला हो,—जैसा पंजाबके कुछ भागोंमें मोची बनाते हैं—या ठीक पैरके अनुकूल बनवाया जाय, तो पैर नहीं बिगड़ता, इसलिए भूल कर भी बना बनाया सख्त तैयार जूता नहीं खरीदना चाहिए, और न ऐसी खड़ाऊ या चट्टी ही पहननी चाहिए, जो समतल हो। जिनके पैरोंकी बीचकी गहराई कम हो जाती है, उनमें दौड़ने कूदनेकी शक्ति भी कम हो जाती है। नंगे पाँव घूमना लाख दर्जे अच्छा है, पर शानदार, तंग, अनुपयुक्त बूट या जूता कभी नहीं पहनना चाहिए।

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मेरे पैरकी दुर्घटनाके कारण यह लेख एक कविताके रूपमें बन गया है। नहीं तो शायद इसे यह रूप न मिलता। चौबीस घन्टे खाटपर पड़े पड़े मस्तिष्क कविताकी ओर उड़ा। इसमें जर्मनीके प्रसिद्ध नगर 'Koln' (कल्न) को अंग्रेज़ी उच्चारणके अनुसार कोलोन ही लिखा गया है। कवितामें भी इससे सहूलियत थी। जर्मन-भाषाका उच्चारण हमारी आर्य-भाषाकी तरह जैसा लिखा जाय, वैसा ही होता है, अंग्रेज़ी जैसी आस्वाभाविकता उसमें नहीं है। यह कविता कारनवाल मेलेपर है। यह प्रसाद मुझे राइन नदीके किनारे मिला है। सन् १९२९ में राइन नदीके तटपर निवास करते समय कविता करनेकी धुन मुझे लगी है। काव्यके ढंगपर पद्य रचनाका यह मेरा पहला ही प्रयत्न है। असलमें यह कविता आत्मीय भाई जगन्नाथ थापरके पत्रोत्तरमें लिखी थी। उसे ठीक रूपमें सचित्र कर 'विशाल-भारत' के पाठकोंकी भेंट करता हूँ। सोचा सचित्र गद्य-लेख तो मैं

बहुत लिख चुका, चलो, यह नई योजना करूँ। हिन्दी-संसार इससे मुदित होगा। यदि 'विशाल-भारत' के सुयोग्य सम्पादकने मेरे साथ सप्रेम सहयोग किया, तो मैं अपने नये अनुभव कविताओंमें लिखकर पाठकोंकी सेवा करूँगा।

मैं जानता हूँ कि इस समय मुझे भारतमें होना चाहिए था—बीच मैदानमें, लेकिन मैं क्यों नहीं पहुँच सका, इसका कारण भी इस रचनामें स्पष्ट हो जायगा। मेरे हृदयमें उसका भारी दुःख है।

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प्रार्थना

शिखरिणी छन्द

बसी बस्ती वेड* अति निकट कोलोन नगरी।
वहींसे पत्रीमें पद रच कही बात सगरी॥
विदेशी होलीके फन कविवरो! सम्मुख धरे।
प्रभो! हिन्दी माता, प्रथम कविता स्वीकृत करे॥

* *

कोलोनका जन्म-परिचय

सीता छन्द

(१)

रोमनी साम्राज्यका, सिक्का जमा शाही जभी,
छावनी रोमा तभी, बस्ती बनी कोलोनकी।
सैकड़ों आये गये, धारा बहाई खूनकी,
राइनी प्यारी नदी, दृश्य नज़ारे, चूँ नकी।

(२)

है यही संसारका, कानून ऐसा आइनी,
निबलोंको बारत, चालाक योद्धा दानवी।
है पला कोलोन यों ही रक्तके मैदानमें,
ब्रिटन, रोमा, जर्मनीके वीर कब्रिस्तानमें।

(३)

अन्तमें कोलोन पै, झण्डा उड़ाया जर्मनी,
फौजका अड्डा तथा, व्यापारकी मण्डी बनी।
रोमनोंकी छावनी लो! हो गई दरियापुरी,
भव्य ऊँच डोमसे, कोलोनकी शोभा भरी।

* * *

पत्रोत्तरका प्रारम्भ

तोमर छन्द

सुनो तात जगन्नाथ!
आया तव पत्र हाथ॥
मिले सभी समाचार।
धन्यवाद बार बार॥

प्रतिभा छन्द

यही थी कामना मेरी,
चलूँ भारत बिना देरी।
बहुत दिन हो गये अब तो,
खतम है काम भी सब तो॥

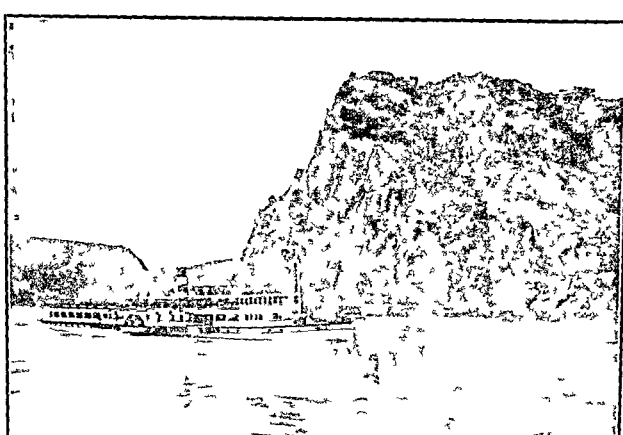
छन्द चौपई

बाबू शिवप्रसादके साथ,
परिचय बहुत पुराना नाथ।
वे आये थे पत्नी संग
भ्रमण जनेवा पर्वत शृंग।
प्रेम पत्र जब उनका आया।
मैंने भी प्रोग्राम बनाया॥
आखिर हमने निश्चय कीन्हा।
अच्छा है अप्रैल महीना॥

रोला छन्द

मई-जून दो मास, उठे मनसून भयंकर।
अरब सिन्धु मदमत्त, उड़ाव नाग फुफकर॥
कड़क कड़ककर मेघ, गगन भेदी गरजीला।
नर वाहन थर्राते, देख यह दानव-लीला॥

* असल नाम Weiden वाइडन है। मैंने कविताके लिए वेड कर लिया है। —लेखक



रान्त नदीका तिमक तरपर कोलोन बसा है—पर इरय, नारनवी चट्टान

दोहा

यही सोच अपरेलमें दिन दोन्हा ठहराय
गाग नामक बोटमें बध रिज़र्व कराय ॥

कुण्डलिया

भयो प्रबल भावी सदा नियम जगत विख्यात ।
गाग नामक बोटमें थो जानको बात ।
थो जानको बात पक्का प्रोग्राम महीनों ।
मित्र चल अपरेल मासमें निश्चय कीन्हों ।
कह कवि कविदास भई इक घटना ऐसी ।
कहू तात स्या बात प्रबल भावी है कैसी ॥

रोला छन्द

समय है तुम कहो नौ० है जा नहिं आय ।
भारतमें हैं आज सितमके बादल छाय ॥
पकड़ धकड़ है मची दीन भारतमें भारी ।
बिन अपराध वारन्ट पुलिस करती है जारी

चौपाइ

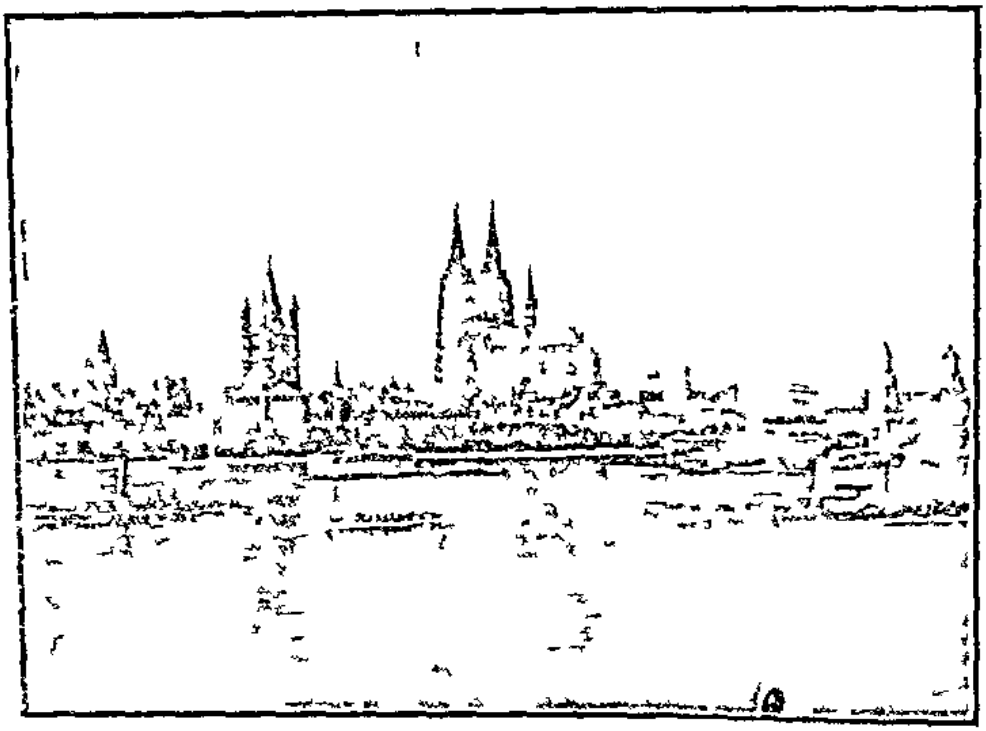
वचन सत्य है तात तुम्हारा ।
दमन चक्र पापी हत्यारा ॥
देशभक्तिका बाय उचाड़ ।
लूट मचाव दिन दीहाड़ ॥

सोरठा

में हूं अधम महान मोइ न मन्दिर मिल सक ।
पुण्यशील गुणखान पाव जन्मस्थान रच ।

कुण्डलिया

होता है कोलोनमें मेला कारनवाल ।
वहीं बाम विधना भई बतलात हूँ हाल ॥



कोनारका विहाम मन्दिर

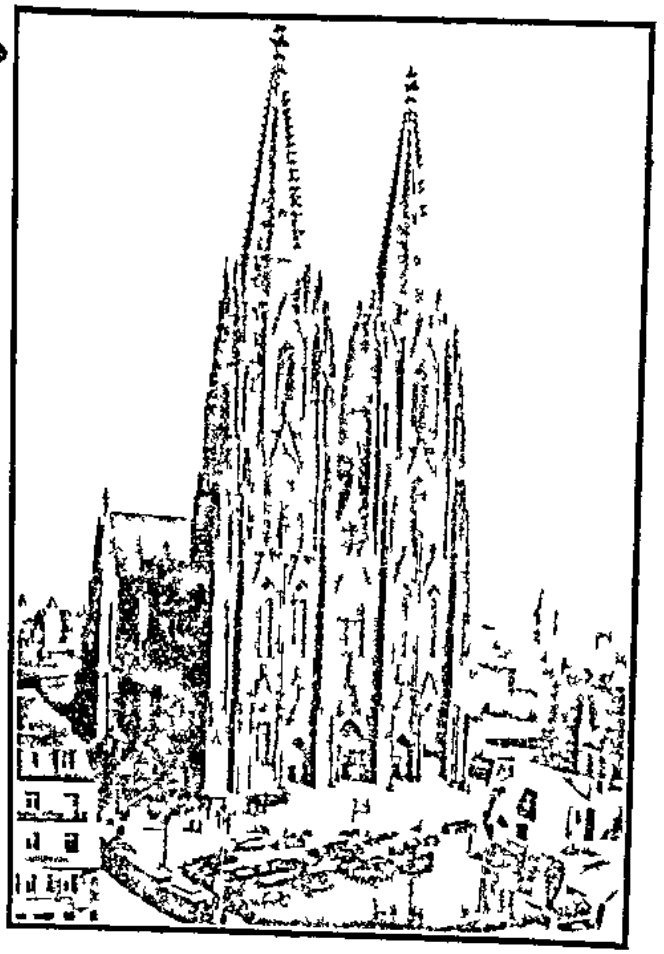
रंग बिरंग मंच कायज़ी
लड़के लड़किन तब फहराय।
लगा उड़ावन उन नागोंको
नीच बालों पर पटकाय॥
कारनवाली रात सवारी
एक अनोखा शान दिखाय।
सुंदर नटनारी मतवार,
चले गये निज नाच नचाय।
फौज सिपाही खूब नाचते,
निज पुरखनके रूप धराय।
आय ग्राम ग्रामक बासी,
अपने झगड़े ले फहराय॥
इक लम्बा सा बड़ा पुलीसा,
दो लाठिन पै पग ठहराय।
गाली पुलिसमैन क्या होगा,
उसका खाका दिया दिखाय॥
इस विध निकले ये मस्तान
बाज गाज खूब बजाय।
स्वांग जलूसा नटवा सारा
मध्याह्नो घर पहुंच आय।

* * * *

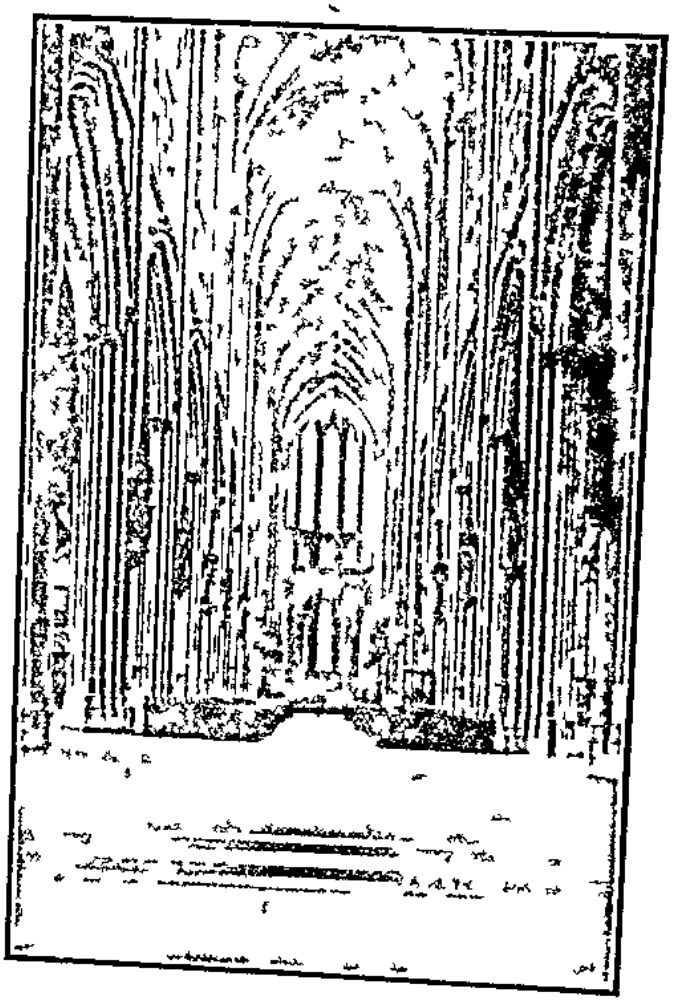
चौपाई

तात आप मैं सब यश था।
मनमें जो ऊब चुका था॥
सोचा कहीं नहीं जाऊँगा।
घरमें ही सुख पाऊंगा॥
पर विधना खड़ी हँस रही थी।
व्यंग वचन कह डस रही थी—
आज नाचघर ले जाऊँगी।
ढोंग तोड़कर बिठलाऊँगी॥

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कोलोनका प्रसिद्ध कैथेड्रल गिरजा)



कैथेड्रलका अन्तरंग

दुघटनाका शका

हरिगीतिका छन्द

आज बताऊँ तात ! बात वह उस रात मुझपर घटी ।
मित्रसग भारत जानेकी, मम सुखद यात्रा हटी ॥
अति आग्रहपर मित्रोंके मैं, नागर क्लब चला गया ।
सोचा कनक कविताके लिए, अनुभव मिलेगा नया ॥

विधाता छन्द

हृदय मन्दिर बजाता है, जभी सन्देहका डका ।
उस चतावनी समझो, निकटमें है दुखद पका ॥
बनो चैतन्य तुम भैया, हटो जल्दी कुमारगसे ।
बचो उन साथियोंसे तुम डिगावें जो सुमारगसे ॥

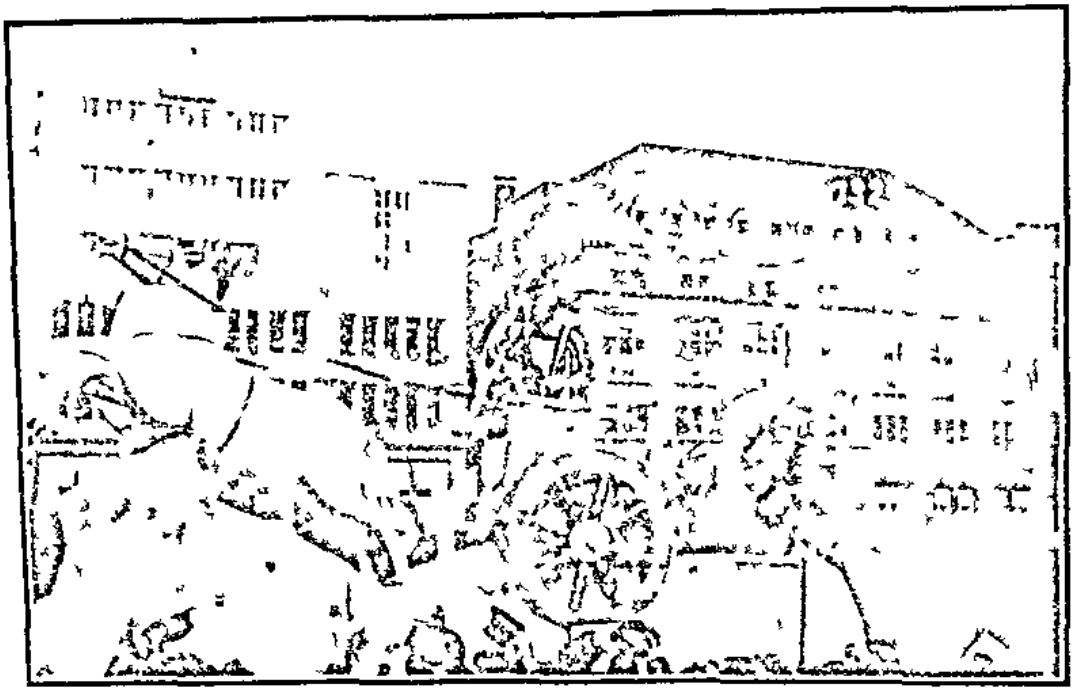
दोहा

जाऊ क्या मैं नाचघर, हियमें धुक धुक होय । ।
यही सोच मनमें बसी, सूझत बात न कोय ॥

इस अवसरपर आ गय, वरक मालिकराम ।
बोले चलिये नाचघर, टिकट मिले बेदाम ॥

वरवा छन्द

मुफ्त माल है फन्दा, रे नादान ।
बहुधा यही लगाव वह शैतान ॥
पत्नी, बालक, तिरिया, मीत अजान ।
मुफ्त मालके लोभी खोवें प्रान ॥
निर्भय वही विचरत सिंह समान ।
जो निर्भर अपनेपर पुरुष महान ॥
बनते सदा जगतमें कुशल प्रवीण ।
जो जगमें जीव रह वीर अदीन ॥
यदि इच्छा करनेकी राष्ट्र सुधार ।
मुफ्त मालके भोगी, जो बन भार ।



बाग़बान मलक रानाकी सवारी

उन लोगोंका अब तू, कर अपमान।
स्वावलम्बकी जय-जय, दत्त बखान॥

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नाचघरमें रातको

दोहा

मारचकी थी तीसरी, सोमवारकी रात।
होली यह कोलोनकी, याद रहेगी तात॥

शिखरणी छन्द

निशा नौक द्वारे, जब हम घुस नाचघरमें।
प्रभा भासे जैसे, रवि चमकता दोपहरमें॥
ध्वजायें मेलेकी विहग बन सोहें भवनमें।
करें बातें धीरे तरुण तरुणी प्रेम धुनमें॥

(२)

भरा देखा मैं भवन नरनारी युगलसे।
बने जो मस्ताने, मधुर रस संगीत बलसे॥
घुमाते पैरोंको, कलसम चलें ताल सुरमें।
मुखों पे लाली थी कसरती सधे चुस्ततनमें॥

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छबीले रंगीले, बसन पहिने नाच घरमें।
युवा घूमें ऐसे, मधुप रमत फूल घरमें॥
जिस भांत लाते, भुज धर बना मुख करने।
कुमारी प्यारी भी, हँस हँस लेंगे साथ चलने॥

वंशस्थ छन्द

(१)

जलूस पूरा कर शाह आ गये,
बड़े सजीले सरदार साथमें।
बने हुए थे पटधार नारदी,
अजीब झण्डे फहराय हाथमें॥

(२)

प्रवेश कीन्हा महाराज हालमें,
प्रसन्नताका जयघोष हो गया॥
बजे सुरीले स्वर स्वागतार्थमें,
मज़ाक होली सब ओर छा गया॥



मध्य कोलोनके सोलहवीं शताब्दीके विमानका स्वरूप

(३)

खड़ा हुआ मैं सब देखता रहा
बहार लीला इस रासरंग की।
सुखविला भारत होलिका किया,
अनेक धारा मनमें नई बहीं॥

× × ×

दुर्घटना

मन्दाक्रान्ता छन्द

(१)

एस में तो, मलंग अपने, ध्यानमें था अकेला,
साथी मेरा, बन तुरकस', देखता नाच मेला।
आओ जल्दी, घर पर चलें, हो नहीं तो अबेला,
सोचा मैंने, सब लखलिया, कानवाली झमेला।

(२)

पाया नारी परिचित मुझे सोचमें जो खड़ा यों।
बोली—'आहा!, बस मिलगये, आज तो खूब दबा।
छोड़ूंगी मैं, हरगिज़ नहीं रास लीला बिना तो,
चाहे जैसे तुम ज़िदकरो, बात होगी कहीं जो।"

दोहा

पकड़ लिया भुजमें मुझे घुमी रासके बीच।
व्याधा जिमि आखेट पशु ले जाता है खींच॥

सोरठा

कभी अन्त गम्भीर, होते घटना तुच्छक।
चित्र यही आखीर, मानव जीवन कथाका॥

छन्द मालिनी

दुखित परवशी हो नाच आरम्भ कीन्हा।
पर बहुत थके थे, टांग टेढ़ी गई हो।
घिस घिस कर जाता, लगड़ाता हुआ मैं,
प्रथम यह बताया, नाच नारी बली हो।

(३)

अति विनय बतामें, मुक्त हो मैं वहांसे,
निकल प्रथम खोजा, साथवाले सखाको,
मिनरल जल पीके, हो गये लेस दोनों।
सब सुहृद जनोंसे, हाथ मैंने मिलाये।

शार्दूलविक्रीड़ित छंद

(१)

साथी दो रखवार ले भवनसे नीचे चला चार हो।
बाथ थी युवती विशालवदना बाथे सखा तुंग था॥
दोनों पर्वतों भुजा उतरने धीरे लगा सीढ़ियाँ
दुष्कर्म पर ही उलटके दाया रहा पर हा!!

(२)

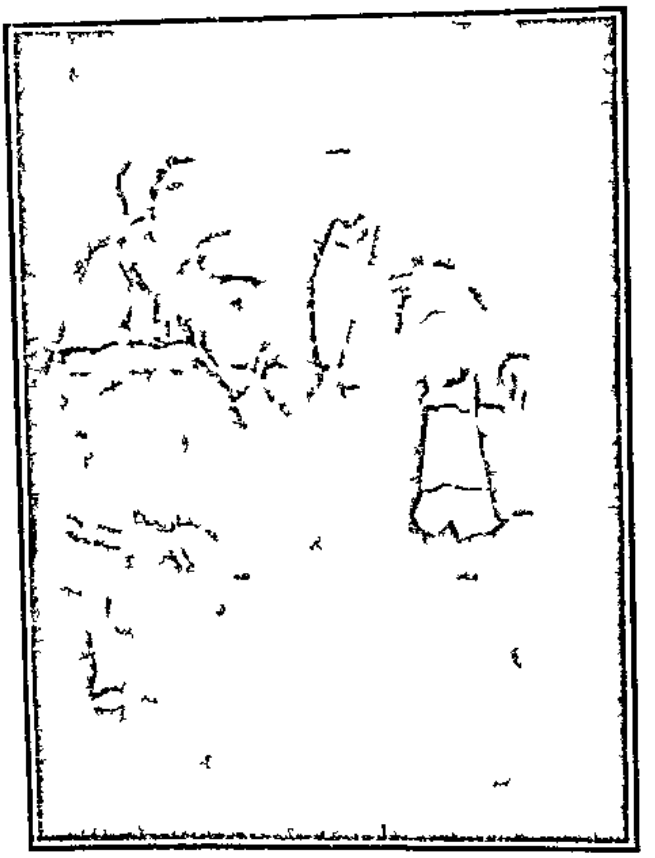
एड़ीमें झटका उठा कड़कका धक्का लगा पर्वमें,
मानो भोंक दिया छुरा तुरत ही भागा सभी जाइको
बाँधों पै धर भार में लटकते दो साथियोंमें चला
लगा मोच्चम बड़ी कसरम टूटी हुई टाँग ले।

× × ×

इस कविताको यहीं समाप्त कर अंतमें यह लिखता हूँ कि मेरी पिंडली भूलोक कारण पैर बिगड़ा तो था ही वह जरासी गफलत—सर दिनकी थकान और नाच—के सबब टूट पड़ गया। चूर चूर होता ही है। उसने झटकेसे घुटनेकी बस्तिथा (Ligament) तोड़ दिये और घुटनेकी टोपी उखाड़ दी। उसी मार—उसी भयंकर चोट—से लाचार पड़ा हूँ। टाँग बाँधी हुई है। कहीं आ जा नहीं सकता दिन रात बैठा कविता करता हूँ! शायद उस चोटका मुझे यही प्रसाद मिला! अंतमें—

कुण्डलिया

ईसाकी उन्नीसवीं सदी तीसवां साल।
देखा था कोलोनमें मेला कारनवाल॥



डाइरेक्टर सीमान्स स्वामी मिस्टर्स मिस सीमान्स और डाक्टर हाम दानवाली वर्शमें (डाक्टर हाम मय बीवी घरके मालिक हैं जिनकी कृपासे उन्होंने मजा देखा। मिस सीमान्स और उसके पिता डाक्टर सीमान्सके आग्रहसे रातको वे नाच घरमें गये थे जहाँ यह नाच हुई

मेला कारनवाल ठीक होलिका चलमें।
कैसे नाच नचाय लिखा भारत विशालमें॥
रचा दैव यह पद्य अगस्त मास इक्कीसा
बर्लिनपुरमें बैठ मनाय सकल जगदीशा॥

'दीन' जी और उनकी मधुर स्मृति

श्री विश्वनाथप्रसाद मिश्र

लाला भगवानदीनजीका जन्म बड़ी तपस्याके उपरान्त हुआ था। उनकी माताने उनके ऐसे पुत्र-रत्नकी प्राप्तिके लिए भगवान भुवन-भास्करका बड़ा कठोर व्रत किया था। अधिक अवस्था हो जानेपर भी कोई सन्तति न होनेसे उनके पिता मुंशी कालिकाप्रसादजी बड़े चिन्तित रहा करते थे, पर एक साधुके आदेशानुसार उन्होंने अपनी पत्नीको रविवारके दिन उपवास करने और सूर्यको अखंड दीप-ज्योति दिखलानेकी आज्ञा दी। ज्येष्ठ मासकी कड़ी धूपमें वे उदयोन्मुख सूर्यकी ओर प्रज्ज्वलित घृत-दीप लेकर खड़ी हो जाया करतीं, और ज्यों-ज्यों सूर्य भगवान आकाशमें पूर्वसे पश्चिमकी ओर बढ़ते जाते थे, वे भी उनका ही अनुगमन करके उनके सम्मुख दीप-ज्योति दिखाती रहतीं। सन्ध्या समय पूजनोपचारके पश्चात् वे उसी स्थानपर रातमें शयन भी करतीं। दो रविवारों तक तो उन्होंने यह घोर व्रत बड़ी सहिष्णुताके साथ किया, पर तीसरे रविवारको वे चक्कर खा जानेसे गिर पड़ीं।

इस कठिन तपोव्रतका फल यह हुआ कि संवत् १९२३ विक्रमीयकी श्रावण शुक्ला पंचमीको उन्होंने पुत्र-रत्न प्रसव किया। भगवान (सूर्य) का दिया हुआ समझकर पुत्रका नाम 'भगवानदीन' रखा गया।

'दीन'जीके पूर्वपुरुष श्रीवास्तव दूबरे कायस्थ थे और उन्हें नवाबीके ज़मानेमें 'बख्शी'की उपाधि मिली थी। वे लोग पहले रायबरेलीमें रहा करते थे, किन्तु सन् सत्तावनवाले विद्रोहके समय उन लोगोंने अपना निवास-स्थान छोड़ दिया और रामपुरमें जा बसे। वहाँसे वे फतेहपुर शहरसे कोई दस कोसकी दूरीपर बहुआ नामक क़स्बेके पास 'बरवट' नामके एक छोटेसे गाँवमें बस गये। इसी गाँवमें 'दीन'जीका जन्म हुआ था।

'दीन'जीके पिता साधारण स्थितिके मनुष्य थे, इस कारण उन्होंने घरपर ही लड़केको पढ़ाना आरम्भ किया। कायस्थ होनेके कारण 'बिस्मिल्लाह' उर्दू और फारसीसे ही हुआ। ग्यारह वर्षकी अवस्थामें उनकी स्नेहमयी माताका गोलोकवास हो गया। जीविकावश उनके पिता बुंदेलखंडमें रहा करते थे, इसलिए वे पुत्रको भी अपने साथ ही लेते गये। वे अपने फूफासे वहाँपर फारसी पढ़ने लगे, पर चार वर्ष पश्चात् वे फिर घर भेज दिये गये। वहाँ दो वर्ष तक मदरसेमें पढ़ते रहे और घरपर अपने दादासे हिन्दी भी सीखते रहे। सत्रह वर्षकी अवस्थामें वे फतहपुरके हाईस्कूलमें भरती किये गये। मिडिल पास करनेके समय उनका विवाह भी कर दिया गया था। सात वर्षमें एन्ट्रेन्स पास कर लेनेपर वे प्रयागकी कायस्थ पाठशालामें कालेजकी शिक्षा प्राप्त करनेके लिए भेजे गये। उनके पिताजीने उनकी देख रेखका भार अपने घनिष्ठ मित्र 'पुत्तू सुनार' को सौंप दिया था, जो बड़ी सावधानी और विश्वासपात्रताके साथ 'दीन' जीको शिक्षा दिलाते थे। इनका विवाह तक 'पुत्तू बाबू' ने ही कराया था, पिताजी दूर रहनेके कारण शीघ्रतामें वहाँ पहुँच ही नहीं पाये।

'पुत्तू बाबू'ने दीनजीको अपनी गृहस्थीका भार सँभालनेकी आज्ञा दी। तदनुसार वे पढ़ते भी थे और गृहस्थी सँभालनेका प्रयत्न भी करते रहते थे। इसीसे एफ०ए०से आगे 'दीन'जीकी पढ़ाई न चल सकी। अन्तमें वे कायस्थ-पाठशालामें अध्यापक हो गये। डेढ़ सालके अनन्तर वे प्रयागके ही 'गर्ल्स हाई स्कूल'में फारसीकी शिक्षा देने लगे। चित्त न लगनेके कारण छः मास पश्चात् वे छतरपुर (बुन्देलखण्ड) में महाराजा हाई स्कूलके सेकेण्ड मास्टर होकर चले गये। वहाँ जानेपर उनकी स्त्रीका देहान्त हो गया। उनका दूसरा विवाह शादियाबाद (गाज़ीपुर)में हुआ और उन्हें अपनी दूसरी पत्नीको साथ ही रखना पड़ा। उनकी दूसरी पत्नी प्रसिद्ध

कवियित्री बुँदेल बाला थीं। 'दीनजी ने स्वयं उन्हें कई ग्रन्थ पढ़ाये थे, जिनमें 'बिहारी-सतसई' मुख्य थी।

लालाजीके दादा बड़े राम-भक्त और रामायण-प्रेमी थे। उन्होंने ही दीनजीको हिन्दीका आरंभिक ज्ञान कराया था। वे उनसे नित्य रामायणका पाठ सुना करते थे। 'दीन'जीका रामायणके प्रति तभीसे अनुराग हो गया था। उन्होंने रामायणके सुन्दरकाण्डकी शिक्षा अपने पूज्य पिताजीसे ही पाई थी। वे भी परम भागवत थे। यद्यपि हिन्दीका ज्ञान उन्हें पर्याप्त हो गया था, पर अभी पूरी विद्वत्ता प्रस्फुटित न हुई थी। उनका अनुराग कविताकी ओर लड़कपनसे ही था, पर उसका परिमार्जन आवश्यक था। छतरपुरमें उन्होंने अपने मित्रोंके अनुरोधसे कविता-सम्बन्धी दो सभाएँ स्थापित कीं—पहली 'कवि-समाज' और दूसरी 'काव्य लता'। साथ ही 'भारती भवन' नामक एक पुस्तकालय भी स्थापित किया। ये तीनों स्थान काव्य चर्चाके अड्डे थे। उक्त दोनों सभाओंमें नौसिखिए कवि कविता करके सुनाया करते थे और प० गंगाधर व्यास उनका संस्कार कर दिया करते थे। प्रायः समस्या पूर्तियाँ पढ़ी जाती थीं। व्यासजीसे उन्होंने रामायण और अलंकारोंका भी अध्ययन किया था।

उर्दूमें 'दीन'जी पहलेसे ही कविता किया करते थे, अब हिंदीमें भी इनकी काव्य-प्रतिभा चमक उठी। उन्होंने कई छोटी-मोटी काव्य पुस्तकें लिख डालीं, जिनमेंसे 'भक्ति भवानी' और 'रामचरणकमाला' भी हैं। पहली पुस्तकपर उन्हें कलकत्तेकी वार एसोसियेशन लाइब्रेरीने एक स्वर्णपदक प्रदान किया था।

कुछ दिनों बाद छतरपुरसे भी 'दीन'जीका मन उचट गया। वस्तुतः वे एक विस्तृत साहित्य-क्षेत्रमें कार्य करनेके अभिलाषी थे, अतः ये काशी चले आये। यहाँ वे सेन्ट्रल हिन्दू कालेजमें फारसीके शिक्षक हो गये और नागरी-प्रचारिणी सभामें प्राचीन काव्य ग्रन्थोंका संपादन भी करने लगे। इसी समय उन्होंने प्रसिद्ध वीर-काव्य 'वीर-पचरत्न'के लिखनेमें हाथ लगाया था, जिसके लिखनेका अनुरोध बुंदेला बालाने किया था। कुछ दिनोंके पश्चात् जब नागरी-प्रचारिणी सभा 'हिन्दी शब्दसागर' बनवाने लगी, तब वे भी उसके उप-सम्पादक चुने गये। बहुत-कुछ काम हो चुकनेपर उन्होंने अपनी स्पष्टवादिताके कारण संपादनसे हाथ खींच लिया। इस कार्यसे छूटते ही वे हिन्दू विश्व-विद्यालयमें हिन्दीके लेकचरर हो गये, जहाँ वे अन्ततक रहे।

काशीमें उन्होंने हिन्दी-साहित्य सम्मेलनकी परीक्षाओंको प्रोत्साहन देनेके लिए 'हिन्दी-साहित्य विद्यालय'की स्थापना की। कुछ दिनके लिए वे गया भी गये थे और वहाँकी प्रसिद्ध पत्रिका 'लक्ष्मी'का संपादन भी किया था। अन्तमें वे काशीमें स्थायीरूपसे रहने लगे, और यहीं आपका 'काशीवास' भी हो गया। इधर वे अपने गाँव 'बरवट' गये हुए थे। वहाँसे आपके बाएँ अंगमें एक प्रकारका जहरबाद (Erysipelas) हो गया था। बाईस दिनोंकी विकट वेदनाके बाद गत श्रावण मासकी शुक्ला तृतीयाको आपने अपने हिन्दी-साहित्य-विद्यालयमें शरीर छोड़ा।

लालाजी हिन्दीके बड़े भारी काव्य मर्मज्ञ थे। उनकी प्रतिभा सर्वतोमुखी थी। वे कवि, लेखक, समालोचक, सम्पादक, अध्यापक और व्याख्यान्दाता भी थे। उन्होंने कितने ही ग्रन्थ रचे हैं—केशवदासके दुर्बोध ग्रन्थोंकी सरल टीकाएँ लिखी हैं और रीति-ग्रन्थ बनाये हैं। उनके ग्रन्थोंमें से प्रसिद्ध पुस्तकोंके नाम ये हैं—'वीर-पचरत्न' 'नवीन बीन' 'केशव-कौमुदी' 'प्रिया-प्रकाश' 'बिहारी बोधिनी' 'तुलसीदासके ग्रन्थोंकी टीका' 'सूक्ति सरोवर' 'सूर-पचरत्न' 'केशव पचरत्न' 'अलंकार मंजूषा' 'व्यंग्यार्थ-मंजूषा' आदि। उनके सम्पादित ग्रन्थ तो बीसियों हैं। फुटकर कविताएँ उन्होंने बहुत लिखी हैं, जिनमेंसे थोड़ी बहुत समय-समयपर पत्रिकाओंमें प्रकाशित हुआ करती थीं। इधर वे 'मित्रादर्श' और 'महाराष्ट्र देशकी वीरांगनाएं' नामक दो बड़े काव्य लिख रहे थे, पर अब ये अधूरे पड़े हैं।

लालाजी बड़े सीधे सादे, उद्योगशील, सत्यवादी निष्कपट, स्पष्टवादी, सच्चरित्र और स्वस्थ शरीरके पुरुष थे।

वृद्धावस्थामें भी 'दीन'जी जो इतना अधिक साहित्यिक कार्य कर रहे थे, इसका मुख्य कारण उनका स्वास्थ्य था। अपने जीवन-भरमें उन्हें दो ही बीमारी इन्हें दो ही बार भोगनी पड़ी। एक बार उन्हें ज्वरोग हो गया था, जो बहुत दिनोंमें अच्छा हुआ, और दूसरी बार जहरबाद हुआ, जो शरीरके साथ ही गया। लालाजीके कोई सन्तति नहीं है। काशी आनेपर बालाजीका स्वर्गवास हो जानेपर लालाजीने उन्हींकी बहनसे तीसरी शादी की, जिन्हें वे विधवा करके छोड़ गये। बालाजीसे एक पुत्र हुआ था, जो दस मास बाद मर गया और एक लड़की भी थी जो ब्याही जानेके कुछ दिनों बाद ही मर गई थी।

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यहाँ तक तो लालाजीका संक्षिप्त जीवन-चरित दिया गया। अब उनकी मधुर स्मृतिके सम्बन्धमें भी कुछ लिखना है। लालाजीके साहित्यिक शिष्योंमें मैं सबसे छोटा हूँ। जिस प्रकार गुरुजनोंका वात्सल्य छोटे लड़कोंपर विशेष होता है, उसी प्रकार लालाजी भी मेरे ऊपर विशेष कृपादृष्टि रखते थे। छोटे लड़के लाड़-प्यारके कारण मुँहलगे भी हो जाया करते हैं, इसी नियमानुसार मैं भी 'दीन'जी से बड़ी स्वतन्त्रतापूर्वक वार्तालाप किया करता था। मारे दुलारके उन्होंने मेरा नाम 'वे अदब शिष्य' रख दिया था। मैं मजमुआ इस तरहकी गुस्ताखी कर गुजरता था। एक बार लालाजी अपने एक मित्रके यहाँ गये हुए थे। महीने डेढ़ महीने तक उनका कोई पत्र उनके घरपर नहीं आया, और हम लोगोंमें से भी किसीको उनके अज्ञातवासका पता न था, पर अनुमानसे मुझे ऐसा ज्ञात हुआ कि लालाजी अपने अमुक मित्रके यहाँ गये हुए हैं। लालाजीके मित्र साहबकी अटक 'परदेशी' है। इसपर मुझे कुछ साहित्यिक विनोद सूझा। मैंने उन्हें निम्न लिखित कवित्त लिख भेजा—

"काशिका की भव्य भव-भूति ही विलीन होगी,
विश्वनाथ विलख विलख बन जायेंगे।
दिढ़ी विढ़ी लाग के मरीन होगी दिन-दिन,
शिष्य गण शोक-पंक मध्य सन जायेंगे।
पीतल सी पीततम होंगी अशर्फियाँ * भी,
रत्न-राशि × के तो टूट कन-कन जायेंगे।
पड़े परदेशियों की प्रीति के प्रपंच बीच,
कहीं यदि आप परदेशी बन जायेंगे॥"

संयोगसे मेरा लिफाफा लालाजीके मित्र महोदयके हाथमें पड़ा। उन्होंने उसे खोलकर पढ़ लिया। लालाजी 'परदेशी' शब्दकी कलाबाजीपर प्रसन्न तो हुए, पर मित्र महोदयके पत्र पढ़ लेनेसे उन्हें कुछ मानसिक विषाद भी हुआ। उन्होंने प्रेमपूर्ण शब्दोंमें लिखा कि 'तुम साहित्यरत्न हो या साहित्य-पत्थर?' इसका तात्पर्य यही था कि 'इसके पढ़ लेनेसे 'परदेशी' महोदयके मनमें चोट लग सकती है, इसका विचार तुमने बिलकुल नहीं किया।' वे दोनों व्यक्ति शब्द-चमत्कारपर लट्टू थे, अपनी विनोदशील प्रकृतिके कारण उन्होंने मुझे 'साहित्य-पत्थर' लिख भेजा था।

शब्दोंकी करामातपर लालाजी किस प्रकार लट्टू रहा करते थे, इसका उदाहरण वे मरते-मरते दे गये। अपनी रुग्णावस्थामें वे बराबर काव्य-चर्चा ही किया करते थे। एक दिन काव्य चर्चा 'देव' के निम्न-लिखित शब्दोंको लेकर हो रही थी—

"माखन सो मन दूध सो जोबन है
दधि तें अधिके उर ईठी।
जा छवि आगे छपाकर आछ
समेत सुधा वसुधा सब सीठी॥
नैनन नेह चुवै कवि 'देव'
बुझावति बैन वियोग-अँगीठी।
ऐसी रसीली अहीरि अहै
कहौ क्यों न लगे मनमोहनै मीठी॥"

इस सवैयाके चतुर्थ चरणमें आये हुए 'मनमोहनै मीठी' शब्दपर लालाजी ऐतराज कर रहे थे। उन्होंने कहा—"जब माखन, दूध आदिके द्वारा 'अहीरि' शब्दकी पुष्टि की गई है, तब 'मनमोहनै' कहनेमें देवकी जवाँदानी शिथिल

* लालाजीकी तीसरी पत्नी।
× 'साहित्यरत्न' शिष्यगण।

जान पड़ती है।" मैंने कहा—"गुरुजी, 'गोपालहि' होता तो 'समअनखार' का अच्छा निर्वाह हो जाता।" उस घोर वेदनामें भी लालाजी हँस पड़े। उन्होंने 'देव' की ज़बर्दानीको खूब कोसा और कहा—'लालाजी तो शब्दोंपर मरनेवाले हैं।" कहनेका तात्पर्य यह कि लालाजी साहित्य-चर्चामें अपनी मर्मान्त वेदना भी भूल जाया करते थे। उन्होंने तो मुझसे यहाँ तक कहा था—'मैं इन उपचारोंसे चगा नहीं हो सकता, यदि साहित्य-चर्चा अथवा कवि-सम्मेलनका कोई वृहत् आयोजन हो और उसमें मैं अपनी कविता सुनाऊँ तथा अन्य कवियोंकी कविताके 'सुधा रस' का पान करूँ, तो चगा हो सकता हूँ।"

लालाजी जैसे साहित्यिक थे और जैसे परिश्रमी थे, वैसे धुनके भी पक्के थे। जिस कामको हाथमें लिया, उसकी उनपर धुन सवार हो जाया करती थी। लालाजी फलित ज्योतिष और वैद्यकके अच्छे ज्ञाता थे। उन्होंने कई व्यक्तियोंको अपने फलित ज्योतिष और वैद्यक साधारण नुस्खोंके अचूक निष्कर्षसे चकित कर दिया था। इधर आपपर सूर्य-किरण-चिकित्साकी धुन सवार हो गई थी। लालाजीके घरमें जाइये, तो आँगनमें सतरगी बोतलोंका जमघट सा लगा रहता था। इसके अतिरिक्त उनकी एक धुन तो विज्ञान-विशारदोंको भी चकित कर देनेवाली है। पाश्चात्य और पूर्वात्य दोनों विज्ञानोंकी दृष्टियोंसे वृक्षोंमें जीव माना जाता है। लालाजीने इसकी अज़माइश शुरू की। 'बरवट' में उनका आमका एक बग़ीचा है। वे जब छुट्टियोंमें गाँव जाते, तो प्रत्येक पेड़को भेंटते और अपने सगे-सम्बन्धियोंकी भाँति सुख-दुःखकी बातें भी करते। बग़ीचेमें कुछ पेड़ खड़े थे और कुछ बहुत कम फलते थे। ऐसे पेड़ोंको आपने डाँटना-डपटना आरम्भ किया, मानो कोई बुजुर्ग लड़कोंको बुरी चाल और अकर्मण्यतापर फटकार सुना रहा हो। तीन-चार साल हुए, मैं स्वयं लालाजीका यह अलौकिक व्यापार देख आया था। उस समय मुझे प्राचीन कालके उन कवियोंका स्मरण हो आया, जिनके हृदयका पूरा-पूरा सामञ्जस्य प्रकृतिके विभिन्न रूपोंसे था।

यही नहीं, आप ग्रन्थोंका प्रणयन करनेमें भी धुनसे काम लेते थे। अभी दहावसानके एक वर्ष पूर्व आप 'मिलादर्श' महाकाव्यका मसाला एकत्र करने द्वारका और सुदामापुरीकी ओर गये हुए थे।

लालाजीमें प्रत्युत्पन्नमतित्व भी कम नहीं था। कभी-कभी वे ऐसे सटीक और साहित्यिक उत्तर दिया करते थे कि चित्त आनन्दसे उछल पड़ता था। हिन्दू विश्वविद्यालयमें दर्शनके अध्यापक फणिभूषण अधिकारी महाशय हैं। उनकी कन्याएँ वहीं पढ़ती भी हैं। उनके नाम 'आशा' और 'भक्ति' हैं। लालाजीसे एक महाशयने श्लेषमें पूछा—"लालाजी! 'भक्ति' बड़ी है या 'आशा'?" लालाजीने तुरत उत्तर दिया—"किसी अधिकारी' से पूछो।" लालाजीका सारा जीवन ही साहित्यमय था। इस तरहके 'तलाज़मे' में वे कभी कभी ऐसी बातें करते थे कि उनके उत्तरसे लोग 'चकपका' जाया करते थे।

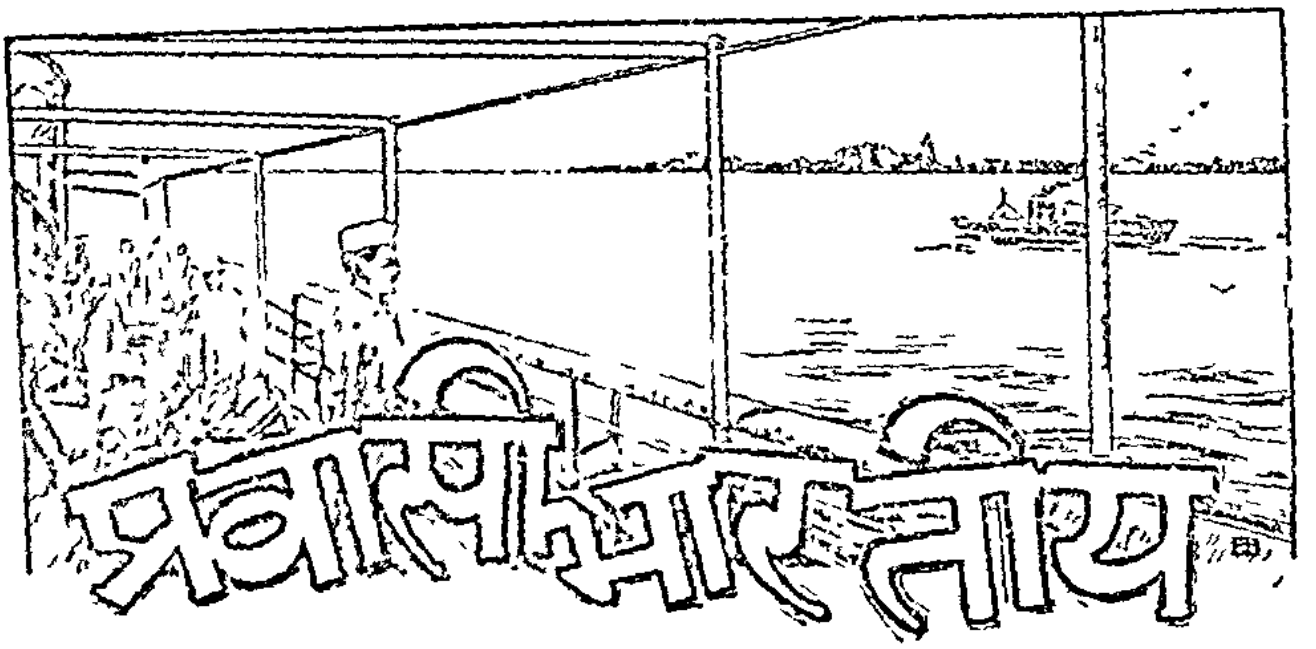
लालाजी सार्वजनिक जीवनसे बाहर रहनेवाले साहित्यिक नहीं थे। देशके राजनीतिक मामलोंमें भी उनकी वृत्ति खूब रमती थी। अभी 'नमक करकी अवज्ञा' आरम्भ होनेपर आपने कई छन्द लिखे थे, जिनमेंसे एक कवित्तका यह अन्तिम चरण कितना साहित्यिक है—

'भारत-स्वतन्त्रता-सियाके लड़केके हेतु,
देखो गाँधी बाबा सेतु नोनको बँधावै है।'

गोलमेज कानफरेन्सके सम्बन्धमें आपने कितना बढ़िया कवित्त लिखा है—

"गोल-गोल मेज़ होगी, गोल मेज़ पोश होगा,
गोल केक होगी, गोल कप, गोल कलसा।
गोल गोल बुद्धिवाले, गोल गोल दहवाले,
गालोंसे उड़ेंगे, जमावेंगे अमल सा।
गोल फुटबाल इण्डियाको गोल किक देंगे,
अपना सुगोल वे रखावेंगे अचल सा।
गोल हैटधारी गोल गोल ही करेंगे बात,
गोल गोल होगा गोल-टेबुलका जलसा।"

अधिक लिखनेकी आवश्यकता नहीं। लालाजीकी स्मृति केवल उनके सगे सम्बन्धियोंके ही लिए मधुर वेदना उत्पन्न करनेवाली नहीं है। हिन्दी संसारके जितने लोग उनसे मिले होंगे, उन्हें ज्ञात होगा कि लालाजी कैसे 'आनन्दी जीव' थे। उनके रिक्त स्थानकी पूर्ति मुझे तो निकट भविष्यमें असम्भव-सी जान पड़ती है।



स्वर्गीय श्री बद्री महाराज

श्री बनारसीदास चतुर्वेदी

सन् १८७५ की गर्मी में स्वास्थ्यके लिए वे दुर्गम्पदी थी, अब पहुँचे-रहे। भारतीय सर्वेन्टोंकी सुखामीमें आदमियोंको भेजा गया है। यह शासन-प्रथा ८० वर्ष तक जारी रही और इसके द्वारा लाखों ही स्त्री पुरुष उपनिवेशोंको भेज दिये गये। वहाँ पहुँचकर उन्हें जो कष्ट उठाने पड़े, उनकी कथा बड़ी हृदयविदारक है। महात्मा गान्धी, दीनबन्धु एण्ड्रूज तथा स्वर्गीय मि० गोखले इत्यादि महानुभावोंके निरन्तर प्रयत्नसे यह प्रथा बन्द हो चुकी है। उन यातनाओंको अब दुहरानेकी जरूरत नहीं। कभी-कभी पुरानेसे भी कुछ भलाई उत्पन्न हो जाती है। सर्वेन्टोंकी प्रथासे एक लाभ हुआ, वह यह कि इसके द्वारा लगभग बीस लाख भारतीय संसारके भिन्न भिन्न भागोंमें जा बसे।

प्रवासी भारतीयोंमें जिन लोगोंने अपने परिश्रमसे काफी उन्नति की, उनमें स्वर्गीय श्री बद्री महाराजका भी नाम उल्लेखनीय है। ट्रिनीडाडके मो० डी० लाला कभी वहाँकी व्यवस्थापकसभाके सदस्य थे, माननीय आर० एम० सीतलवाद मारीशसकी लेजिसलेटिव कौंसिलके मेम्बर हैं और माननीय ए० ई० श्रीराम इसी प्रकार ब्रिटिश-गायनामें कौंसिलके सदस्य रह चुके हैं; इन लोगोंके माता-पिता उपनिवेशोंको गये थे। स्वर्गीय बद्री महाराजका उदाहरण इनसे विचित्र था। वे स्वयं कुली-गोरी कर चुके थे और उनके कष्टोंसे भलीभाँति परिचित थे। उनके जीवनकी घटनाओंका संक्षिप्त वृत्तान्त यहाँ दिया जाता है।

प० बद्रीदत्तका जन्म सन् १८७१ ई०में गढ़वाल जिलेके बमौली नामक ग्राममें हुआ था। उनके पिता प० काशीरामजी एक प्रसिद्ध ज्योतिषी थे। सन् १८७८ में बद्रीदत्त पाठशालामें बिठलाये गये, पर उनका मन वहाँ पढ़नेमें न लगा और बिना घरवालोंसे कुछ कहे सुने वे काशीके लिए चल पड़े। काशीमें कई वर्ष तक उन्होंने द्वारिकाधीश पाठशालामें संस्कृत-व्याकरण पढ़ा। बद्रीदत्तकी इच्छा देश-देशान्तर घूमनेकी रहती थी। उन्हें व्याकरण जैसे नीरस विषयको पढ़नेमें कुछ आनन्द आया होगा, इसकी कल्पना हम नहीं कर सकते। सन् १८८५ में काशीमें हैजेका प्रकोप हुआ। बद्रीदत्तको काशी छोड़नी पड़ी। वे वहाँसे गोरखपुरके लिए चल पड़े। उन्होंने अब वैयाकरण बननेका विचार छोड़ दिया। चलो अच्छा ही हुआ।

उन दिनों अल्मोड़ाके लिए फौजकी भर्ती हो रही थी। बद्री महाराजने भर्ती करनेवाले अफसरके पास जाकर कहा कि

हमें भी रँगरूटोंमें ले लीजिए, पर अफसरने यह कहकर कि अभी तुम कम उम्रके हो, उन्हें लेनेसे इनकार कर दिया और पुलिस डिपार्टमेंटमें नौकरी करनेके लिए कहा।

सन् १८८७ में बद्रीमहाराजने चौकीदारीकी नौकरी कर ली, पर रातको जागकर गलियोंमें 'जागते रहो' की आवाज़ लगाना, उन्हें लघुसिद्धातकौमुदीको घोखनेकी अपेक्षा कुछ विशेष मनोरंजक कार्य प्रतीत न हुआ, इस कारण बिना इस्तीफा दिये हुए और बिना अपने अफसरोंसे कुछ कहे-सुने बद्री महाराज चौकीदारीका काम छोड़कर भाग निकले। कलकत्ते पहुँचे और वहाँसे आप पीनाग और सिंगापुरको चल दिये। इन दोनों स्थानोंपर आपको बड़ी-बड़ी मुसीबतें झेलनी पड़ीं। उनका वर्णन न करके केवल यह कहना पर्याप्त होगा कि उनकी देश-देशान्तर घूमनेकी जो लालसा थी वह बिलकुल पूर्ण हो गई। सिंगापुरमें उनकी अक्ल ठिकाने आ गई और विदेश जानेका विचार उन्होंने सदाके लिए छोड़ दिया।

आरकाटीके चक्करमें

एक दिन बद्रीदत्त बिना किसी उद्देश्यके यों ही काशीके बाज़ारमें चक्कर काट रहे थे कि उन्हें द्वारिका ब्राह्मण नामक आरकाटी (कुलियोंको भर्ती करनेवाला) मिला। श्री बद्री महाराजने लिखा था —

"आरकाटीने मुझसे फिजीके बारेमें बहुत-सी झूठी बात कहीं, जिनसे मैं धोखेमें आ गया। उसने कहा, तुम्हें नौकरीकी ज़रूरत है? मैं तुम्हें ऐसी बढ़िया नौकरी दिलवाऊँगा कि तुम भी याद करो। तुम उच्च जातिके हो—ब्राह्मण हो, इसलिए तुम्हें मैं ऊँचे दर्जेकी ही नौकरी दिलवाऊँगा। जगन्नाथपुरीके पास फिजी नामक एक स्थान है, वहाँ हमारी कोठियाँ हैं और उन कोठियोंके लिए हमें कुलियों, चपरासियों, सेठों, पंडितों तथा पुरोहितोंकी ज़रूरत है। तुम वहाँ क्लार्कका काम करना। महीनेके-महीने लोगोंकी तनख्वाह तुम्हीं बाँटना। सब लोग तुम्हारे ही नीचे रहेंगे। इसके सिवाय तुम तो ठहरे ब्राह्मण, इसलिए पुरोहिताई और कथा-वार्तासे भी तुम्हें बहुत-कुछ ऊपरी आमदनी हो सकती है।" बद्री महाराज उस धूर्त आरकाटीकी बातोंमें आ गये और आठ सौ शर्तबंदी मज़दूरोंके साथ सन् १८८९ में फिजी भेज दिये गये।

फिजीकी कोठियोंपर

गन्नेकी कोठियोंपर बद्रीदत्तको बड़ा कठिन परिश्रम करना पड़ता था। कुलियोंका सरदार दोस्त मुहम्मद उनपर काफी जुल्म करता था, और ओवरसियर जे० कनेडी भी उनसे नाराज़ रहा करता था। कारण यह था कि बद्री दत्त इतवारके दिन सरदारके लिए काम नहीं करते थे। कोठियोंके दूसरे मज़दूर उनकी इज्ज़त ब्राह्मण होनेके कारण करते थे और उन्हें 'महाराज' के नामसे पुकारते थे। सरदार और ओवरसियरने नाराज़ होकर उन्हें दूना काम देना शुरू कर दिया। नतीजा यह हुआ कि वे अपना काम खत्म नहीं कर पाते थे, इसलिए वेतन भी उन्हें पूरा पूरा नहीं मिलता था।

कभी-कभी वे अपने अल्प वेतनमेंसे दूसरे मज़दूरोंको पैसे देकर अपना काम कराते थे। ओवरसियर और सरदारकी शिकायतोंकी वजहसे तीन बार उनपर मुकदमा भी चला, पर वे निरपराध सिद्ध हुए। पाँच वर्ष तक उन्होंने शर्तबन्दीमें काम किया और तत्पश्चात् पाँच वर्ष वे और भी मज़दूरीका काम करते रहे।

कौंसिलमें

इसके बाद बद्री महाराजने थोड़ीसी ज़मीन खरीद ली और वहाँ स्वतन्त्रतापूर्वक खेती करना प्रारम्भ किया। अपने परिश्रम, लगन और किफायतसारीसे उनकी गणना फिजीके धनाढ्य आदमियोंमें होने लगी। अपने पाससे पैसे खर्च करके उन्होंने एक स्कूल खुलवाया और उसका समस्त व्यय अपनी गाँठसे देते रहे। स्वामी राममनोहरानन्दके स्कूल फंडमें उन्होंने ११० पौंड दिये थे। अपने लड़कोंको भी उन्होंने अच्छी शिक्षा दिलाई। फिजी-सरकारने आपको व्यवस्थापक-सभाका सदस्य मनोनीत किया। प्रवासी भारतवासीकी

भूमिकामें मि० ऐण्ड्रूज़ने लिखा था,— 'माननीय बद्री महाराजने, जो तीस वर्ष पहले शर्तबन्दीमें फिजी गये थे, अपनी ईमानदारी और चरित्रबलसे उपनिवेशमें एक प्रतिष्ठापूर्ण स्थान प्राप्त कर लिया है। उन्होंने अपने दो लड़कोंको न्यूज़ीलैण्डमें पढ़नेके लिए भेजा है।" सर जार्ज बार्नसने भी भारतीय व्यवस्थापक-सभामें माननीय बद्री महाराजकी प्रतिष्ठाकी प्रशंसा की थी।

श्री बद्री महाराज दो बार कौंसिलके सदस्य बनाये गये थे। पौल टैक्सके विरोधमें उन्होंने कौंसिलसे त्यागपत्र दे दिया था।

दो वर्ष बीते जब वे मातृभूमि भारतकी यात्रा करने आये थे और तब उनसे साक्षात परिचय प्राप्त करनेका सुअवसर मुझे मिला था। उस समय वे पूर्ण स्वस्थ थे, यद्यपि उनकी उम्र ५७ वर्षकी थी, पर वे २५ वर्षके नवयुवकके समान परिश्रम कर सकते थे। फिजीके सुन्दर स्वास्थ्यप्रद जलवायुमें उनका बीस पचीस वर्ष तक जीवित रहना कोई कठिन बात नहीं थी; पर मृत्युको कौन रोक सकता है?

उनके सुपुत्र श्री राघवानन्द तथा कुटुम्बके साथ हमारी हार्दिक सहानुभूति है।

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भविष्यमें भारतीय प्रवास और भारत सरकारका कर्तव्य

प्राचीन कालमें भारतीयोंके प्रवास और उपनिवेश स्थापनका उद्देश्य मुख्यतया संस्कृतिका प्रचार था। हमारे प्राचीन उपनिवेश जावा, कम्बोडिया इत्यादिमें भारतीय कला-कौशलके जो अवशिष्ट चिह्न पाये जाते हैं, उन्हें देखकर संसारके कलाविद अब भी आश्चर्यमें पड़ जाते हैं। इस प्रकारका प्रवास सहस्रों वर्ष तक जारी रहा, पर सन् ८०० ई०के लगभग यह क्रम बन्द हो गया, और इसके बाद लगभग एक हज़ार वर्ष तक भारतीय प्रवासका इतिहास बिलकुल अन्धकारमय है। उन्नीसवीं शताब्दीमें भारतीय शर्तबन्दीकी गुलामीमें मज़दूर बनाये जाकर उपनिवेशोंको भेजे जाने लगे। चार-पाँच वर्ष बाद इस आधुनिक भारतीय प्रवासको पूरे सौ वर्ष हो जायेंगे, पर यह प्रवास क्रम बिलकुल भद्दे ढंगपर—जो भारतके लिए अपमानजनक भी था—चलता रहा। भारत-सरकार उपनिवेशोंकी सरकारोंके लिए कुली-सप्लाइंग एजेन्ट बन गई थी, और ८० ८५ वर्ष तक वह इस कार्यको निर्लज्जता-पूर्वक करती रही। स्वर्गीय मि० गोखले, महात्मा गान्धी तथा दीनबन्धु ऐण्ड्रूज़के निरन्तर प्रयत्नसे कुली-प्रथा बन्द हो गई, और तबसे भारत-सरकारके दृष्टिकोणमें कुछ कुछ अन्तर अवश्य पड़ा है, पर जो कार्य उसने किया है, वह प्राय. स्वेच्छापूर्वक न करके जनताके आन्दोलनके दबावमें आकर किया है। भारत-सरकारका कर्तव्य था कि वह प्रवासके लिए एक अलग विभाग ही कायम करती, पर माननीय मि० नटेशन इत्यादिके बहुत प्रयत्न करनेपर भी उसने ऐसा नहीं किया। इस समय भारतीय प्रवास भूमि, शिक्षा और स्वास्थ्य (Lands, education & health) विभागके अन्तर्गत है। प्रवासका इन विषयोंसे कुछ भी सम्बन्ध नहीं। यदि पिछले पचीस तीस वर्षोंमें भारत-सरकारने इस विषयकी ओर कुछ भी ध्यान दिया होता, तो अब तक पचीस लाख प्रवासी भारतीयोंकी बहुत कुछ उन्नति हो गई होती, पर भारत-सरकार भारतीय न होकर विदेशी रही है, इस कारण भारतीय प्रवासकी कोई समुचित व्यवस्था अभी तक नहीं हो पाई। इस विषयमें माननीय एम० पी० चितले महाशयने, जो टांगानिक्या (पूर्व-अफ्रिका) प्रदेशकी व्यवस्थापक-सभाके सदस्य है, इस विषयमें अपने विचार मुझे लिख भेजे है। वे लिखते हैं—

"यह देखकर आश्चर्य होता है कि भारत-सरकारने भारतीयोंके प्रवास तथा उपनिवेश-स्थापनके लिए गम्भीरतापूर्वक कोई प्रयत्न क्यों नहीं किया। लगभग एक सौ वर्षसे अफ्रिका—खास तौरसे पूर्व-अफ्रिका—भारतीय प्रवासके लिए एक अत्यन्त उपयुक्त स्थान रहा है, लेकिन हम लोगोंने अपनी उपेक्षा-नीतिके कारण इन प्रदेशोंमें अपने उपनिवेश बनानेके सुअवसरको अपने हाथसे करीब-करीब बिलकुल ही खो दिया! अब तो हालत यहाँ तक पहुंच गई

है कि यहाँपर हमारा रहना दुश्वार हो गया है, और अफ्रिकाके प्रत्येक उपनिवेशमें जिधर देखो उधर हमारी उपेक्षा ही की जाती है और हमें निरुत्साहित भी किया जाता है।

"भारत-सरकारकी लापर्वाहीके कारण मेरी समझमें निम्न-लिखित हैं —

(क) भारत-सरकार वास्तवमें विदेशी है और उसका मुख्य उद्देश्य भारतसे धनशोषण करके विलायत भेजना है। यही कारण है कि यह बात उसके खयालशरीफ़में अभी तक नहीं आई कि इस गरीब मुल्कमें जो करोड़ों आदमी दरिद्रतापूर्ण अवस्थामें रहते हैं, उनकी हालत सुधारनेके लिए उन्हें बाहर बसाना ज़रूरी है, और इसीलिये उपनिवेशोंकी आवश्यकता है।

(ख) न तो ब्रिटेनकी सरकारने और न भारत सरकारने ही भारतीयोंको उपनिवेशोंमें बसानेके लिए उत्साहित किया। साम्राज्य सरकारने यह बात तो सोची कि पूर्व अफ्रिकाकी उच्चभूमि यूरोपियनोंकी बस्तीके लिए उपयुक्त है, पर यह बात नहीं सोची कि आखिर भारतीय भी तो स्वास्थ्यप्रद स्थानोंमें बस सकते हैं।

(ग) भारतीय राजनीतिज्ञोंको देशके भीतरी प्रश्नोंके झमेलोंसे इतना अवकाश नहीं मिला कि वे प्रवास और उपनिवेश स्थापनके प्रश्नोंकी ओर ध्यान दे सकते। इसके सिवाय देशका शासनसूत्र उनके हाथमें न होनेके कारण वे कुछ न कर सके।

(घ) भारतके शिक्षित-समुदायको इस बातका ज्ञान ही नहीं रहा कि प्रवाससे क्या क्या लाभ होंगे और उपनिवेश-स्थापन करना कितना आवश्यक है। इसके लिए भारतकी वेढंगी शिक्षा-पद्धति जिम्मेवार है और साथ ही प्रचार-कार्यका अभाव भी इसका कारण है।

(च) भारतीय नवयुवकोंमें विदेश यात्राके लिए उत्साह तथा उद्योगकी कमी पाई जाती है, और पढ़े लिखे भारतीयोंमें व्यापारिक प्रवृत्ति बिलकुल नहीं पाई जाती। जो लोग व्यापारक्षेत्रमें गये भी हैं, उनमें दूरदर्शिताका अभाव है। अपने व्यापारिक मुनाफेकी ओर ही उनकी दृष्टि रही है। उन्होंने राजनैतिक और राष्ट्र-निर्माण सम्बन्धी विषयोंकी ओर कभी ध्यान ही नहीं दिया। राष्ट्रीय दृष्टिसे अपने उद्योग-धन्धोंका संगठन करना उन्होंने सीखा ही नहीं।

भारत सरकार यदि चाहती, तो इन त्रुटियोंको दूर कर सकती थी, पर उसने इस ओर ध्यान नहीं दिया। अब भी यदि भारत सरकार चाहे, तो बहुत-कुछ काम कर सकती है। उसे पहले तो भारतीय प्रवासकी एक नीति निश्चित करनी चाहिए, और तत्पश्चात् उसके अनुसार दृढ़तापूर्वक काम करना चाहिए। फिर भी एक कठिनाई मार्गमें पड़ेगी, वह यह कि जब तक केन्द्रीय सरकारमें भारतीयोंको यथोचित अधिकार न मिलेंगे, तब तक प्रवास तथा उपनिवेश स्थापनकी कोई भी योजना सफल नहीं हो सकती।"

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टांगानिक्यामें भारतीय प्रवास

टांगानिक्या प्रदेशके विषयमें मि० चितले लिखते हैं — "टांगानिक्यामें भारतीयोंके बसनेके लिए एक बहुत उपयुक्त उपनिवेश है, लेकिन इसके लिए ऐसे शिक्षित युवकोंकी, जो जंगलोंमें खूब परिश्रम कर सकें, आवश्यकता है। ऐसे नवयुवक इधर आवें, तो उन्हें अपने साथ कुछ पूँजी भी लानी चाहिए, जिससे वे अपने पैरों आप खड़े हो सकें। भारतवर्षके किसान यहाँ उपनिवेश बसानेके लिए उपयुक्त आदमी नहीं हैं, क्योंकि वे स्थानीय आदिमनिवासियोंके समान हैं और वे यहाँ रहकर अपने गौरवको बढ़ानेके बजाय आदिम निवासियोंके समान पतित अवस्थाको पहुँच जावेंगे।

एक बात और भी ध्यान देने योग्य है, वह यह कि ज़मीन यहां अब बहुत नहीं मिल सकती। गवर्मेन्टने आदिमनिवासियोंके लिए दो पीढ़ियोंके वास्ते ज़मीन रिज़र्व करनेकी नीति अख्तियार कर ली है, और इससे जो ज़मीन बचती है, वह दूसरोंको दी जाती है।

टांगानिक्यामें जो भारतीय रहते हैं, वे प्राय छोटे-मोटे व्यापारी हैं। वे अपना काम मज़ेमें चला लेते हैं, यद्यपि मुनाफा उनको थोड़ा ही होता है। राजनैतिक अथवा अन्य प्रकारके अधिकारोंकी न तो उन्हें चिन्ता है और उनके चिन्तनके लिए समय ही है। यद्यपि अब हालत कुछ कुछ बदल रही है, पर उसमें विशेष परिवर्तन नहीं हुआ।"

रूसके किसान

श्री जगन्नाथप्रसाद मिश्र, बी०ए०, बी०एल०

भारतवर्षके समान रूस भी एक कृषि-प्रधान देश है। वहाँके लोगोंमें भी अधिकांश ऐसे हैं, जो खेती करके या खेतोंमें किसी न-किसी रूपमें मजदूरी करके अपना उदर पालन करते हैं। अभी कुछ समय पहले तक रूसके किसानोंकी दशा भी हमारे देशके किसानों-जैसी ही गई-बीती थी। वही पुराने तरीकेके हल और बाबा आदमके जमानेके औजारोंसे खेती की जाती थी। वहाँके किसानोंको वैज्ञानिक साधनों द्वारा कृषिमें उन्नति करनेके सम्बन्धमें कोई ज्ञान ही नहीं था, और न इस प्रकारका ज्ञान उन्हें करानेके लिए सरकारकी ओरसे कोई प्रबन्ध किया जाता था। किसानोंमें विद्या-बुद्धिका सर्वथा अभाव था, और उनकी शक्तियाँ भी संगठित न होकर छिन्न-भिन्न और बिखरी हुई थीं। नतीजा यह होता था कि रूसके किसान भी हमारे देशके किसानों की तरह ही भाग्यके भरोसे अपना दिन काटा करते थे, और भाग्यदेवकी कृपासे जो कुछ मिल जाता था, उसपर ही सन्तोष कर लिया करते थे। रूसके किसानोंकी यह हालत अभी दस वर्ष पहले तक थी।

किन्तु रूसकी ज़ारशाही सरकारका अन्त होने और उसके परिणाम-स्वरूप सोवियट (पंचायत) शासन-प्रणालीके स्थापित होनेके साथ साथ वहाँके किसानोंके भाग्यने भी पलटा खाया, और ऐसा पलटा खाया कि इस समय उनकी दशा देखकर कोई यह नहीं कह सकता कि अभी सत दस वर्ष पहले तक उनकी हालत इतनी गई-बीती थी। इस समय न तो वह पुराने ढंगकी खेती रही और न वे बाबा आदमके जमानेके औजार ही रहे। सब कुछ बदला हुआ है। एक बिलकुल नई रोशनी नज़र आ रही है। एक दूसरा ही नज़ारा है। रूसकी सोवियट-सरकारने कृषिकी उन्नतिके लिए वैज्ञानिक साधनोंका प्रयोग किया, और किसानोंको इसके लिए प्रोत्साहन दिया। किसानोंने इसके प्रत्युत्तरमें पूरी दिलचस्पी दिखाई, और नये साधनोंके प्रयोगसे अपने खेतकी उपजमें वृद्धि करनेका दृढ़ संकल्प कर लिया। रूसके किसानोंमें इस युगान्तरकारी परिवर्तनका एक प्रधान और महत्त्वपूर्ण कारण है वहाँके ग्रामवासियोंमें सहयोगिता तथा सहकारिताके भावोंका प्रचार होना। सहकारिताकी इस भावनाने ही उनके अन्दर अभूतपूर्व जागृति उत्पन्न कर दी है, और उन्हें कृषि उन्नति-विषयक वर्तमान वैज्ञानिक साधनोंसे परिचित करा दिया है। आज उन्हें इस बातका विश्वास हो गया है कि दैवके भरोसे नहीं, बल्कि विज्ञान-देवताके सहारे खेतकी उपज कई गुनी अधिक बढ़ाई जा सकती है और दुर्दैवके प्रकोपसे आत्म-रक्षा की जा सकती है। आज रूसके किसानोंमें आधेसे अधिक—यहाँ तक कि सैकड़ा ८०—किसी-न-किसी सहयोग समिति (Co-oprative Society) के सदस्य हैं। इन सहयोग-समितियोंके द्वारा वे अपने खेतोंकी पैदावार बेचते हैं, और कृषिके औजार, खाद, बीज आदि खरीद करते हैं और रुपया उधार लेते हैं। किसान-संगठनके इस आन्दोलनका नाम रूसी भाषामें 'colhoz'-आन्दोलन है। इस आन्दोलनका महत्त्व एक इसी बातसे समझा जा सकता है कि रूसके किसानोंमें आधेसे अधिक लोग इतने दरिद्र थे कि उनकी दरिद्रता दिन-दिन बढ़ती ही जा रही थी, और नौबत यहाँ तक पहुच गई थी कि उनके खेत छिनकर बड़े-बड़े ज़मींदारोंके हाथमें जाने लगे थे और वे स्वयं उनके गुलाम बनकर अपना जीवन-निर्वाह करते थे।

आजसे पाँच-छः वर्ष पहले जब पहले-पहल रूसके देहातोंमें ट्रैक्टर मशीन द्वारा चलनेवाले हलका प्रचार हुआ, तो वहाँके किसान उसे सन्देहकी दृष्टिसे देखने लगे। उन्होंने भलीभाँति इस मशीनके कल-पुर्जोंका निरीक्षण किया, और जब उनका सन्देह दूर हो गया, तो उन्हें यह मालूम हुए बिना नहीं रहा कि बहुत शीघ्र यह मशीन उनकी कृषिमें और उनकी मनोवृत्तिमें

क्रान्तिकारी परिवर्तन किये बिना नहीं रह सकती। परिणाम यह हुआ कि दो-तीन वर्षके बाद ही ट्रैक्टर मशीनका रूपमें अत्यधिक प्रचार हो गया, और वहाँके किसान इस इसको अपनी खेतीके लिए आशाका सन्देश-स्वरूप समझने लगे। इस प्रकार वहाँके किसानोंकी दरिद्रता जो अवश्यम्भावी मालूम पड़ती थी, वह क्रमशः कम होने लगी है, और इस ट्रैक्टरकी सहायतासे एक मध्यम श्रेणीका किसान भी अपनी थोड़ी ज़मीनको मज़ेमें उपजाऊ बना सकता है और उसे क़ायम रखते हुए अपनी आर्थिक उन्नति कर सकता है।

रूसकी सरकारकी ओरसे यदि इसमें कोई हस्तक्षेप नहीं किया जाता, तो इसका प्रत्यक्ष परिणाम यह होता कि ग्रामवासी किसानोंमें बहुत शीघ्र श्रेणी-विभाग बन जाता। जो किसान खुशहाल होते, वे ही मशीनोंको खरीद सकते और इसकी सहायतासे ग़रीब किसानोंकी ज़मीन खरीद लेते, इसलिए वहाँकी सोवियट सरकारने दो उद्देश्योंसे ट्रैक्टर मशीनका प्रचार किया। पहला उद्देश्य तो यह है कि खेती करनेके तरीकेमें उन्नति हो और उसके फलस्वरूप दशकी पैदावारमें तरक्की हो, और दूसरा उद्देश्य है मध्यम और निम्न (दीन) श्रेणीके किसानोंकी आर्थिक दशाको उन्नतिशील बनाना।

इसी समय सर्वप्रथम बोल्शेविकोंको यह मौक़ा मिला कि बड़े पैमानेपर कृषिका प्रचार किया जाय, और इसके साथ साथ किसी व्यक्ति-विशेषके अधिकारमें यदि अत्यधिक मात्रामें कृषि योग्य आबाद ज़मीन हो, तो उसे रोकने और कम करनेका दृढ़ता पूर्वक प्रयत्न किया जाय।

गत पाँच वर्षोंमें रूसकी सोवियट सरकारने वहाँके किसानोंकी उन्नतिके लिए क्या किया है, इसका संक्षेपमें यहाँ दिग्दर्शन कराया जाता है। पहले तो सरकार और किसानोंके एक समुदाय-विशेष अथवा ग्राम समूहके बीच एक इक़रारनामा होता है, जिसके अनुसार सरकार उन्हें उत्तम बीज, खेतीके औज़ार और आर्थिक सहायता देती है। इसके बदलेमें किसान एक निश्चित मूल्यपर अपने खेतोंकी उपजका फाजिल हिस्सा सरकारको बेचते हैं। समस्त देशकी एक चौथाई भूमिमें यह प्रथा इस समय जारी है।

दूसरे प्रकारके इक़रारनामे सरकारकी ओरसे ४०,१०० की संख्यामें ट्रैक्टर तथा अन्य प्रकारकी मशीनें रखी जाती हैं, जिनके द्वारा किसानोंकी ज़मीन जोती जाती है और फिर फसल पकनेपर अनाज काटकर तैयार कर दिये जाते हैं। इसके बदलेमें किसानोंको अपनी फसलका एक निश्चित अंश सरकारको देना पड़ता है। यह निश्चित अंश बीजमें जितना लगता है, उतना काटकर बाकी अनाजका सैकड़े २५ से ४० भाग तक अथवा सम्पूर्ण पैदावारका २५ से २८ भाग तक होता है।

दोनों तरहके इक़रारनामेमें—और ये दोनों एक साथ ही हुआ करते हैं—पहली शर्त यह होती है कि किसान अपनी जोत-ज़मीन (Holdings) को आबाद करनेके लिए एक साथ मिला दें, क्योंकि अलग-अलग हरएक किसानकी थोड़ी ज़मीनमें उत्तम बीज बोना और उस मशीनसे जोतना-गोड़ना संभव नहीं होता, किन्तु जोत-ज़मीनको एक साथ आबाद करनेके लिए यह ज़रूरी होता है कि पहले किसान एक साथ मिलकर खेती करें, और इसके लिए हल जोतनेके घोड़े और मज़दूरोंसे भी संगठित-रूपमें काम लें। इस प्रकार सरकार और किसानोंके बीच एक मामूली बीज मुहय्या करनेके इक़रारनामेका परिणाम यह होता है कि किसानोंमें 'Colhoz' अर्थात् समवाय समितिका संगठन आपसे आप हो जाता है। इस समय रूसके देहातोंमें सड़कोंपर घूमनेवाले यात्रीको अपने चारों ओर बहुत दूर-दूर तक कहीं भी ऊबड़-खाबड़ ज़मीन नज़र आती। जिधर देखिये, उधर ही हरेभरे खेत लहलहाते नज़र आ रहे हैं। जो विस्तृत भूमि पहले मरुभूमिके रूपमें थी, वही इस समय खूब अच्छी तरह जुती हुई और फसलसे लदी हुई आबाद ज़मीनके रूपमें नज़र दीख पड़ती है। यहाँपर ऐसे दो एक सरकारी फार्मोंके दृष्टान्त दिये जाते हैं,

जिनसे पाठकोंको इस बातका अनुमान हो जायगा कि रूसमें किस बड़े पैमानेपर खेती की जा रही है। उत्तरी कौकेशस (Notheran Caucasus) प्रान्तके 'Giant' नामक सरकारी फार्ममें, जिसे स्थापित हुए अभी दो ही वर्ष व्यतीत हुए, १८०,००० 'pectare' (रूसी बीघा) ज़मीन आबाद की जाती है। इसके अधिकांशमें गेहूँकी खेती होती है। संसारमें इससे बड़ा एक भी कृषि-फार्म और कहीं नहीं है। इसमें अमेरिकाकी सबसे बड़ी ताक़तवाली ट्रैक्टर मशीन तथा उसके सहायतार्थ अन्य प्रकारकी कलें काममें लाई जाती है, इस फार्ममें सात हज़ार मज़दूर काम करते हैं। अभी एक वर्ष पहले तक यह कृषि-फार्म एक वीरानके रूपमें था। यदि आप किसी 'सहकार समिति' (Colhoz) के केन्द्रमें जहाँ अनाज इकट्ठा किया जाता है—जायँ, तो वहाँ आपको ऐसा मालूम होगा, मानो आप किसी नई दुनियामें आ गये हों। वहाँ बड़ी-बड़ी मशीनोंकी आवाज़ सुनकर आप विस्मित हुए बिना नहीं रह सकते, किन्तु इससे भी बढ़कर आश्चर्य तो उन किसानोंको देखकर होता है जो उन मशीनोंको घेरकर बैठे रहते हैं। उस समय आप उन्हें देखकर अपने हृदयसे पूछेंगे कि क्या ये वे ही किसान हैं, जिन्होंने शताब्दियों तक अध पेट खाकर अपनी जोतको किसी तरह बचाये रखा था। इस समय उन्हें इस बातका सन्तोष है कि वे संगठित होकर अपने प्रयत्नोंको केन्द्रित कर रहे हैं और अपने सामने पर्वताकार अनाजकी राशि देख देखकर मन ही मन गर्वका अनुभव कर रहे हैं। अनाजकी इस राशि-समूहको देखकर यह पता लगाना कठिन हो जाता है कि कौन अपना है और कौन पड़ोसीका।

रूसी किसानोंको जो लोग जानते हैं या उनकी पूर्व मनोवृत्तिसे परिचित हैं उन्हें इस परिवर्तनकी किंचित् संभावनापर भी विश्वास होना कठिन है, किन्तु आज इसे प्रत्यक्ष देखकर उन्हें यह एक वास्तविक तथ्य मालूम होगा। रूसी किसानोंकी वर्तमान दशाको देखकर आप सोचेंगे कि या तो आपको भ्रम हो रहा है या आप स्वप्न देख रहे हैं। इतना ही नहीं, बल्कि उनके वार्तालापको सुनिये उनकी सभाओंमें जाकर उनके भाषणोंको सुनिये, आपको उनकी योग्यता, बुद्धिमत्ता, उनके उद्देश्यकी स्पष्टता और उनके कहने सुननेका ढंग देखकर विस्मय विमुग्ध हो जाना पड़ेगा। रूसके वे किसान जो इतने दिनों तक गूँगे पशु समझे जाते थे, इस समय अपनी शक्तियों और उद्देश्योंसे परिचित हो रहे हैं, और अपनी आवाज़को बुलन्द करते हुए अपने देशवासियोंको उसे सुननेके लिए विवश कर रहे हैं।

ट्रैक्टरोंको चलानेवाले किसानके नौजवान लड़के दूसरे किसानोंसे बिलकुल भिन्न होते हैं। उनमें दृढ़ता और विनयानुशासनका भाव विशेष रूपमें पाया जाता है। इनमें अधिकांश ऐसे हैं, जो रूसकी लाल पल्टनमें भर्ती होकर शिक्षा पा चुके हैं। सैनिक शिक्षा प्राप्त करते हुए वे बहुत कुछ व्यावहारिक ज्ञान प्राप्त कर लेते हैं। अठारह महीनेकी शिक्षामें उन्हें कवायद आदिकी तालीम तो मिल ही जाती है, इसके सिवा वे ट्रैक्टरों और दूसरे प्रकारके कृषि-यन्त्रोंको चलानेकी भी शिक्षा प्राप्त कर लेते हैं। अब वे अपने गाँवके लड़कोंको इसकी शिक्षा दे रहे हैं। ट्रैक्टर विभागका एक मुखिया किसान, जिसकी अवस्था अठाईस वर्षकी है, अभी थोड़े दिन हुए इकीस ट्रैक्टरोंके साथ समवाय समितिके एक केन्द्रमें पहुँचा, और कुछ ही महीनोंमें उन मशीनोंकी सहायतासे एक हज़ार हेक्टर ज़मीनकी फसल काट डाली गई और १५०० हेक्टर ज़मीन जोती गई। ट्रैक्टर चलानेकी शिक्षा देनेके लिए एक स्कूल खोला गया, जिसमें १७ वर्षसे २० वर्ष तककी अवस्थाके किसान बालक शिक्षा पा रहे थे। इसी विभाग द्वारा इसके साथ एक पाठशाला स्थापित की गई, जिसमें दो सौ निरक्षर किसानोंके लिखने-पढ़नेकी शिक्षा दी जाती थी और चुने हुए चालीस किसानोंको खेतीके सम्बन्धमें कल-काँटोंके व्यावहारिक ज्ञानकी शिक्षा दी जाती थी। इस शिक्षाका परिणाम यह हुआ है कि इस समय इकीस ट्रैक्टरोंके स्थानमें उन्हें समवाय केन्द्रमें

वाहन ट्रैक्टर हो गये हैं। इसी प्रकार एक दूसरा गाँव, जिसकी आबादी जमीनका रकबा तीन हजार हेक्टर है, एक सामाज समितिके रूपमें संगठित हुआ है। एक तीसरे गाँवके किसान, जिसमें एक हजार घर किसान बसते हैं और जिसकी आबादी जमीनका परिमाण सात हजार ट्रैक्टर है, संगठित होकर एक साथ सम्मिलित रूपमें खेती करते हैं, और उन्होंने ट्रैक्टर-विभागके पास ट्रैक्टर देनेके लिए प्रार्थना की थी, किन्तु ट्रैक्टरोंकी संख्या काफी नहीं होनेके कारण उन्हें अभी सिर्फ सरसठ ट्रैक्टर ही मिले हैं। इसमें सन्देह नहीं कि ट्रैक्टर मशीन रूसके ग्रामोंको एक बिलकुल नये रूपमें परिवर्तन कर रही है, और इसके साथ-साथ रूसी किसानोंकी मनोवृत्तिमें भी क्रान्तिकारी परिवर्तन कर रही है। अभी एक कठिनाई सिर्फ यही है कि ट्रैक्टरोंकी संख्या काफी नहीं है।

रूसके ग्रामोंमें सहयोग-समिति आन्दोलनके प्रचार होनेसे ग्रामोंमें रहनेवाले विभिन्न श्रेणियोंके किसानोंके बीच प्रतिद्वन्द्विताका भी विकास हुआ है। ग्रामोंमें रहनेवाले ज़मींदार या धनी किसानोंने अधिकारियोंको यह सलाह दी कि ग्रामोंके आर्थिक साधनोंको विकसित होनेमें अधिकतर स्वतन्त्रता दी जाय, किन्तु उनकी यह सलाह नहीं मानी गई और निश्चय हुआ कि गरीब और मध्यम श्रेणीके किसानोंको कृषि विषयक यन्त्रोंका व्यावहारिक ज्ञान कराया जाय, और इस प्रकार उन्हें धनी किसानों (Kulak) से अलग रखा जाय। यह निश्चय उस समय किया गया था जब कि सरकारके पास चालीस हजार ट्रैक्टर तथा अन्य प्रकारकी कल और उन्हें चलानेवाले शिक्षित आदमी मौजूद थे। इसके सिवा गैर-आबाद ज़मीनको भी ट्रैक्टर तथा अन्य प्रकारकी मशीनों और खेतोंमें काम करनेवाले भाड़ेके मज़दूरोंकी सहायतासे आबाद करनेका प्रयत्न किया जा रहा है। इस प्रकारके फार्म सरकारी फार्म होते हैं और अन्न-भाण्डारके रूपमें वे उसी तरह चलाये जाते हैं, जैसे कि अमेरिका और कनाडाके बड़े-बड़े फार्म। सोवियट सरकारके गत पाँच वर्षोंके शासनके जो रिपोर्ट प्रकाशित हुई है, उसमें कृषिकी उन्नतिके सम्बन्धमें जितनी आशा प्रकट की गई है, उतनी और किसी दूसरे विषयके सम्बन्धमें नहीं।

इस आन्दोलनसे एक बड़ा लाभ यह हुआ है कि गाँवोंमें रहनेवाले रूसी किसानोंका इस समय वहाँकी सरकारके प्रति जैसा मैत्री-भाव हो रहा है वैसा पहले कभी नहीं देखा गया था। गरीब किसान इस समय बिलकुल वहाँके सोवियट सरकारके पक्षपाती बन गये हैं। मध्यम श्रेणीके किसानोंको भी कम-से-कम इतना सन्तोष अवश्य है कि कृषिकी कुछ उन्नति हो रही है, इसलिए अब इस बातकी आशंका नहीं रही कि कुलक धनी किसान वहाँके मध्यम श्रेणीके किसानोंके साथ मिलकर सरकारके विरुद्ध कोई कार्रवाई करेंगे।

रूसके धनी किसान (Kulak) सहयोग समिति (Colhoz) आन्दोलनके दायरेसे अलग हैं, और ज्यों ज्यों यह आन्दोलन बढ़ता जायगा, उन्हें आर्थिक और राजनीतिक क्षति सहन करनी पड़ेगी। उनके लिए ट्रैक्टर या दूसरे प्रकारके कल-कौशल खरीद करना और खेतोंमें काम करनेके लिए मजदूर मिलना अत्यन्त कठिन हो जायगा। किसी किसी स्थानमें धनी किसान गरीब किसानोंके साथ सहयोग-आन्दोलनमें सम्मिलित होने और 'सम्मिलित सम्पत्ति' में अपनी जोत ज़मीन मिला देनेके लिए तैयार भी हो रहे हैं, किन्तु इतनेपर भी उन्हें इस आन्दोलनमें सम्मिलित नहीं किया जाता। रूसकी सोवियट सरकारकी बदौलत आज वहाँके ग्रामवासी किसानोंमें सुख-सन्तोष है, आनन्द है और उनका जीवन आशापूर्ण है। एक हमारे देशके किसान जिन्हें जीवनमें शायद ही कभी भरपेट भोजनका सुख नसीब होता हो! उनका सारा जीवन नैराश्यपूर्ण और निरानन्द रूपमें व्यतीत हो जाता है!

कुमुदिनी

उपन्यास

श्री रवीन्द्रनाथ ठाकुर

[२१]

मोतीकी माको लेकर कुमुदिनी सोनेके कमरेमें जा बैठी।

बातचीत करते करते अंधेरा हो आया बेरा आया बत्ती जलाने, कुमुदने मना कर दिया।

कुमुदने सभी बात सुनीं चुपचाप बैठी रही।

मोतीकी मा ने कहा—'घरको भूत लग गया है बऊरानी। वहाँ टिकना अब मुश्किल ही है तुम क्या नहीं जाओगी?

'मेरा क्या बुलावा आया है?

नहीं बुलानेकी शायद याद भी नहीं रही होगी, लेकिन तुम्हारे बिना जाय तो काम ही नहीं चल सकता।'

मैं क्या कर सकती हूँ? मैं तो उन्हें तृप्त नहीं कर सकूंगी। विचारकर देखा जाय तो मेरे ही कारण सब कुछ हुआ है मगर कोई उपाय भी नहीं था। मैं जो कुछ दे सकती थी उसे वे ले नहीं सके। आज मैं रीते हाथ जाकर क्या करूँगी?'

कहती क्या हो बऊरानी, घर तो तुम्हारा ही है, वह तो तुम्हारे छोड़ देनेसे चल ही नहीं सकता।

'घरसे क्या मतलब समझती हो बहन? घर-द्वार चीज़ वस्तु नौकर चाकर? मुझे शर्म आती है यह कहनेमें कि उसपर मेरा अधिकार है। खास महलमें ही अधिकार खो बैठी हूँ अब क्या बाहरकी इन सब चीजोंपर लोभ हो सकता है?'

क्या कह रही हो बऊ-रानी? तुम क्या अब घर जाओगी ही नहीं बिलकुल?

सब बात अच्छी तरह समझमें नहीं आ रही है। और कुछ दिन पहले होता तो भगवानसे सकत चाहती, देवज्ञके पास पूछने जाती, लेकिन मेरा वह सब भरोसा धुलकर पुछ चुका है। शुरूमें सभी लक्षण अच्छे थे। अन्तमें कोई भी ठीक न बैठा। आज कितनी बार बैठी बैठी सोचती रही हूँ कि देवताकी अपेक्षा भइयाके विचारपर भरोसा रखती तो इतनी विपत्ति न आती, मगर फिर भी तो मनमें देवताके बारेमें एक जो दुविधा उठ खड़ी हुई है हृदयके अन्दर उससे छुटकारा नहीं मिल रहा। घूम फिरकर वहीं आकर लौटने लगती हूँ।'

तुम्हारी बातें सुनकर तो मुझे डर लगता है। तुम क्या जाओगी ही नहीं?

यह सोचना तो कठिन है कि कभी जाऊंगी ही नहीं मगर यह भी आशा नहीं कि जाऊँगी ही।

'अच्छा, तुम्हारे भइयासे एक बार पूछ देखूँ। देखूं वे क्या कहते हैं। उनके दर्शन तो हो जायेंगे?

चलो अभी लिये चलती हूँ।"

मोतीकी मा विप्रदासके कमरेमें पैर रखते ही, उनका चेहरा देखकर ठिठककर खड़ी रह गई। मालूम हुआ मानो वह सामने एक भूकम्पके बादका मन्दिर देख रही है—जिसकी बत्तियाँ बुझ गई हैं शिखर टूट गया है। भीतर अंधकार और सन्नाटा है। मोतीकी मा उनके पैर छूकर ज़मीनपर बैठ गई।

विप्रदासने ज़रा कुछ उतावलीके साथ कहा—'यह है तो सही चौकी।'

मोतीकी मा सिर हिलाकर कहा—नहीं यही ठीक है।"

घूंघटके भीतर उसकी आँखोंमें आँसू छलकने लगे।

समझ गई कि भइयाकी यह हालत ही कुमुदको व्यथित किये हुए है।

कुमुदने प्रसंगको सहज कर देनेके लिए कहा—"भइया, रामकरण ये यही पूछने आई हैं कि मेरे बारेमें तुम्हारी राय क्या है।"

मोतीकी माने कहा—' नहीं, नहीं, राय पूछना पीछेकी बात है, मैं आई हूँ इनके चरणोंके दर्शनके लिए।"

कुमुदने कहा—"ये जानना चाहती हैं कि उनके घर मुझे जाना चाहिए या नहीं।"

विप्रदास उठकर बैठ गये, बोले—"वह तो पराया घर है, वहाँ जाकर कुमुदसे रहा कैसे जायगा?"

यदि यह बात क्रोधके स्वरमें कहते, तो उसके भीतरकी आग ऐसी न धधक उठती। शान्त कठस्वर था, चेहरेपर उत्तेजनाका कोई लक्षण ही न था।

मोतीकी माने फुसफुस करके कुछ कहा, जिसका अभिप्राय था कि कुमुद उसके पास बैठकर उसकी बातें विप्रदासके कानों तक पहुँचा दे। कुमुद राज़ी नहीं हुई, बोली—"तुम्हीं कहो न, गला खोलकर।"

मोतीकी माने स्वरको और भी ज़रा स्पष्ट करके कहा—"जो इनका अपना है, उसे कोई पराया नहीं कर सकता, फिर चाहे वह कोई भी क्यों न हो।"

"यह बात ठीक नहीं। कुमुद तो आश्रित-मात्र है। उसे अपने अधिकारका ज़ोर नहीं है। उसे घरसे अलग कर देनेसे लोग शायद निन्दा ही करेंगे, पर कोई बाधा नहीं देगा। जो कुछ दंड है सो सब उसीके लिए है। फिर भी अनुग्रहका आश्रय भी सहन कर लिया जाता, यदि वह सहज आश्रय होता।"

ऐसी बातका क्या जवाब दें, मोतीकी मा कुछ सोच न सकी। पतिके आश्रयमें विघ्न होनेसे लड़कीवाले ही तो हाथ पैर छूकर खुशामद किया करते हैं, यहाँ तो उल्टी बात है।

कुछ देर चुप रहकर बोली—' लेकिन अपनी घर-गिरस्तीके बिना स्त्रियाँ जो जी नहीं सकतीं, पुरुषोंका जीवन तो बाहरमें बहते-बहते बीत जाता है, मगर स्त्रियोंको तो कहीं-न-कहीं स्थिति चाहिए ही!"

"स्थिति कहाँ है? अपमानमें? मैं तुमसे कह देता हूँ, कुमुदको जिसने गढ़ा है, उसने गुरुसे अन्त तक बड़ी श्रद्धासे उसे गढ़ा है। ऐसी योग्यता किसीमें नहीं, जो कुमुदकी अवज्ञा कर सके—चक्रवर्ती सम्राट्में भी नहीं।"

कुमुदपर मोतीकी माका बहुत ही ज़्यादा प्रेम है, भक्ति है, मगर फिर भी किसी स्त्रीका इतना मूल्य हो सकता है कि जिसका गौरव पतिको भी लाँघ जाय, यह बात मोतीकी माको ठीक नहीं जँची। घर-गिरस्तीमें पतिके साथ झगड़ा-टंटा होता है, स्त्रीके भाग्यमें अनादर-अपमान भी काफी बदा होता है, यहाँ तक कि उससे छुटकारा पानेके लिए स्त्री अफीम खाकर या गलेमें फाँसी लगाकर मर जाती है, यह तो उसकी समझमें आता है, लेकिन इसके मानी यह नहीं कि स्त्री भी पतिको बिलकुल त्यागकर अपने ज़ोरसे रहेगी चाहे जहाँ, इस बातको तो मोतीकी मा दर्प ही समझती है। स्त्री होकर इतना घमंड क्यों! मधुसूदन चाहे जितना अयोग्य हो, चाहे जैसा अन्याय करे, फिर भी वह है तो पुरुष ही, एक जगह वह अपनी स्त्रीसे आप ही बड़ा है, वहाँ किसी तरहका विचार चल ही नहीं सकता। विधाताके साथ मामला चलाकर जीतेगा कौन?

मोतीकी माने कहा—"आखिर किसी दिन तो वहाँ जाना ही पड़ेगा, इसके सिवा कोई रास्ता ही नहीं।"

"जाना ही पड़ेगा, यह बात तो खरीद हुए गुलामके सिवा और किसी आदमीके लिए लागू ही नहीं हो सकती।"

"मन्त्र पढ़कर स्त्रीको तो खरीद ही लिया जाता है। सात फेरे जिस दिन पड़ गये, उस दिन वह तो शरीर और मनसे बँध ही गई, अब तो भागनेका कोई रास्ता ही नहीं रहा। यह बंधन तो मौतसे भी बढ़कर है। स्त्री होकर

जब पैदा हुई हैं, तो इस जन्मके लिए तो भाग्यको किसी तरह फिराया नहीं जा सकता।'

विप्रदास समझ गये कि स्त्रियोंका सम्मान स्त्रियोंमें ही खत्म हुआ है। वे जानती ही नहीं कि इसीलिए घर-घर स्त्रियोंके भाग्यमें अपमानित होना इतना सहज है। वे मानो सोचती आप ही बुझा बैठी हैं। उसपर हमेशा मरती हैं दरद ही सार, हर वक्त चिन्ता उन्हें खाये ही जाती है, अयोग्य पुरुषके हाथमें पड़ कर खाती हैं मार, और समझती हैं कि उसे चुपचाप सह लेना ही स्त्री-जन्मकी सर्वोच्च चरितार्थता है। नहीं,—मनुष्य अपनेको इतना निरुपाय नहीं न सकता। खुदाने जिन्दा इन्सान नीच बनने दिया है, वह खुद उसको ही प्रतिदिन नीच न बना रही है।

विप्रदासकी झटका पाते ही कुमुद सिर झुकाये जमीनपर बैठी थी। विप्रदासने मोतीकी माँसे हुक्म न चलकर कुमुदके माथेपर हाथ रखकर कहा—"एक बात तुमसे कहता हूँ, कुमुद, समझनेकी कोशिश करना। खामखाँ जहाँ पाई-जाई है, जिसकी कोई परख नहीं, अधिकार बनाये रखनेके लिए जिस योग्यताका कोई प्रमाण नहीं देना पड़ता, वहाँ वह मनमानेपन सिर्फ हीनताकी ही सृष्टि करता है। यह बात मैंने तुमसे बहुत बार कही है, अपने संस्कारको तू छोड़ नहीं सकी,—रट उठाये है। तू जब खाने बैठकर ब्राह्मण-भोजन खाती थी, तब किसी दिन तुझे बाधा नहीं दी, सिर्फ बार-बार समझानेकी कोशिश की है, बिना विचारे किसी मनुष्यकी बात मान लेनेमें सिर्फ उसीका अनिष्ट होता हो, सो नहीं, उससे मनुष्यकी श्रेष्ठताके आदर्शको चोटा किया जाता है। इस तरहकी अन्ध श्रद्धाके द्वारा अपने ही मनुष्य-रूपका अनादर किया जाता है, इस बातको कोई सोचता क्यों नहीं? तेने तो अपेक्षाकृत साहित्य कुछ कम पढ़ा है, समझती नहीं, ऐसी जितनी भी दल-बाँध और साम-बाँध निरंकुश शक्तियाँ हैं, उन सबके विरुद्ध सारे संसारमें आज लड़ाईकी हवा बह रही है। दुनियाके मनगढ़न्त अन्ध-दासतामोंको बड़ा नाम देकर मनुष्य दीर्घ काल तक उनका पोषण करता आया है, आज उन्हें निर्मूल करनेका दिन आ गया है।"

कुमुदने सिर नीचा किये हुए ही कहा—"भइया, तुम्हारे कहनेका मतलब क्या, स्त्री स्वामीसे भी बढ़ जाय?"

"नहीं, अन्याय अतिक्रमको तो मैं बुरा ही समझता हूँ। पति भी स्त्रीको अतिक्रम न करे—मेरे कहनेका मतलब यही है।"

"यदि करे, तो क्या स्त्रीको भी—"

कुमुदकी बात खतम होनेसे पहले ही विप्रदास कहने लगे—"स्त्री यदि उस अन्यायको मान ले, तो वह मर स्त्रियोंपर अन्याय करना होगा। इसी तरह प्रत्येक श्लोक द्वारा दुःख बढ़ता ही जाता है। तभी तो अत्याचारका रास्ता पड़ा हो गया है।"

मोतीकी माने जरा-कुछ अधैर्यके स्वरमें ही कहा—"हमारी बहू रानी सती-लक्ष्मी हैं, उनका कोई अपमान करे, तो वह अपमान उन्हें छू भी नहीं सकता।"

विप्रदासका कंठ अब जरा उत्तेजित हो उठा—"तुम लोग सती-लक्ष्मीकी बात ही सोचती रहती हो। और जो कापुरुष बेरोक उसे अपमानित करनेका अधिकार पाकर प्रतिदिन उसका दुरुपयोग करता रहता है, उसकी दुर्गतिकी बात क्यों नहीं सोचतीं?"

कुमुद उसी समय उठकर खड़ी हो गई और विप्रदासके बालोंमें उँगलियाँ फेरती हुई बोली—"भइया, तुम अब बात मत करो, बड़ा आराम। तुम जिसे मुक्ति कहते हो, जो ऊपर द्वारा प्राप्त होती है, उसके लिए हमारा खून ही काफी है। हम मादमीमें भी लिपटी रहती हैं और विश्वासमें भी; किसी भी तरह उसको उलझन नहीं सुलझा सकती। जितनी चोट खाती हैं, उतनी ही घूम-फिरकर उसीमें फँसती जाती हैं। तुम लोग बहुत जानते हो, उसीसे तुम लोगोंका मन चुटकारा पा जाता है; हम लोग बहुत मानती हैं, उसीसे हमारे जीवनका शून्य भरता है। तुम जब समझा देते हो तो समझ जाती हूँ अपनी गलती, लेकिन गलती समझ

लेना और चलती छोड़ देना, क्या एक ही बात है ? लताकी तरह हमारी ममता सब कुछको जकड़-जकड़कर लिपट जाती है, चाहे उसमें भलाई हो या बुराई, फिर उसे छोड़ नहीं सकती।"

विप्रदासने कहा—"इसीलिए तो संसारमें कापुरुषोंकी पूजाकी पुजारिनोंकी कमी नहीं होती। वे जानते वक्त तो अपवित्रको अपवित्र ही जानती है, लेकिन मानते वक्त उसे पवित्र-सा बनाकर ही मानती है।"

कुमुदने कहा—"क्या करूँ भइया, घर-गिरस्तीको दोनों हाथोंसे जकड़ रहनेके लिए ही हमारी सृष्टि हुई है। इसीमें हम पेड़को भी जकड़े रहती है, और सूखे ठूठको भी। जितनी देर हमें गुरुको माननेमें लगती है—उतनी ही देर पाखंडीको माननेमें। जाल तो हमारे अपने ही भीतर है। दुःखसे हमें बचावे कौन ? इसीलिए सोचती हूँ कि दुःख यदि पाना ही है, तो उसे मानकर ही उसमें बचनेकी कोशिश करनी चाहिए। इसीसे तो स्त्रियाँ इतनी ज्यादा धरमकी शरण लिया करती हैं।"

विप्रदासने कुछ नहीं कहा, चुपचाप बैठे रहे।

किन्तु उनका चुपचाप बैठा रहना भी कुमुदको कटकर मालूम हुआ। कुमुद जानती है कि बोलनेकी अपेक्षा इस चुप्पीका वजन और भी ज्यादा है।

घरमें डोल डालकर मोतीकी माने कुमुदसे आकर पूछा—"क्या ठीक किया बऊरानी ?"

कुमुदने कहा—"नहीं जा सकूँगी। और, मुझे तो उन्होंने आनेके लिए हुक्म नहीं दिया है।"

मोतीकी मा भीतर-ही-भीतर कुछ खीझ उठी। ससुरालके प्रति उसकी अधिक श्रद्धा हो, सो बात नहीं, फिर भी ससुरालके बारेमें बहुत दिनोंका ममत्व-बोध उसके हृदयपर अधिकार किये हुए है। वहाँकी कोई भी बहू उसे लंघन कर जाय, यह बात उसे किसी भी तरह अच्छी नहीं लगी। कुमुदको उसने जो कुछ कहा, उसका भाव यह था कि पुरुषोंकी प्रकृतिमें गुस्सा होती है और अक्सर ज्यादा, यह तो बनी बनाई बात है। सृष्टि तो हमारे हाथमें नहीं है, जो मिला है, उसीको साथ निभाकर चलना होगा। "ये लोग ऐसे ही हैं"—कहकर मनको तैयार करके जैसे बने वैसे घर-गिरस्तीको चलाना ही चाहिए। क्योंकि घर गिरस्ती ही स्त्रियोंकी अपनी चीज़ है। पति अच्छे हों या बुरे, घर-गिरस्तीको तो अंगीकार करना ही होगा। अगर यह बात बिलकुल असम्भव हो, तो मरनेके सिवा और कोई गति ही नहीं।

कुमुदने हँसकर कहा—"और नहीं तो यही सही। मौतका क्या कसूर ?"

मोतीकी माने उद्विग्न होकर कहा—"ऐसी बात मत कहो।"

कुमुद नहीं जानती कि कुछ दिन हुए, उसके मुहल्लेमें ही एक सत्रह-अठारह वर्षकी बहूने कार्बोलिक ऐसिड खाकर आत्महत्या कर ली थी। उसका एम०ए० पास पति है—गवर्मेन्ट-आफिसमें ऊँची नौकरी करता है। स्त्रीने चाँदीकी एक कंघी खो दी थी, माने उसकी शिकायत की, पतिने उठाकर स्त्रीके एक लात जमा दी। मोतीकी माके रोंगटे खड़े हो गये उसकी याद आते ही।

इतनेमें ही नवीन आ गया। कुमुद प्रसन्न हो उठी। बोली—"मैं तो जानती थी, लालाजीके आनेमें ज्यादा देर न लगेगी।"

नवीनने मुस्कराकर कहा—"न्यायशास्त्रपर बऊरानीका दखल है। पहले देखा श्रीमती धुआँको, उससे श्रीमान् अग्निके अविर्भावका अन्दाज लगानेमें कठिनता नहीं मालूम हुई होगी।"

मोतीकी माने कहा—"बऊरानी, तुम्हींने इनको सह दे देकर सिरपर चढ़ाया है। मनमें तो समझती हो कि तुम उन्हें देखकर खुश होती हो, इसी मिजाजमें—"

"मुझे देखकर भी जो खुश हो सकती है, उनमें क्या कुछ कम सामर्थ्य है ? जिन्होंने मुझे बनाया है, उन्हें भी अपने हाथका काम देखकर अनुताप हुआ है, और जिन्होंने

मेरा पाणिग्रहण किया, उनके मनका भाव तो देखा न जानन्ति कुतो मनुष्याः ।"

"बालाजी, तुम दोनों मिलकर शास्त्रार्थ करो, तीसरा व्यक्ति उपदेश नहीं करना चाहता, अब मैं जाती हूं।"

मोतीकी माने कहा—"यह क्या बात, बहन ? यह तीसरा व्यक्ति कौन है ? तुम या मैं ? तुम क्या समझती हो कि गाड़ीका किराया खर्च करके वे मुझे देखने आये हैं यहां ?"

"नहीं, अब मैं जाती हूं, इनके लिए ब्यालू भेज दूं।" कहकर कुमुद चली गई।

[५२]

मोतीकी माने पूछा—'कुछ खबर है क्या ?"

"है। देर न कर सका, तुम्हारे साथ सलाह करने आया हूं। तुम तो चली आईं, उसके बाद अचानक भाई साहब चले आये मेरे कमरेमें। मिजाज था उस समय बहुत खराब। मामूली कीमतका एक गिल्टी किया हुआ चुरुटका ऐंट्रे (राख दान) टेबिलसे गायब हो गया है। फिलहाल जिसने उसे लिया है, उसने अवश्य ही उसे सोना समझा है, नहीं तो क्यों व्यर्थ अपना सर्वनाश करने बैठता। जानती तो हो, मामूली सी कोई चीज इधर उधर हो जानेसे भाई साहबको विपुल सम्पत्तिकी भीत मानों हिल जाती है। यह उनसे सहा नहीं जाता। आज सवेर आफिस जाते वक्त मुझसे कह गये थे—रुपयोंको दस भेज देनेके लिए। मैं खूब उत्साहके साथ ही उस पवित्र कार्यमें लग गया था। मैंने ठीक किया था कि आफिससे उनके लौटनेके पहले ही इस कामको पूरा कर लूंगा। इतनेमें दोपहरको डेढ़ बजे भाई साहब अचानक आ धमके सीधे मेरे कमरेमें। बोले—'अभी रहने दो।' कहकर बाहर जा रहे थे कि इतनेमें उनकी निगाह पड़ गई टेबिलपर रखी हुई भाभीकी उस तसवीरपर। ठिठक गये। मैं ताड़ गया कि तिरछी नजरको सीधी करके तसवीर देखनेमें भाई साहबको शरम मालूम होती है। मैंने कहा—'भाई साहब, ज़रा बैठिये, ढाकेकी एक साड़ी तुम्हें दिखाना है। मोतीकी माकी छोटी भौजाईको बहुत दिनोंसे साध है, सो उसे भेजनी है। लेकिन गणेशराम कीमतमें मुझे ठग रहा है ऐसा मालूम होता है। तुमसे ज़रा उसकी कीमत जँचवानी है। मेरी समझमें तो तेरह रुपये उसकी कीमत नहीं हो सकती। ज्यादा होगी तो नौ साढ़े-नौ रुपयेके भीतर होनी चाहिए।"

मोतीकी मा दंग रह गई, बोली—"यह बात तुम्हारे दिमाग़में आई कहांसे ? मेरी छोटी भौजाईकी साधकी तो कोई बात ही नहीं। उनके गोदके बच्चेकी उमर डेढ़ महीनेकी है। बनाकर कहनेमें आजकल तुम बड़े चलते-पुर्जे हो गये हो, मालूम होता है। यह नई विद्या तुम्हें कहांसे मिल गई ?"

"जहांसे कालिदासको कवित्व मिला था—वाणी वीणापाणिसे।"

"वीणापाणि जब तक तुम्हें छोड़ न दें, तब तक तुम्हारे साथ घर-गिरस्ती चलाना मुश्किल होगा।"

"प्रतिज्ञा की है, स्वर्गारोहणके समय नरकके दर्शन करता जाऊंगा, बऊरानीके चरणोंमें यही मेरा दान है।"

"मगर साढ़े नौ रुपये कीमतकी ढाकेकी साड़ी हालकी हाल तुम्हें मिल कहांसे गई ?"

"कहीं भी नहीं। बीस मिनट बाद वापस आकर कह दिया कि गणेशराम वह साड़ी मुझसे बिना कहे ही वापस ले गया है। भाई साहबके चहेरेको देखकर समझ गया कि इस बीचमें तसवीरने उनके दिमाग़में घुसकर स्वप्नका रूप धारण कर लिया है। न मालूम क्यों, संसारमें मेरे ही सामने भाई साहबको ज़रा-कुछ आंखोंकी शरम है, और किसीकी होती तो तसवीरको चटसे उठाकर चल देनेमें उन्हें ज़रा भी संकोच न होता।"

"तुम भी तो कम लोभी नहीं हो। भाई साहबको वैसे ही दे देते तो तुम्हारा क्या बिगड़ जाता ?"

"सो दे दी,—मगर ऐसे ही नहीं दी। मैंने कहा—'भाई

साहब, इस तसवीर परसे आयल पन्टिंग कराके तुम्हारे सोनेके कमरेमें रखवा दें' तो ठीक हो न ? भाई साहबने मानो उदासीन भावसे कहा—'अच्छा, देखा जायगा।' कहकर वे तसवीर लेकर ऊपरके कमरेमें चले गये। उसके बाद क्या हुआ, ठीक मालूम नहीं। शायद उनका आफिस जाना नहीं हुआ और उस तसवीरके वापस मिलनेकी मैंने आशा भी नहीं रखी।"

"तुम अपनी बऊरानीके लिए जब स्वर्ग ही खोनेको राज़ी हो, तो साथमें एक तस्वीर और भी सही।"

"स्वर्गके विषयमें सन्देह है, तसवीरके बारेमें ज़रा भी सन्देह नहीं था। ऐसी तसवीर जब कभी उतरती है—देवसे। जिस दुर्लभ लग्नमें उनके मुहपर लक्ष्मीका प्रसाद पूर्ण रूपसे उतर आया था, ठीक वही शुभ योग उस तसवीरमें आ बैठा है। किसी किसी दिन रातको सोतेसे उठकर बत्ती जलाकर मैंने उस तसवीरको देखा है। दिआके उजालेमें उसके भीतरका रूप मानो और भी ज्यादा होकर दिखाई देता है।"

"क्यों जी, मेरे सामने इतनी ज्यादती करते तुम्हें ज़रा भी डर नहीं लगता ?"

"डर अगर हो तो तुम्हारे सोचनेकी बात भी होती। उन्हें देखकर मेरा आश्चर्य किसी तरह जाता ही नहीं। सोचता हूँ, हम लोगोंके भाग्यमें यह सम्भव हुआ कैसे ? मेरे तो रोंगटे खड़े हो जाते हैं—जब मैं सोचता हूं कि मुझे उनसे बऊरानी कहनेका हक़ मिला है। और वे इस तुच्छ नवीन जैसे आदमीको पास बिठाकर हँसती हुई खिला सकती हैं, संसारमें यह इतना सहज हुआ कैसे ? हमारे घरानेमें सबसे बढ़कर अभागे भाई साहब हैं। जो चीज़ उन्हें सहज स्वभाव मिली, उसे ऐसी कठिनतासे बाँधने चले कि उसे खो ही बैठे।"

"क्यों जी, बऊरानीकी बातोंमें जब तुम्हारा मुंह खुल जाता है, तो फिर बन्द ही नहीं होता,—बात क्या है !'

"समझी बऊ, मुझे मालूम है, तुम्हें यह ज़रा खटकती है।"

"नहीं, हरगिज नहीं।"

"हाँ, थोड़ा सा ! मगर इस प्रसंगमें एक बातकी याद करा देना ठीक होगा। नूरनगर स्टेशनपर पहले बऊरानीके भइयाको देखकर तुमने जो बातें कहीं थीं, चलती बोलीमें उसे भी ज्यादती कहा जा सकता है।"

"अच्छा, अच्छा, उन सब तर्कोंको रहने दो, तुम क्या कहना चाहते थे, कहो।"

"मुझे तो मालूम पड़ता है, भाई साहब आज-ही-कलमें बऊरानीको बुलवा भेजेंगे। मुझे मालूम है, बऊरानी इतने आग्रहसे मायके चली आईं, उसके बाद फिर इतने दिन हो गये—जानेका नाम तक नहीं, इससे भाई साहबका अभिमान हद दर्जे तक पहुँच गया है। यह बात किसी तरह भाई साहबकी समझमें ही नहीं आती कि सोनेके पिंजड़ेपर चिड़ियाको लोभ क्यों नहीं। अबोध चिड़िया है, अकृतज्ञ है वह।"

"यह तो अच्छी बात है, जेठजी बुला लें। बात तो यही थी।"

"मेरी समझसे बुलानेके पहले ही अगर बऊरानी चली जायँ, तो अच्छा हो, भाई साहबके उनने अभिमानकी जीत ही सही। इसके सिवा विप्रदास बाबू भी चाहते हैं कि बऊरानी अपने घर जायँ, मैंने ही मना कर दिया था।"

विप्रदासके साथ इस बारेमें आज क्या क्या बातें हुई हैं, मोतीकी माने उसका कुछ भी आभास नहीं दिया। बोली—"विप्रदास बाबूके पास जाकर कहो तो सही।"

"मैं जाता हूँ, सुनकर वे प्रसन्न होंगे।"

इतनेमें कुमुदने दरवाज़ेके पास आकर बाहरसे ही कहा—"भीतर आ सकती हूँ ?"

मोतीकी माने कहा—"तुम्हारे लालाजी तो प्रतीक्षामें बैठे ही हैं।'

"जन्म-जन्मसे प्रतीक्षा कर रहा था, अब दर्शन मिले हैं।"

"उँ ह, लालाजी, इतनी बातें बना बनाकर कहना तुम सीखे कहाँसे ?"

"मुझे खुद ही आश्चर्य होता है, समझमें नहीं आता।"

"अच्छा, चलो अब, खाने चलो।"

"खानेसे पहले एक बार तुम्हारे भइयासे मिल लू—बातचीत करनी है।"

"नहीं, सो नहीं होगा।"

'क्यों?'

"आज भइया बहुत बोले हैं, अब आज रहने दो।"

'अच्छी खबर है।"

"सो होने दो, कल चले आना बल्कि। आज कोई भी बात नहीं।"

"कल शायद छुट्टी न मिले, शायद कोई बाधा आ जाय। दुहाई है तुम्हारी, आज, बस एक बार, पाँच मिनटके लिए। तुम्हारे भइया खुश होंगे, कोई हानि नहीं पहुँचेगी उन्हें।"

"अच्छा, पहले तुम ब्यालू कर लो, उसके बाद।"

ब्यालू करनेके बाद कुमुद नवीनको विप्रदासके कमरेमें ले गई। देखा कि भइया उस समय भी सोये नहीं हैं। घरमें अँधेरा था, दिआकी लौ मन्द पड़ गई थी। खुले हुए जंगले में से तारे दिखाई देते हैं, रह-रहकर ज़ोरोंसे दखिनी हवा चली आ रही है, घरके पर्दे, बिछौनेकी चादर, अलगनीपर टंगे विप्रदासके कपड़े तरह तरहकी छाया फैलाते हुए काँप रहे हैं। ज़मीनपर अखबारका एक पन्ना इधरसे उधर उड़ा उड़ा फिरता है। विप्रदास अधलेटी हालतमें निश्चल होकर चुपचाप बैठे हैं। आगे बढ़नेमें नवीनके पैर नहीं उठते। सन्ध्याकी छाया और रोगकी गम्भीरताने विप्रदासको एक आवरण दे डाला है, मालूम होता है मानो वह संसारसे बहुत दूर हैं, मानो अन्य लोकमें हैं। मालूम हुआ—उनके समान इस तरहका अकेला आदमी संसारमें और कोई नहीं।

नवीनने आगे बढ़कर विप्रदासके पैर छुए, बोला—"विश्राममें बाधा नहीं पहुँचाना चाहता। एक बात कहकर चला जाऊँगा। समय हो गया, बऊरानी अब घर चलें, इसके लिए हम लोग बाट देख रहे हैं।'

विप्रदासने कोई उत्तर नहीं दिया, चुपचाप बैठे रहे।

कुछ देर बाद नवीनने कहा—"आपकी आज्ञा पाते ही उन्हें लिवा जानेकी तैयारी करूँ—"

इतनेमें कुमुद घरसे आकर भइयाके पैरोंके पास बैठ गई। विप्रदासने उसके मुँहकी ओर देखते हुए कहा—"अगर तू समझे कि तेरे जानेका समय हो गया, तो जा कुमू।"

कुमुदने कहा—"नहीं, भइया, नहीं जाऊँगी।" कहकर वह विप्रदासके घुटनोंपर औंधी पड़ रही।

घरमें सन्नाटा था, सिर्फ बीच-बीचमें रह-रहकर ज़ोरोंकी हवा आती और एक ढीले जंगलेको खड़खड़ा जाती, साथ ही बाहरके बगीचेके पेड़के पत्ते भी झुक उठते।

कुमुद थोड़ी देर बाद उठ खड़ी हुई, नवीनसे बोली—"चलो, अब देर मत करो। भइया, तुम सोओ।"

मोतीकी माने घर आकर नवीनसे कहा—"इतनी ज्यादती लेकिन अच्छी नहीं है।"

"यानी? आँखोंमें सुई चुभाना चाहे जैसा हो, मगर आँखोंका लाल हो उठना बिलकुल ही ठीक नहीं?"

"नहीं जी, नहीं, यह उनका घमंड है। संसारमें उनके योग्य कुछ मिलेगा ही नहीं, वे सबके ऊपर हैं।"

"मम्मली बऊ, इतना बड़ा घमंड सबको नहीं सोहता, पर उनकी बात न्यारी है।"

"इसका मतलब यह थोड़े ही है कि नाते-रिश्तेदारोंसे बिगाड़ते फिरें?"

'नाते-रिश्तदार कहनेसे ही नाते-रिश्तेदार थोड़े ही हो जाते हैं। वे हम लोगोंसे बिलकुल अलग श्रेणीके आदमी हैं। नातेके हिसाबसे उनके साथ व्यवहार करनेमें मुझे संकोच होता है।"

"कोई चाहे कितना ही बड़ा आदमी क्यों न हो, फिर भी नातेदारीका ज़ोर है, यह याद रखना।"

नवीन समझ गया, इस आलोचनामें कुमुदपर मोतीकी माकी ईर्षाकी भी बू मौजूद है। इसके सिवा यह भी सच है कि स्त्रियोंके लिए पारिवारिक बन्धनका मूल्य बहुत ज्यादा होता है। इसीसे नवीनने इस विषयमें कुछ तर्क न करके कहा—"और कुछ दिन देख लें। भाई साहबके आग्रहको भी ज़रा बढ़ जाने दो, इसमें हर्ज क्या है।"

[क्रमश.]

समाप्ति

श्री रवीन्द्रनाथ ठाकुर

छठा परिच्छेद

दोनों अपराधियोंकी युगल जोड़ी जब घर लौटी, तो मा बहुत गम्भीर बनी रहीं, विशेष कुछ बात ही नहीं की। किसीके व्यवहारपर ऐसा कोई दोषारोप ही नहीं किया—जिसकी सफाईके लिए वह कोशिश करता। इस नीरव अभियोगने, इस निस्तब्ध अभिमानने पहाड़की तरह सारी घर गिरस्तीको अटल होकर दाब रखा।

अन्तमें जब असह्य हो उठा, तो अपूर्वने कहा— 'मा, कालेज खुल गया है, अब मुझे क़ानून पढ़ने जाना होगा।"

माने उदासीन भावसे कहा—' बहूको क्या करोगे ?"

अपूर्वने कहा—' बहूको यहीं रहने दो।'

माने कहा—"ना बेटा, ज़रूरत नहीं ! तुम उसे अपने साथ ही ले जाओ।" साधारणत मा अपूर्वसे 'तू' कहकर ही बोलती हैं।

अपूर्वने अभिमान व्यथित स्वरमें कहा—' अच्छा !"

कलकत्ते जानेकी तैयारियाँ होने लगीं। जानेके एक दिन पहले रातको अपूर्व जब सोने गया, तो देखा कि मृण्मयी बिस्तरपर पड़ी रो रही है।

सहसा उसके हृदयको चोट पहुँची। व्यथित स्वरसे बोला—"मृण्मयी, मेरे साथ कलकत्ते जानेको तुम्हारा जी नहीं चाहता ?"

मृण्मयीने कहा—"नहीं।"

अपूर्वने पूछा—"तुम मुझसे प्रेम नहीं करतीं ?"

इस प्रश्नका कुछ उत्तर न मिला। बहुधा इस प्रश्नका उत्तर अत्यन्त सहज हुआ करता है, किन्तु कभी कभी इसके अन्दर मनस्तत्त्वकी इतनी जटिलता भरी रहती है कि बालिकासे उसके उत्तरकी प्रत्याशा नहीं की जा सकती।

अपूर्वने प्रश्न किया—' रासबिहारीको छोड़कर जानेमें तुम्हारा मन नहीं चाहता, क्यों ?"

मृण्मयीने अनायास ही उत्तर दिया—"हाँ।"

बालक रासबिहारीके प्रति इस बी० ए० पास कृतविद्य युवकके हृदयमें सुईके बराबर बहुत ही सूक्ष्म, किन्तु अत्यन्त दीर्घ ईर्ष्याका उदय हुआ। बोला—"मैं बहुत दिनों तक घर न लौट सकूँगा।' —इस संवादके विषयमें मृण्मयीका कुछ वक्तव्य न था।—"शायद दो वर्ष या उससे भी ज्यादा दिन लग सकते हैं।" मृण्मयीने आज्ञा दी—"वापस आते वक्त तुम रासबिहारीके लिए एक तीन फला राजसका चाबू लेते आना।"

अपूर्व लेटे हुए था, ज़रा उठकर बोला—' तो तुम यहीं रहोगी ?'

मृण्मयीने कहा—' हाँ, मैं अपनी अम्माके पास जाकर रहूँगी !'

अपूर्वने उसास लेकर कहा—"अच्छी बात है, वहीं रहना ! जब तक न तुम मुझे आनेके लिए चिट्ठी लिखोगी, तब तक मैं नहीं आऊँगी। अब तो खूब खुशी हुई न ?"

मृण्मयी इस प्रश्नका उत्तर देना फिजूल समझकर सोने लगी, मगर अपूर्वको नींद नहीं आई, तकिया ऊँचा करके उसके सहारे बैठा रहा।

बहुत रात बीत, सहसा चन्द्रमाका उदय हुआ और उसकी चाँदनी बिस्तरपर आकर फैल गई। अपूर्व उस उजालेमें मृण्मयीके चेहरेकी ओर देखने लगा। देखते देखते उसे ऐसा मालूम हुआ, मानो राजकन्याको कोई चाँदीकी छड़ी छुआकर अचेत कर गया है। एक बार सिर्फ सोनेकी छड़ी छुआते ही इस सोती हुई आत्माको जगाकर उससे माला बदली जा सकती है। चाँदीकी छड़ी हास्य है, और सोनेकी छड़ी आँसू।

तड़के ही अपूर्वने मृण्मयीको जगा दिया, बोला—' मृण्मयी, मेरे जानेका समय हो गया। चलो, मैं तुम्हें तुम्हारी माके यहाँ पहुँचा आऊँ।"

मृणमयी बिस्तरसे उठकर चलनेके लिए खड़ी हो गई, अपूर्वने उसके दोनों हाथ थामकर कहा— अब एक प्रार्थना और है तुमसे। मैंने कितने ही मौकोंपर तुम्हें सहायता पहुँचाई है, आज जाते समय तुम मुझे उसका इनाम दोगी?'

मृणमयीने विस्मित होकर कहा—'क्या?'

अपूर्वने कहा— तुम अपनी तबीयतसे, प्यारसे मुझे एक चुम्बन दो।"

अपूर्वकी इस अद्भुत प्रार्थना और गंभीर मुख भावको देखकर मृणमयी हँसने लग गई। फिर हँसीको रोककर चुम्बन लेनेको उद्यत हुई —अपूर्वके मुँहके पास मुँह ले जाकर उसे रहा न गया—खिलखिलाकर हँस उठी—इस तरह दो बार किया अन्तमें खामोश होकर आँचलसे मुँह ढककर हँसने लगी। कुछ न बन पड़ा, तो डाटनेके बहाने अपूर्वने उसके बाएँ कानकी लौलकी पकड़कर हिला दी।

अपूर्वकी बड़ी कड़ी प्रतिज्ञा है। डकैती करके लूट खसोटकर जनम वह अपना अपमान समझता है। वह चाहता है देवताके समान सगौरव रहकर स्नेहाशीष लाये हुए उपहारको ग्रहण करना, अपने हाथसे कुछ भी न उठायेगा।

मृणमयी फिर नहीं हँसी। अपूर्व उसे प्रभातके सुनहल प्रकाशमें निर्जन मार्गसे उसकी माके यहाँ ले आया। फिर घर आकर अपनी सास बोला— 'सोच विचारकर देखा कि तुम्हारे अपने साथ कलकत्ते ले जानेसे पढ़ने लिखनेमें विघ्न आयेगा, और उसकी वहाँ कोई संगिनी भी नहीं। तुम तो उसे अपने पास रखना नहीं चाहतीं, इसीसे मैं उसे माँके यहाँ पहुँचा आया हूँ।"

सुगभीर अभिमानकी स्थितिमें ही माता पुत्रका विच्छेद हुआ।

सातवाँ परिच्छेद

माँके आकर मृणमयीको मालूम हुआ कि किसी भी तरह वहाँ उसका मन नहीं लगता। उस घरमें मानो आद्यन्त सब परिवर्तन हो गया है—पहलेका सा नहीं रहा। समय कटता ही नहीं। क्या करे, कहाँ जाय, किससे मिले, कुछ समझमें नहीं आता।

मृणमयीको सहसा ऐसा मालूम हुआ, मानो सब धर्म और सारे गौरव कोई आदमी ही नहीं है। मानो दोपहरको सूर्यग्रहण हुआ है। यह बात किसी भी तरह उसकी समझमें नहीं आई कि आज जो कलकत्ते जानेके लिए उसकी तबीयत इतनी फड़फड़ा रही है, कल रातको उसकी वह तबीयत कहाँ गई थी कल वह नहीं जानती थी कि जीवनके जिस अंशको छोड़कर जानेमें उसका जी इतना आगा पीछा कर रहा था, उसका स्वाद उसके पहले ही बिलकुल बदल चुका है। पके पके पत्तेकी तरह डंटलसे गिरे हुए उस अतीत जीवनको आज उसने अपनी इच्छासे अनायास ही दूर फेंक दिया।

पुरानी कहानियोंमें सुना करते हैं कि निपुण अस्त्रकार ऐसी सूक्ष्म तलवार बना सकते थे कि जिससे मनुष्यको काटकर दो टुकड़े कर देनेपर भी उसे मालूम नहीं पड़ता था, जब उसे हिलाया जाता था तो उसके दो टुकड़े हो जाते थे। विधाताकी तलवार ऐसी ही सूक्ष्म है कि कब उन्होंने मृणमयीके बाल्य और यौवनके बीचमें वार किया, वह जान ही न सकी, आज न जाने कैसे हिल जानेसे बाल्य अलग यौवनसे अलग जा गिरा, और मृणमयी विस्मित होकर, व्यथित होकर देखती रह गई!

मायकेमें उसका वह पुराना शयनगृह उसे अपना नहीं मालूम हुआ। वहाँ जो मृणमयी रहती थी, मालूम हुआ वह अब नहीं रही। अब हृदयकी सारी स्मृति एक दूसरे ही घरमें, दूसरे ही कमरेमें, दूसरी ही शय्याके आस पास गूंजने लगी है।

मृणमयी अब बाहर नहीं दिखाई देती। अब उसकी हास्यध्वनि भी नहीं सुन पड़ती। रास्ता उस देखकर उड़ जाता है। खेल कूदकी बात तो अब उसके मनमें भी नहीं आती।

मृणमयीने अपनी माँ से कहा— 'अम्मा, मुझे ससुराल ले चल।'

इधर, जाते समय पुलक विषण्ण मुखकी बात कर करके

अपूर्वकी माकी छाती फटी जा रही है। गुस्सेमें आकर बहूको वह समधिनके घर छोड़ आया—यह बात उनके मनमें सुईकी तरह चुभने लगी।

इतनेमें एक दिन घूँघट मारकर बहू बनकर मृण्मयी आ पहुँची—चेहरा उसका मुरझा सा गया था—और उसने सासके पैर छूकर प्रणाम किया। सासकी आँखोंमें आँसू भर आये, उसी क्षण बहूको उन्होंने छातीसे लगा लिया। क्षण-भरमें दोनोंका मिलाप हो गया। बहूके चेहरेकी तरफ देखकर सासको बड़ा आश्चर्य हुआ। अब वह मृण्मयी रही ही नहीं! ऐसा परिवर्तन तो साधारणतः सबके लिए सम्भव नहीं। बड़े परिवर्तनके लिए बड़े बलकी ज़रूरत है।

सासने निश्चय किया था कि मृण्मयीके दोष एक एक करके सब सुधार लेगी, परन्तु यहाँ तो पहलेसे ही किसी अदृश्य सुधारकने सचिंत्र उपायसे मृण्मयीको मानो नया ही जन्म दे दिया।

अब मृण्मयीने सासको पहचान लिया और सासने मृण्मयीको, वृक्षके साथ शाखा-प्रशाखाओंका जैसा मेल है, उसी तरह सारी घर-गिरस्ती मानो परस्पर मिलकर एक अखंड हो गई।

यह जो एक गम्भीर स्निग्ध विशाल रमणी-प्रकृति मृण्मयीके समस्त शरीर और सम्पूर्ण अन्तःकरणमें अणु-अणुमें व्याप्त हो गई है, वह मानो उसे वेदना देने लगी। प्रथम आषाढ़के श्याम सजल नये बादलोंकी तरह उसके हृदयमें एक अपूर्ण विस्तीर्ण अभिमानका संचार हो उठा। उस अभिमानने उसके नेत्रोंके छायामय लम्बे पल्लवोंपर और एक गहरी छाया डाल दी। वह मन ही मन कहने लगी—'मैं अपनेको न समझ सकी, न सही, लेकिन तुमने मुझे क्यों नहीं समझा? तुमने मुझे दंड क्यों नहीं दिया? अपनी इच्छानुसार मुझे चलाया क्यों नहीं? मुझ ढाईने जब तुम्हारे साथ चलचले जानेसे इनकार कर दिया, तो तुम मुझे ज़बरदस्ती पकड़कर क्यों नहीं ले गये? तुमने मेरी बात क्यों सुनी, मेरी ज़िद क्यों पूरी की, मेरी हुरमउदूलीको सहा क्यों?'

उसके बाद, अपूर्व जिस दिन सवेरे तालाबके किनारे सुनसान रास्तेमें उसे भेद करके, मुँहसे कुछ न कहकर सिर्फ उसके चेहरेकी तरफ़ देखता रहा था, उस दिनका उस तालाबकी, उस रास्तेकी, पेड़के नीचे उस छायाकी, सवेरेकी उस सुनहली धूपकी, हृदय-भारसे झुकी हुई उस गहरी चितवनकी उसे याद उठ आई, और सहसा उसका पूरा-पूरा अर्थ उसकी समझमें आ गया। उसके बाद, विदाके दिन जिस चुम्बनको वह अपूर्वके ओठों तक ले जाकर लौटा लाई थी, वह अधूरा चुम्बन अब मरु-मरीचिकाकी ओर प्यासे हरिणकी तरह उत्तरोत्तर तेज़ीके साथ उस बीते हुए अवसरकी ओर उड़ान भरने लगा, परन्तु प्यास उसकी किसी भी तरह नहीं मिटी। अब रह-रहकर उसके मनमें यही बात आती है—अरे, उस समय अगर ऐसा करती, उस प्रश्नका अगर यह उत्तर देती, तब अगर ऐसा होता!

अपूर्वके मनमें इस बातका बड़ा रंज है कि मृण्मयीने मुझे अच्छी तरह पहचाना नहीं, और मृण्मयी भी आज बैठी बैठी सोच रही है कि 'उन्होंने मुझे क्या समझा होगा, क्या सोचते होंगे वे!' अपूर्वने उसे ऊधमिन, चंचल, नासमझ, नादान लड़की समझ लिया, लबालब भरे हुए हृदयामृतकी धारासे अपनी प्रेम पिपासा मिटानेमें उसे समर्थ तरुणी न समझा; इसी पश्चात्तापसे, धिक्कारसे, मारे शरमके वह धरतीमें गड़ी जाने लगी। चुम्बन और सुहागके उन क्षणोंको वह अपूर्वके तकियेपर अदा करने लगी।

इसी तरह बहुत दिन बीत गये।

अपूर्व कह गया था—'जब तक तुम चिट्ठी न लिखोगी, तब तक मैं नहीं आऊँगा।' मृण्मयी उसी बातको याद करके एक दिन घरका दरवाज़ा बंद करके चिट्ठी लिखने बैठी। अपूर्वने उसे जो सुनहरी किनारीके रंगीन काग़ज़ दिये थे, उन्हें निकालकर बैठी-बैठी सोचने लगी—क्या लिखे। बड़ी सावधानीसे अच्छी तरह हाथ जमाकर टेढ़ी मेढ़ी लकीर

बनाकर उँगलियोंमें स्याही पोतकर छोटे बड़े हरूफोंमें ऊपर कुछ सम्बोधन बिना किये ही एकदम लिख दिया—"तुम मुझे चिट्ठी क्यों नहीं देते? तुम कैसे हो, तुम घर आओ।" और क्या लिखे, सोचकर कुछ ठीक न कर सकी। असली बात जो थी, सो सब लिखी जा चुकी, लेकिन मनुष्य समाजमें मनका भाव और भी ज़रा कुछ बढ़ाकर प्रकट करना चाहिए। मृण्मयीको भी यह कमी खटकी, इसलिए उसने और भी बहुत देर तक सोच-सोचकर और कुछ नये शब्द जोड़ दिये—"अब तुम मुझे चिट्ठी देना, और कैसे रहते हो लिखना, और घर आना, अम्मा अच्छी तरह हैं, बिसु, पुत्ती सब अच्छी तरह है और कल हमारी काली गायके बछड़ा हुआ है।"—इतना लिखकर चिट्ठी खतम कर दी। चिट्ठीको लिफाफेमें बंद करके प्रत्येक अक्षरपर एक एक बूँद हृदयका प्रेम टपकाकर उसपर लिखा—श्रीयुत बाबू अपूर्वकृष्ण राय। प्रेम चाहे जितना उड़ेला हो, लेकिन तो भी अक्षर सीधे, अक्षर सुन्दर और हिज्जे सही नहीं हुए।

लिफाफेपर नामके सिवा और भी कुछ लिखना ज़रूरी है, मृण्मयी इस बातसे नावाकिफ थी। कहीं सास या और कोई देख न ले, इस शरमसे उस चिट्ठीको उसने एक विश्वस्त दासीके हाथ डाकमें डलवा दिया।

कहनेकी ज़रूरत नहीं कि इस चिट्ठीका कोई फल न हुआ— अपूर्व घर नहीं आया।

आठवाँ परिच्छेद

माने देखा कि कालेजकी छुट्टियाँ हो गईं, फिर भी अपूर्व घर नहीं आया। सोचा, अब भी वह उनसे गुस्सा है।

मृण्मयीने भी समझ लिया कि अपूर्व उससे नाराज़ है, तब वह अपनी चिट्ठीकी याद करके मारे शरमके गड़ गड़ जाने लगी। वह चिट्ठी उसकी कितनी तुच्छ थी, उसमें तो कोई बात ही नहीं लिखी गई, उसके मनका भाव तो उसमें कुछ प्रकट ही नहीं हुआ उसे पढ़कर वे मन ही मन और भी अवज्ञा करते होंगे, यह सोच सोचकर वह तीरसे बिंधे हुए शिकारकी तरह भीतर-ही भीतर तड़फड़ाने लगी। दासीको उसने बार-बार पूछा—"उस चिट्ठीको तू डाकमें डाल आई थी?" दासीने उसे हज़ार बार विश्वास दिलाकर कहा—"हाँ, बहूजी, मैं अपने हाथसे चिट्ठीके बकसमें डाल आई हूँ, बाबूजीको वह मिल भी गई होगी कभीकी।"

अन्तमें अपूर्वकी माने एक दिन मृण्मयीको बुलाकर कहा—"बहू अपू बहुत दिनोंसे घर नहीं आया, मन चाहता है कलकत्ते जाकर उसे देख आऊँ। तुम साथ चलोगी?"

मृण्मयीने सम्मति-सूचक सिर हिलाया, और अपने घरमें जाकर दरवाज़ा बंद करके बिस्तरपर पड़कर, तकियेको छातीसे लगाकर, हँसकर, इधरसे उधर करवट बदलकर हृदयके आवेगको उन्मुक्त कर दिया। उसके बाद क्रमश गम्भीर बनकर, उदास होकर, आशासे भरकर, बैठकर रोने लगी।

अपूर्वको कोई खबर बिना दिये ही वे दोनों अनुतप्ता स्त्रियाँ उसकी प्रसन्नताकी भीख माँगनेके लिए कलकत्ते चल दीं। अपूर्वकी मा कलकत्तेमें अपने दामादके यहाँ जाकर ठहरीं।

उस दिन, शामको मृण्मयीके पत्रकी आशा छोड़कर निराश होकर अपूर्व प्रतिज्ञा भंग करके खुद ही उसे चिट्ठी लिखने बैठा था। कोई भी शब्द मनको पसंद नहीं आता। वह ऐसा कोई भी सम्बोधन ढूंढ रहा है कि जिसमें पूर्ण प्रेम भी प्रकट हो और अभिमान भी, शब्द ढूँढे न मिला तो मातृभाषापर उसकी अश्रद्धा बढ़ने लगी। इतनेमें उसे बहनोईका पत्र मिला कि 'तुम्हारी मा आई है, जल्दी आकर मिलो, और रातको यहीं ब्यालू करना। समाचार सब अच्छे है।' समाचार अच्छे होनेपर भी उसका मन अमंगलकी आशंकासे विमर्ष हो उठा। झटपट उठकर चल दिया बहनोईके घर।

भेंट होते ही मासे उसने पूछा—"मा, सब राज़ी खुशी

है न ?" माने कहा—"सब खुशी-राजी है। छुट्टियोंमें तू घर नहीं गया, इसीसे मैं तुझे लेने आई हूँ।"

अपूर्वने कहा—"इसके लिए इतनी तकलीफ उठाकर यहां आनेकी क्या जरूरत थी ; कानूनकी परीक्षा देना था—" इत्यादि।

खाते वक्त बहनने पूछा—"भइया, आते वखत तुम बहूको साथ क्यों नहीं लाये ?"

भइयाने गम्भीरताके साथ कहा—"कानूनका पढ़ना-लिखना—" इत्यादि।

बहनोईने हँसकर कहा—"यह सब झूठी अफवाई है। हम लोगोंके डरके मारे लानेकी हिम्मत नहीं पड़ी।"

बहन बोली—"हैं भी ये डरावने आदमी ! छोटे-छोटे लड़कोंको तो अचानक उन्हें देखकर मारे डरके बुखार चढ़ सकता है।"

इस तरह हँसी मजाक चलने लगा, लेकिन अपूर्व बहुत ही उदास बना रहा। कोई भी बात उसे अच्छी नहीं लगती थी। वह सोच रहा था—मा जब कलकत्ते आई, तो मृण्मयी चाहती तो माके साथ आसानीसे आ सकती थी। शायद माने उसे साथ लानेकी कोशिश भी की होगी, मगर वह अल्हड़ लड़की राजी नहीं हुई होगी। इस विषयमें सकोचके कारण मासे कुछ पूछ न सका—सारा मानव जीवन और विश्वकी रचना उसे शुरूसे आखीर तक भ्रान्तिपूर्ण मालूम होने लगी।

भोजन करनेके बाद बड़ी जोरकी आँधी आई और घनघोर वर्षा होने लगी।

बहनने कहा—"भइया, आज यहीं रह जाओ।"

भइयाने कहा—"नहीं, मुझे काम है, जाना होगा।"

बहनोईने कहा—"रातको तुम्हें ऐसा क्या काम है ? एक रातके लिए यहा रह ही गये तो क्या, तुम्हें तो किसीको जाकर कैफियत नहीं देना, तुम्हें फिकर किस बातकी ?"

बहुत कहने-सुननेके बाद बिलकुल तबीयत न होने पर भी अपूर्व उस रातको रहनेके लिए राजी हुआ।

बहनने कहा—"भइया, तुम थके हुए मालूम होते हो, अब जगो मत, चलो, सोओ चलकर।"

अपूर्वकी भी यही इच्छा थी। बिस्तरपर अँधेरेमें अकेला जाकर सो रहे तो उसकी जान बचे। बातका जवाब देना भी उसे अखरता था।

शयन गृहके द्वारपर आकर देखा तो घरमें अँधेरा है ! बहनने कहा—"हवासे बत्ती बुझ गई मालूम होती है, दूसरी बत्ती ले आऊँ, भइया ?"

अपूर्वने कहा—"नहीं तो, जरूरत नहीं, बत्ती जलाकर सोनेकी मेरी आदत नहीं।"

बहनके चले जानेपर अपूर्व अन्धकारमें सावधानीके साथ पलगकी ओर बढ़ा।

पलगपर बैठना ही चाहता था कि इतनेमें सहसा चूड़ियोंके खनकनेकी आवाज हुई और एक सुकोमल बाहु पाशने उसे कठिन बन्धनमें बाँध लिया,—एक पुष्प पुटके समान ओष्ठाधरने दस्युकी तरह आकर अविरल अश्रुधारासे भीगे हुए आवेगपूर्ण चुम्बनोंके मारे उसे आश्चर्य प्रकट करने तकका अवसर न दिया। अपूर्व पहले तो चौंक पड़ा, उसके बाद उसकी समझमें आया कि बहुत दिनों पहले जो काम सिर्फ हँस देनेके कारण ही अधूरा रह गया था, उसे आँसुओंकी धाराने आज समाप्त कर दिया।

—धन्यकुमार जैन



'शर्वत'

'विशाल भारत']

चित्रकार—श्री देवीप्रसाद राय चौधरी

जन्मान्ध

कहते हैं कि वह जन्मान्ध था।

जिस क्षणसे उसके दृष्टिहीन नेत्र—जिनकी अज्ञात गहराईमें बाल्यकालकी अनन्त करुणापूर्ण मूक अभिलाषाएं प्रतिबिम्बित थीं—अपनी माताके चेहरेकी ओर ताकतेसे जान पड़ते थे, उसी समयसे वह एक अगाध अन्धकारमय जगतमें एकदम एकाकी—नितान्त अकेला था। उसे अपने पालनेसे लेकर समाधि पर्यन्त—सम्पूर्ण जीवन-यात्रा एक अभेद्य अन्धकारमय, किरणहीन एकान्तमें काटनी थी, परन्तु उसका यह भोग किसी पैतृक विकारके कारण न था। उसकी माता एक बहुत भले पारसी-गृहस्थ घरकी कन्या थी। वह सुन्दरी थी, उसका रंग गोरा, आँखें काली और कपोलोंपर छोटे-छोटे गड्ढे थे। वह सिरसे पैर तक स्वस्थ और हृष्ट-पुष्ट थी। दूसरी ओर उसका पिता एक प्राचीन उच्च पारसी-कुलका खान्दानी व्यक्ति था। उसके वंशके इतिहासमें अन्धेपनके समान किसी पापपूर्ण विकारका धब्बा नहीं लगा था। इस प्रकार उसका यह भयंकर विकार उस ढंगकी एक रहस्यमय दुर्घटना थी, जो हमारे वैज्ञानिक ज्ञानकी सीमाको उल्लंघन करनेके लिए अकसर हुआ करती है।

जो हो, परन्तु यह कठोर सत्य अटल-भावसे विद्यमान था कि वह अन्धा था।

उसके लिए उज्ज्वल धूपका प्रकाश एक उल्लास प्रद उष्णताकी अनुभूति मात्र था। उसके लिए पुष्प केवल भिन्न-भिन्न प्रकारकी मधुर सुगन्धि थे। उससे प्रेम रखनेवाले आत्मीयगण जिनतीमें उतने प्रकारके स्नेहपूर्ण कंठ स्वर थे; वे लोग एक प्रकारके भ्रान्तिजनक अदृश्य जीव थे, जिनके दुलार करनेवाले हाथ और मधुरता पूर्ण ओंठ थे, और जो कभी-कभी उसके गालोंपर गरम गरम आँसू टपकाते थे। उसका अंधेरा संसार क्रूरतापूर्ण नुकीले पदार्थों और पद-पदपर बाधा डालनेवाले अङ्गोंसे परिपूर्ण था। इन अङ्गोंसे टकराकर उसका शरीर अकसर घायल हुआ करता और छिला करता था। उसकी अन्धी दुनिया भयसूचक, विक्षोभ-उत्पादक और मर्मान्तिक शोर-गुलसे भरी थी। जब कभी वह अपनी भावुक अँगुलियोंसे अपने प्रकाश हीन जगतकी चीज़ोंको टटोलता था, तो उनके कठोर धरातलके स्पर्शसे उसके दाँत कड़कड़ा उठते थे। प्रकाश और छाया, दिन और रात्रि, रंग और आकार, दूरी और परिमाण, सौन्दर्य और कुरूपता—ये सब शब्द ऐसे थे, जिनके अर्थ समझनेके लिए उसके पास कोई उपाय ही न था।

यदि धनसे ही सम्पत्तिशाली होना समझा जावे, तो अन्धा निश्चय ही बड़ा सम्पत्तिशाली था; परन्तु वह अपनी अन्य सभी सम्पत्तिकी अपेक्षा अपनी माता और बहनकी अविरल श्रद्धा और स्नेहका मूल्य अधिक समझता था। उसके पिताकी, उसकी बाल्यावस्थामें, अपने इकलौते पुत्रसे बड़ी-बड़ी आशाएँ थीं, मगर जब वह पुत्र अन्धा सिद्ध हुआ, तो बेचारे पिताका दिल टूट गया, और उसीसे उसकी मृत्यु हो गई। धीरे-धीरे अन्धा बालक बढ़कर एक स्वस्थ युवा, और अन्तमें एक बलवान दृढ़ शरीर मनुष्य हो गया। उसका स्वभाव मधुर और भला था। उसमें पुरुषोचित गुणोंका अभाव न था, उसके विचारोंमें कोमलता थी। संगीत उसके जीवनका अमृत था। संगीत-सुधा उसकी गहनसे गहन विषण्णताके समय उसे आराम पहुँचाती थी। वह उसके घोर निराशापूर्ण क्षणोंमें उसके हृदयपर मरहमका काम देती थी। वह वीणाके सदृश बड़े मीठे स्वरमें गाता था और साथ ही बेहला, बाँसुरी और पियानो भी अच्छी तरह बजा लेता था। उसे अच्छे साहित्यमें भी आनन्द आता था। वह बहुत छोटी अवस्थामें ही

साहित्यके चमत्कारसे परिचित हो चुका था। इसके अतिरिक्त अच्छी संगत, सुस्वाद भोजन, तलवार-सी तीक्ष्ण व्यंग्योक्तियाँ, उत्फुल्लता-पूर्ण हँसी-मज़ाक—जिससे हृदयकी निर्झरिणीमें विनोदकी तरंगें उत्पन्न हो जाती हैं,—सरलता-पूर्ण स्वाभाविक करुणा तथा इस संसारके पुराने नाट्य-मंचपर होनेवाले समस्त दुःखान्त अथवा सुखान्त दृश्योंमें भी वह आनन्द प्राप्त करता था। साधारणतया वह एक मामूली संसारी व्यक्ति था। केवल उन अवसरोंको छोड़कर, जब किसी प्रकारकी विवशता उसके अन्धे होनेके कटु सत्यको उसके हृदयमें जाग्रत कर उसके मनमें विक्षोभ उत्पन्न कर देती थी, अन्य अवसरोंपर वह सदा प्रसन्न रहता था।

वह अधिकतर बम्बईसे थोड़ी दूर नगरके बाहर, समुद्रके किनारे एक पुराने बंगलेमें रहा करता था। वह समुद्रके परिवर्तनशील संगीत और उसकी नमकीन-मधुर सुगन्धिसे आनन्दित होकर मस्त हो जाता था। शहरोंसे उसे डर लगता था, यद्यपि उसने कभी अपने इस डरको स्वीकार नहीं किया। शहरके मकानोंमें रहना उसे असह्य था, वहाँ उसे दम घुटता-सा मालूम होता था। शहरकी सड़कोंकी कर्ण-कटु आवाज़ उसके संकुचित कानोंमें वेदना उत्पन्न कर देती थी, वहाँकी बासी कड़ी गंध उसके नथुनोंको दुखदायी लगती थी।

कभी-कभी वह पहाड़पर भी जाता था। पहले तो उसकी कम्पनशील अनुभूतियोंको प्रकृतिके इन मूक प्रदेशोंकी शान्ति भली मालूम होती थी, परन्तु थोड़े दिन बाद ही वहाँकी अटूट, अविरल, चिर-शान्ति उसे कष्टदायी मालूम होने लगती थी। वह अकेला रहनेसे डरता था, क्योंकि एकान्तमें उसे अपने मस्तिष्कमें स्वयं अपने ही विचार घंटेकी तरह घनघनाते मालूम होते थे, अतः वह अपनी आत्मीय महिलाओंसे फिर अपने समुद्र-तटवाले बंगलेको लौट चलनेके लिए कहता था। वहाँ समुद्रके गर्जन, नावोंको गुन खींचनेवालोंका कर्कश चीत्कार और उसके मुँह तथा हाथपर पड़नेवाली, समुद्रके फेनोंकी ठंडी ठंडी फुहारमें उसे पुनः शान्ति मिलती थी।

इस प्रकार उसके घटनाहीन जीवनके चौबीस वर्ष बीत गये। उसने पृथ्वी, आकाश और समुद्रके चमत्कारोंको देखनेकी सभी आशाएँ छोड़ दीं। अनेकों बड़े-बड़े डाक्टर और अन्धेपनके सब प्रकारके 'स्पेशलिस्टों' (विशेषज्ञों) ने अनेकों बार उसकी बीमारीकी परीक्षा की, परन्तु सब यही कहकर अफ़सोस ज़ाहिर करते हुए चले गये कि उसका रोग मनुष्यकी विद्वत्ताके परे है। वह अपनी मा और बहनका विचार करके, इस प्रकारकी सब कष्टप्रद परीक्षाओंके लिए बिना चूँचरा किये तैयार हो जाता था, परन्तु उसने किसी प्रकारकी आशा बहुत पहले ही छोड़ दी थी। वह मज़बूत तबीयतका था, कमज़ोर नहीं था, इसलिए उसने पहले ही अनुभव कर लिया था कि हृदयमें झूठी आशाको स्थान देना ही निराशाको बुलाना है, इसके विपरीत निराशाको आत्म-समर्पण कर देनेमें कम-से-कम मनको शान्ति तो मिलती है।

परन्तु उसके पचीसवें वर्षमें लगातार इस प्रकारकी अफ़वाहें आईं कि एक बड़े भारी इटेलियन डाक्टरने सैकड़ों जन्मान्ध लड़कोंके नेत्रोंमें पुनः ज्योति उत्पन्न कर दी है अतः एक विश्वासपात्र डाक्टर शाह, जो स्वयं भी नेत्रके अच्छे डाक्टर थे, इन अफ़वाहोंका सत्यासत्य निर्णय करनेके लिए इटली भेजे गये।

डाक्टर शाहने लौटकर खबर दी—यह पेरीरा कोई बहुत अच्छा आदमी नहीं है; मगर कोई ऐरा-गैरा भी नहीं है जैसा कि वहाँके कुछ ईर्षालु डाक्टर संसारको बतलाना चाहते हैं। मैंने स्वयं देखा है—" और वे पेरीराके आश्चर्य-जनक कारनामोंकी बातें जो उन्होंने स्वयं देखी थीं कहने लगे। अन्तमें उन्होंने कहा—"वह फ्रामजीका अच्छा करनेके लिए तैयार है, परन्तु वह असफलताके लिए एक शर्त लगाता है।"

"वह क्या है?" उत्कंठित माताने पूछा।

"वह कहता है, यदि फ्रामजी सचमुच अन्धे पैदा हुए हैं, तब वे कभी देख सकेंगे, इसकी कोई आशा नहीं।"

महिलाओंके उत्सुक चेहरे उसी क्षण सफेद पड़ गये।

"वह तो अन्धा पैदा ही हुआ है।" माताने भर्राई हुई आवाज़में कहा।

"पेरीराने यद्यपि फ्रामजीको देखा नहीं है, मगर वह कहता है कि शायद ऐसा न हो। उसने मुझसे कहा, और मैं जानता हूँ कि उसने ठीक कहा, कि मनुष्यके लिए सचमुचमें माताके गर्भसे अंधा पैदा होना इतना कठिन है—इतना कम होता है—कि वह प्राय: अज्ञात है। उसका कथन है कि फ्रामजी किसी समय देख सकते थे। उनकी आँखोंमें रोशनी थी, चाहे वह जन्मके बाद चन्द घंटों ही रही हो।"

"उसका हमें पता नहीं। मैं स्वयं पूरे दो दिन तक इस बातको नहीं जान सकी थी कि वह दृष्टिहीन है यद्यपि मैं उस समय लगातार उसके चेहरेकी ओर ताकती रही थी।"—माताने उत्तर दिया।

डाक्टर शाहने कहा—"पेरीरा आपकी सेवा करनेके लिए तैयार है। इतने बड़े आदमीमें यह बात कुछ असाधारण-सी मालूम पड़ती है, मगर मुझे डर है कि पैसेकी ओर उसका झुकाव बहुत है। मुझे मालूम पड़ता है कि भूतकालमें उसने बड़े कष्ट और तकलीफें झेली हैं, और आजकल भी वह आधी मूर्ख और अविश्वासी दुनियाके लिए हास्यका पात्र हो रहा है। इन्हीं सब बातोंने उसे बहुत कटु बना दिया है।"

"अगर वह फ्रामजीको अच्छा कर दे"—माता बोली—"तो हमारे पास जो कुछ है, वह सब उसकी नज़र है। उसे फौरन तार देकर बुला लीजिए। अधिक से-अधिक वह कुछ हानि तो करेगा ही नहीं।"

इस प्रकार वह महान इटैलियन डाक्टर बुलाया गया। माता तथा पुत्री अंधे फ्रामजीको उसके आगमनके लिए तैयार करनेके लिए गईं।

"क्या—एक और डाक्टर!" फ्रामजीने एक विषादपूर्ण हँसी हँसकर कहा—"मैं तो समझता था कि मुझे डाक्टरोंसे सदाके लिए छुट्टी मिल चुकी है।"

परन्तु चार सप्ताह बाद जब पेरीरा आया, तब फ्रामजीने बिना विक्षोभके, शान्ति-पूर्वक अपनेको उस जादूगर डाक्टरके सिपुर्द कर दिया।

प्रारम्भिक परीक्षाके बाद पेरीरा बोला—"मैं समझता हूँ कि रोगीके अच्छा होनेकी सम्भावना है, और काफी सम्भावना है।" इसके बाद वह डाक्टर शाहसे उसके सम्बन्धमें वैज्ञानिक विवाद करने लगा, जो फ्रामजी, उनकी माता या बहन, किसीकी भी समझमें न आया। हाँ, यह बात प्रकट हो गई कि इटैलियन कोई मामूली व्यक्ति नहीं था, उसकी योग्यता भरपूर थी। उसे न तो अभिमान ही था और न उसने कोई भविष्यवाणी ही की। उसे अपनी सफलतापर ज़रूरतसे अधिक विश्वास नहीं था। अन्तमें उसने फ्रामजीकी ओर घूमकर कहा—"क्षमा कीजिए, मैं समझता हूँ कि आप ऐसे व्यक्ति है कि यदि आपके बारेमें मैं सच्ची बात कह दूँ, तो आप उसे बरदाश्त कर लेंगे?"

"मैं ऐसा ही समझता हूँ।"—फ्रामजीने उत्तर दिया।

"आप क्या किसी बड़ी भारी निराशाकी बातको सुनकर सहन कर सकते हैं?"

"मैंने पचीसों निराशाएँ सहन की है।"

"तब"—पेरीरा बोला—"मैं आपसे यह बतला दूँ कि यद्यपि मैं आपकी आँखोंमें ज्योति ला सकता हूँ, स्थायी रूपसे—"

वह कुछ हिचकिचाया।

"हाँ?" फ्रामजीने उसे आगे कहनेके लिए उत्साहित किया।

"परन्तु—मैं आपसे कोई बात छिपाना नहीं चाहता—मेरे इलाजमें इस बातकी भी सम्भावना है—बहुत थोड़ी सम्भावना—कि फायदा जो हो, वह अस्थायी—थोड़े ही समयके लिए—हो।" वह फिर डाक्टर शाहसे वैज्ञानिक बातें करने लगा। अन्तमें बोला—"आपकी आँखोंमें रोशनी आ जायगी, इस बातका मुझे पूर्ण निश्चय है; मगर

सम्भव है कि वह बहुत थोड़ी ही देरके लिए आवे। क्या आप इस बातको सहन कर सकेंगे ?'

"यह बड़ा कठोर होगा'—फ्रामजी बोला—'मगर मैं समझता हूँ कि मैं इसे भी सहन कर लूँगा।"

"आप अच्छी तरह समझ गये ?"—इटेलियनने कहा—"थोड़ी देरके लिए, कुछ समयके लिए, रोशनी आनेका क्या अर्थ होगा, इसको आपने विचारा है ? इस वक्त आप जिस दशामें हैं, उसमें आपको दृष्टिहीन होनेकी भयंकरता प्रकट नहीं है। अभी तक प्राय आपने कभी अपनी आँखोंका उपयोग नहीं किया, मगर अब अगर एकाएक आप देखने लगें और फिर कुछ ही घंटों बाद—शायद कुछ ही मिनटों बाद—आप फिर अंधे हो जायँ और ऐसे अंधे जिसका दुनियामें कोई इलाज नहीं ।"

पेरीरा चुप हो गया, परन्तु उसकी चुप्पी उसकी वाणीसे अधिक बोल रही थी।

"जहाँ तक सफलताकी युक्तिसंगत कुछ भी संभावना हो, मैं सब प्रकारके खतरेमें—जो कुछ भी आप कहें—पड़नेके लिए तैयार हूँ।"

"सम्भावना" तो बहुत अधिक है, यदि आप प्रत्येक बातमें सम्पूर्ण-रूपसे मेरा कहना माननेके लिए राज़ी हों।"—पेरीराने कहा।

"उसका आप यक़ीन रखिये।"

बात तै हो गई। इटेलियन डाक्टरने बगलेके एक भागमें डेरा जमाया और इलाज आरम्भ किया।

इलाजके तरीक़े बहुत उलझन-पूर्ण थे। उनसे असह्य पीड़ा होती थी। साथ ही उनका असर भी मुश्किलसे और बहुत धीरे धीरे होता था। छै सप्ताह तक फ्रामजीको एक 'डार्क रूम' (काल कमर) में पीठके बल चारपाईपर पड़ा रहना पड़ा। उसकी पलकोंपर पलस्तर चढ़ा हुआ था, और भौंहोंपर गीली पट्टियोंकी तहें चढ़ी थीं। उसे खाने-पीनेमें बहुत कड़ा परहेज़ करना पड़ता था, और उठने बैठने तककी मनाही थी, परन्तु उसने इस लम्बी अनिश्चिति, इस निस्तेज करनेवाली बेकारी, इन काट न काटनेवाले निस्तब्ध, शून्य दिन और उनके बाद निद्राहीन रातोंको बड़े साहस और पीड़ापूर्ण धैर्यके साथ काटा। सभी बातोंमें उसका सब्र और उसकी धीरता देखने-योग्य थी। उसने एक बार भी शिकायत नहीं की। एक बार भी उसने डाक्टरसे यह पूछकर कि उसकी यह निष्ठुरता-पूर्ण तपस्या कब समाप्त होगी, जल्दी करानेकी चेष्टा नहीं की। कभी भी किसी मनुष्यकी आत्माको खरी धातुके जौहर ऐसी अच्छी तरह प्रकट न हुए होंगे, जैसे इस घबड़ा देनेवाले परीक्षा-कालमें उसके प्रकट हुए।

छठे सप्ताहका आखिरी दिन था। उस दिन पेरीराने अचानक उस चिन्तित परिवारमें एक भयोत्पादक वज्र सा छोड़ दिया। प्रतिदिनके अनुसार वह छोटी हाज़िरीके समय उपस्थित नहीं हुआ। बैरा जो उसके कमरेमें चायका प्याला लेकर गया कुछ ही मिनटमें सीढ़ियोंसे झपटता हुआ उतरा और उसीने यह भयानक खबर दी कि इटेलियन गायब हो गया। उसने अपने ही हाथसे अपना ट्रंक पैक किया और शायद स्वयं ही वह उसे स्टेशन ले गया होगा।

मा बेटीके चेहरे रक्तहीन हो गये। वे निस्तब्ध हो एक दूसरेका मुँह देखने लगीं। उनके हृदय भर आये, इस महान विपत्तिके बोझसे उनके अन्तस्तलके भावोंको ऐसी ठेस पहुँची कि बहुत देर तक उनके मुँहसे एक शब्द भी न निकल सका। तो क्या उनके समस्त मधुर स्वप्नोंका यही परिणाम होनेको था ?

"मैंने डाक्टरके कमरेमें यह चिट्ठी पाई है।"—बैरेने माताके आगे चिट्ठी रख दी।

परन्तु उस बेचारी माताके धुँधले नेत्रोंके आगे उस समय सम्पूर्ण संसार घूमता हुआ सा मालूम होता था। अंतमें उसने अपनेको संयत करके चिट्ठी खोलनेके योग्य बनाया। उसकी आँखोंसे ताज़े आँसुओंकी झड़ी लग गई। वह बेचारी इटेलियनकी जल्दीमें लिखी हुई घसीट अंग्रेजीको बिलकुल न पढ़ सकी, उसने चुपचाप उसे अपनी लड़कीको दे दिया।

"बेटी इस पढ़के सुनाओ।"—उसने भरी हुई आवाज़में कहा।

लड़कीने जिसे मातासे कुछ कम व्यथा नहीं हुई थी, उसे पढ़ सुनाया।

डाक्टर पेरीरामें इतनी शर्म बाक़ी थी कि वह अपने ऊपर लज्जित होता। उसकी चिट्ठी बहुतसी आडम्बरपूर्ण क्षमा याचनाओंसे आरम्भ हुई थी। उसने लिखा था—"मैं अपनी आवश्यकताओंके कारण विवश हूँ। मेरा स्वयं अपने प्रति जो कर्तव्य है, उसने मुझे फ्रामजीको छोड़नेको मजबूर कर दिया है। दक्षिण अमेरिकाके एक करोड़पती धनाढ्यका लड़का बड़ी शीघ्रतासे अंधा हो रहा है। उसने उसका इलाज करनेके लिए मुझे ढाई लाख डालर (साढ़े सात लाख रुपये) या इससे भी अधिक देनेका वादा किया है, परन्तु उस लड़केकी आँख बचानेके लिए यह ज़रूरी है कि मैं फौरन चल दूँ। मेरे पास जो अमेरिकन डाक्टरके निदानका वर्णन आया है, उससे लड़केको अच्छा करना कोई कठिन बात नहीं। आज रातको चार बजे बम्बईसे दक्षिण अमेरिकाको जहाज़ जानेवाला है। ऐसी दशामें, एक ही रोगीसे आठ-दस लाख रुपये प्राप्त कर लेनेके स्वर्ण सुयोगको न त्यागनेके लिए कोई मुझे कैसे दोष दे सकता है? इसके अलावा, अब फ्रामजीके मामलेमें मुझे कुछ और करना भी तो नहीं है, जो कुछ बाक़ी है, उसे फ्रामजी स्वयं अच्छी तरह कर सकते हैं। जैसे ही पलस्तरकी अन्तिम तह गिर जाय, आँखोंकी पट्टी हिफाजतसे खोल दी जा सकती है, तब यदि उसकी आँखमें रोशनी आनेको होगी, तो आ जायगी।" उसके बाद चिट्ठीमें कुछ साधारण, परन्तु नपी-तुली हिदायतें थीं और अन्तमें इटैलियनने फिर इस बातकी सूचना दे दी थी कि सम्भवतः रोशनी अस्थायी ही हो।

चिट्ठी पढ़ते-पढ़ते दोनों महिलाओंमें कुछ हिम्मत आई। तब तक उनकी आशा एकदम मृत नहीं हुई थी। अब भी सम्भव है कि फ्रामजीको दिखाई देने लगे। इस दिलाससे मज़बूत होकर दोनों, मा बेटी रोगीके कमरेमें गईं कि जितनी शान्ति और सहूलियतसे हो सके, डाक्टरके भागनेका समाचार उसे सुना दिया जाय।

वह एकदम शान्त भावसे पड़ा-पड़ा सुनता रहा।

अन्तमें उसने स्थिर नम्र स्वरमें कहा—"मैं समझता हूँ कि अब इस बातमें कोई सन्देह नहीं रह गया कि वह नीम-हकीम ही था; मगर जब तक मैं उसे अच्छी तरह जान न लूँ, तब तक बुरा न कहूँगा। इसके अर्थ ये हैं कि कई दिन तक अभी और इन्तज़ार करना पड़ेगा।"

उसकी उस तपस्याके वे अन्तिम दिन बड़े ही निरानन्द और क्लान्तिजनक थे। धीरे-धीरे एक-एक ग्रास करके वह जलता हुआ पलस्तर उचटा। पेरीराने इस बातपर बड़ा ज़ोर दिया था कि जब तक पलकोंपर पलस्तरका अणुमात्र दाना भी रह जाय, तब तक किसी भी दशामें पट्टी न हटाई जाय।

अन्धेके उद्धारकी अन्तिम घड़ीके आनेके पहले, पाँच महापीड़ा-पूर्ण दिन इस करुणा-जनक नाटकके तीन पात्रोंके हृदयोंके चारों ओर अपने घन्टोंकी सर्प कुण्डली लपेटते रहे। अन्तमें अब वह क्षण आकर उपस्थित हुआ, जो उसे मनुष्यताके सबसे भीषण शापसे मुक्त कर देगा अथवा उसे प्रकाश और सौन्दर्यके राज्यसे सदाके लिए निकाल बाहर करेगा।

आखिरकार जब वह अन्तिम क्षण आया, तब वह विचलित हो उठा। उसके सामने अपने अज्ञात भविष्यके लिए एक आतंककारी भय, एक कायरतापूर्ण डर उठ खड़ा हुआ। यह डर उसे अपनी आँखोंकी पट्टी खोलनेसे रोकता था। जीवनमें सर्वप्रथम इस आश्चर्यपूर्ण मानव संसारको देखनेका धक्का वह कैसे सहन कर सकेगा? अथवा यदि कहीं इलाज सफल न हुआ, तो इस बातकी और भी भयंकर चोट कि वह कभी भी नहीं देख सकेगा, वह कैसे सह सकेगा?

महिलाएँ उसकी इस अज्ञात हिचकिचाहटको न समझ

सकीं। वे अधीरतासे उसके समीप बैठी हुई इन्तज़ार कर रही थीं।

"नहीं"—कठिनतासे उसके मुखसे निकला—"मेरी हिम्मत नहीं पड़ती। मुझे,—मुझे डर लगता है मा! यदि मैं इस झंझट-पूर्ण प्रयोगमें न पड़ता, तो भला था। पहले मैं सुखी था, प्राय. पूर्ण सुखी था, जो भी हो, मैं अपनेको सुखी समझता था; मगर अब यदि भविष्यमें भी मेरे लिए अन्धकार ही रहा, तो मैं फिर कभी सुखी न हो सकूँगा।"

उसकी मा प्यारसे उसके सिरपर हाथ फेरने लगी। उसने माताका हाथ पकड़कर उसका चुम्बन कर लिया।

झामजी अपनी माके हाथको थपथपाता हुआ बोला—"यही तो है, जो मेरी हिम्मतको शिथिल कर रहा है। मा, तुम और मणिबहन ही मेरे समस्त पुरुषत्वको मिटा रही हो।" उसने सिर झुका लिया और सोचने लगा। "मैं तुमसे किस प्रकार बताऊँ कि अब ये सब बातें मुझपर कैसी बीतेंगी?" फिर वह चिन्तापूर्ण स्वरसे कहने लगा, मानो स्वयं अपनेसे बातचीत कर रहा हो—"तुम दोनोंमें से किसीको भी इस बातका रत्ती-भर भी आभास है कि मेरे लिए इसके क्या अर्थ होते हैं? तुम उसे नहीं समझ सकतीं, समझ भी कैसे सकोगी? मैंने तुम लोगोंको चिड़ियोंकी, फूलोंकी, रंगोंकी, चलती-फिरती चीज़ोंकी, छोटे छोटे बच्चोंकी, चाँद, सूरज, तारे, आकाश, समुद्र आदिकी बातें करते सुना है। आह! इस बुड्ढे समुद्रकी गंध तो मुझे भी आती है, उसका परिचित शब्द मुझे सुनाई देता है। मैं समझता हूँ, मुझे समुद्रसे कभी डर न लगेगा! और, लेकिन मा, ज़रा सोचो तो!" वह काँपकर कुर्सीपर बैठ गया।

"शायद मैं इसे सहन करने योग्य न हो सकूँ।" थोड़ी देर चुप रहकर उसने कुछ दृढ़तापूर्ण स्वरमें कहा—"यदि मुझे यह सहन करना ही है, जैसा कि मनुष्यको करना चाहिए, तो मैं इसे अकेले ही सहन करना पसन्द करूँगा।"

"अकेले?"—एकस्वरसे दोनों बोल उठीं।

"क्यों नहीं? प्रार्थना एकान्त ही में अच्छी तरह होती है। अकेला होनेपर आदमी ईश्वरके अधिक निकट रहता है, इसीलिए मैं अकेला रहना चाहता हूँ। थोड़ी देर पहले मैंने प्रार्थना की थी। उस समय मेरे मनमें ईश्वरने यही बात उत्पन्न की, यही मेरा जवाब है। यही वजह है कि मैं ही, अकेला इस अग्नि परीक्षाको वहन करूँ। बस बस, यही सबसे भला है। मा! मणिबहन! मैं इसीपर तुल गया हूँ। मैं देखता हूँ कि अपने जौहरकी परीक्षाका सामना करनेके लिए एक यही सम्भव रास्ता है।"

दोनों बहुत रोईं, बहुत कलपीं। उन्होंने उसके पास बना रहनेके लिए बहुत अनुनय विनय की, पर वह अपने निर्णयसे टस-मस न हुआ। न उनके आँसू और न उनका समझाना-बुझाना ही—कोई भी उसे विचलित न कर सका।

उसने ज़िदसे कहा—"जब तक मैं तुम लोगोंके प्यारे चहरेको पहले-पहल देखनेके लिए तय्यार न हो जाऊँ, तब तक मैं अकेला ही रहूँगा। जब तक मैं न कहूँ, तुम कोई भीतर न आना, दरवाज़ा खोलनेकी कोशिश न करना। मैं भीतरसे ताला बन्द कर लूँगा! तुम दोनों बाहर इन्तज़ार करो—ज़रा सोचो तो, मैंने कितने दिनों तक इन्तज़ार किया है!"

"लेकिन झामजी"—माने खुशामदसे कहा।

उसने किंचित् कठोरता-पूर्ण स्वरसे जवाब दिया—"मा, क्या तुम चाहती हो कि मैं तुम्हारे सामने अपनी ही दृष्टिमें लज्जित हूँ? अगर मैं रोऊँ, अगर मैं कराहूँ तो? ऐसी दशामें क्या मैं यह चाहूँगा कि कोई—और खासकर वे जो मुझसे इतना प्रेम करती हैं—मेरी उस दयनीय, पराभवकारी दशाको देखनेके लिए मौजूद रहे? नहीं। मैं अकेला रहूँगा। यह वाद विवाद हम सबके लिए बहुत कठिन सिद्ध हो रहा है, अब इसे समाप्त करो। अभी ही थोड़ी देरमें हमें अपनी सम्पूर्ण शक्तिकी ज़रूरत पड़ सकती है।"

वे उसकी इच्छाओंके अनुसार झुकनेकी इतनी

आदी हो चुकी थीं कि अन्तमें वे उसकी मर्ज़ीके अनुसार कमरेके बाहर चली गईं। वह दरवाज़े तक गया और उसने उनके पीछे दरवाज़ा बन्द करके तालमें चाबी घुमा दी।

उनके बाहर निकलते समय उसके अन्तिम शब्द थे—"याद रखो जब तक मैं न बुलाऊँ—"

आखिरकार जब वह अकेला हो गया, तब वह तुरन्त ही अपनी आँखोंकी पट्टीको खोलने लगा, लेकिन उसकी अँगुलियाँ काँपने लगीं। उसके हाथ कमज़ोर थे, इसलिए पहले तो वे गाँठ ही नहीं खोल सके। वह जो आज पचीस वर्षोंसे धीरज रखता चला आया है इस समय अधीरतासे कराहने लगा। इस संघर्षमें उसका सिर किसी फर्नीचरसे टकरा गया। इसपर वह ज़ोर ज़ोरसे बच्चोंकी तरह बिलबिलाने लगा, यद्यपि इस प्रकारकी मामूली चोटोंके सहनेका वह बहुत दिनोंसे आदी था और उन्हें बड़ी उपेक्षासे बरदाश्त किया करता था।

अन्तमें उसने सब बन्धन नोंच फेंके।

तब उसके मुखसे एक अध घुटी चीख निकल पड़ी।

वह देख सकता था!

उसकी पलकें बहुत कठोर हो गई थीं और उनमें बड़ी जलन हो रही थी। उनके खुलने मुदनेमें उसे ऐसा भासित होता था, मानो उनमेंसे चूँ चूँकी सी आवाज़ निकलती हो, मगर वह देख रहा था—उसे दिखाई पड़ता था! इस उन्मादकारी उज्ज्वल सत्यके विषयमें कोई सन्देह ही नहीं था। उसने देखा!

पहले उसने जो कुछ देखा, वह पीला पीला कुहासा सा था, जिसमें अस्पष्ट भूरे रंगके धब्बे धीरे धीरे उतराते हुए से जान पड़ते थे, जो रह रहकर विलीन हो जाते थे। फिर उसकी दृष्टि कुछ साफ हुई, वे धब्बे अधिक स्पष्ट होने लगे। वे एक दूसरेमें सम्मिलित होने लगे, उनमें भिन्न भिन्न पदार्थोंका आकार प्रकट होने लगा और अन्तमें वे प्रत्यक्ष वस्तुओंके रूपमें स्थिर हो गये।

वह चकरा गया, उसका शरीर लड़खड़ाने लगा और वह पागलोंकी तरह हाथ फटकारने लगा, मानो अपने चारों ओर घिरी हुई आपदाओंको दूर करनेका प्रयत्न करता हो। फिर वह खिड़कीके सामने रखे हुए एक कोचपर गिर पड़ा। वहाँ वह सिकुड़कर बैठ गया, वह काँप रहा था।

उसपर बड़ा भारी आतंक छाया था। एक बार उसके मनमें आया कि दरवाज़ेकी ओर दौड़ पड़े और उन्हें भड़भड़ाकर महिलाओंको चिल्लाकर पुकारे लेकिन उसके चारों ओर जो अनेक आश्चर्यजनक वस्तुएँ घेरे थीं, उनमें दरवाज़ा कौनसा है? वह इस इच्छाके अनुसार कामकर बैठता और सदाके लिए अपने आत्म सम्मानपर धब्बा लगा लेता, लेकिन उसके अंगोंको मानो काठ मार गया था, वह जहाँ गिरा था, वहाँसे उठ ही न सका। इस हालतमें वह कर ही क्या सकता था, सिवा इसके कि बैठे-बैठे देखा करे और अपनी धमनियोंमें रक्तकी सुरसुराहट तथा अपने हृदयकी धक-धक आवाज़ सुना करे।

वह एक सुनसान धौलासा दिन था। आकाश और समुद्र एक-ही से धौले देख पड़ते थे। खिड़कीसे समुद्र-तटका एक त्रिभुजाकार भाग दिखाई देता था, जो धौली कुचली हुई बालूसे भरा था।

एक पालवाला जहाज़, अपने समस्त पाल ताने हुए, उसके दृष्टिपथसे होकर गुज़रा। वह ताज्जुबमें पड़ गया, सोचने लगा यह क्या चीज़ है। यह चिड़िया है? इतने ही में बगुलोंकी एक पाँति आकाशमें पर फरफराती हुई निकली। नहीं, शायद चिड़ियाँ ये हैं—उसने अपना निश्चय बदला, लेकिन वह सफेद सफेद तैरती हुई चीज़? वह क्या है? उसे समुद्र चिड़िया आदि सब चीज़ोंका किताबी—अव्यावहारिक—ज्ञान था, वह भी अन्धेका ज्ञान! हाँ, वह अपनी कल्पनामें अकसर जहाज़ बनाता और उनपर चढ़ा करता था।

दृष्टि लाभके इस क्षणने अपने अत्यल्प कालमें ही इस युवा पुरुषके सम्पूर्ण संसारको उलट पलट दिया!

उसका भय, उसपर छाया हुआ आतंक शीघ्रतासे

उतरने लगा। उसके अंगोंकी जड़ता दूर हो गई, परन्तु अब उसे अपनी महिलाओंको अपने पास बुलानेकी इच्छा नहीं रही। वह गुड़मुड़ाकर दृष्टि सुखकी जड़तामें निमग्न हो गया। उसका मस्तिष्क धुँधला पड़ गया। उसमें विचारनेकी शक्ति नहीं रही। वह अपने हृदयपर अंकित होनेवाले आरम्भिक भावोंको शृंखलाबद्ध नहीं कर सकता था, और न वह बादमें कभी उनका वर्णन ही कर सका।

बाहर अखबारका एक टुकड़ा हवामें उड़ता हुआ दृष्टिक्षेत्रसे निकल गया। क्या यह आदमी था? वह सोचने लगा। ज्वार आ रही थी, समुद्रमें सफेद फेनसे भरी हुई छोटी छोटी लहरें किनारेकी बालूसे आ आकर टकरा रही थीं। वह जान गया कि यही समुद्र है। अच्छा, क्या यह सफेद बार-बार टूटनेवाली फेनकी रेखा ही समुद्र है अथवा यह सम्पूर्ण विस्तार जो बहुत दूरपर उठकर धौले आकाशसे मिल गया है, जहाँ एक अस्पष्ट धुँआँ सा दिखाई देता है—यह सब समुद्र है?

एक लचकीले शरीरका किशोर बालक समुद्र-तटकी रेतपर दौड़ता हुआ निकला और गायब हो गया। क्या यह आदमी है? वह फिर काँपने लगा।

उसे शीशेकी कोई कल्पना (Conception) ही न थी। अगर वह शीशा देखना भी चाहता, तो नहीं देख सकता था, क्योंकि पेरीराकी कड़ी मनाही थी कि उसे बहुत दिनों तक—जब तक सब चीज़ोंके देखने-समझनेका आदी न हो जाय और जब तक उसे दूरी, ऊँचाई निचाई आदिका ज्ञान न हो जाय, तब तक—दर्पण न देखने दिया जाय, क्योंकि पेरीरा जानता था कि बहुतसे अन्धे व्यक्ति दृष्टि-लाभ करनेपर, शीशा देखकर पागल हो गये हैं, मगर इस समय आमजी आश्चर्यसे सोचने लगा, अगर वह शीशा देखे, तो कैसा लगे!

इस प्रकार एक घंटा बीत गया।

इस समय माताकी चिन्ताने अन्य सब विचारोंको दबा दिया वह चुपकेसे दरवाज़ेपर आई और उसने धीरेसे खटखटाया। आमजीने वह आवाज़ सुनी। वह उसका अर्थ जानता था। अच्छा, तो यह दरवाज़ा है! वह कौतूहलसे अपने इस नये आविष्कारका निरीक्षण करने लगा। यह उसका पहला विवेकपूर्ण आविष्कार था। माताने फिर खटखटाया। अब उसका कंठ फूटा, बोला—'अभी नहीं। मैं ठीक हूँ, देख सकता हूँ।" उसने माताके मुखसे निकला हुआ एक आह्लादका चीत्कार सुना। "मगर—अभी नहीं।"

वह चली गई। दूर जाकर उसकी पद-ध्वनि विलीन हो गई। अब वह उठकर सीधा खड़ा हुआ, परन्तु उसे अपने शरीरका बैलेन्स रखना असम्भव मालूम पड़ा और वह हाथ और घुटनोंके बल गिर पड़ा। धीरे धीरे रेंगकर, फिर कोचपर सिकुड़कर बैठ गया। अब फिर उसके मनमें एक नया भय उदय हुआ।

एक बार फिर भय दूर हुआ। उसने पहले ही से सब सोच रखा था अब उसे निराशा नहीं हुई। उसके होश-हवास फिर दुरुस्त हो गये। उसका विवेक उसके भयपर हँसने लगा। वह अपने विवेक—होश हवाससे बहुत ज़ोरसे चिपटनेकी कोशिश करने लगा। उसे उस समय जो अद्भुत, बौखला देनेवाले अनुभव हो रहे थे, उनमें कोई दूसरा कम शक्ति वाला व्यक्ति तो ढेर ही हो जाता, परन्तु उसे इस बातका पक्का ज्ञान था कि उस समय यदि वह एक क्षणके लिए भी आत्म-विसर्जन करेगा, तो उसे जन्म भरके लिए विवेकान्ध—पागल—होना पड़ेगा, जो नेत्रान्धतासे कहीं अधिक भयंकर है। भगवानने दया करके उसे विवेकान्धतासे बचाया था।

जिस प्रकार धूपसे तपी हुई कलियोंपर कोमल हिमकण आते हैं, उसी प्रकार उसे धीरे धीरे एक शीतल शान्ति प्राप्त हुई। परीराके उपचारने जो महान जादू किया था, अब उसे उसकी महत्ता मालूम होने लगी।

उसकी कनपटीकी रगोंमें रक्त दप-दपा रहा था, उसका तालू सूखकर खखड़ हो गया था। दाँतोंके बीचसे साँस हिस-हिस करती निकल रही थी, उसे मालूम पड़ता था, जैसे छातीके भीतर उसके फेफड़े खड़खड़ा रहे हों।

मान आकर फिर दरवाज़ा खटखटाया। उसने फिर पुकारकर कहा—"नहीं—अभी ज़रा दमें।"

उसने सुना कि उसकी माने अत्यन्त आकांक्षा भरे स्वरमें गुनगुनाकर उसका नाम लिया, मगर वह जानता था कि अभी अपनी माके दर्शनके लिए उपयुक्त समय नहीं आया है। उस अपनी प्रेममयी जननीके प्यारे मुखड़ेको जीवनमें पहले पहल देखकर जो महान आनन्द होगा, वह अभी तक उस आनन्दके धक्केको सहनेका साहस नहीं कर सका था।

एक बार फिर वह समुद्र और आकाशको ताकने लगा।

इसी प्रकार आत्म निर्वासनमें दो वर्ष बीत गये। अब उसकी दृष्टि शक्तिकी पहली तीक्ष्णता कुछ मन्द पड़ गई। वह चारों ओर कोनेके तकियोंमें लुढ़क रहा। एक उदासमयी विचार धारामें उसकी इच्छा शक्तिको अवसन्न कर दिया, और वह उसी अवसन्नतामें विभोर हो गया। उसकी माताने दो बार और दरवाज़ा खटखटाया, परन्तु उसने उस पहले ही की भाँति लौटा दिया। प्रत्येक बार बेचारी माताको बरबस उसकी बात सुननी पड़ी। अन्तिम बार उसने निष्प्रभताके लिए प्रार्थनाको मधुर धिक्कार भी दी।

'अगली बार"—उसने अपने मनमें कहा और मन्द मन्द मुसकराया।

यह क्या है?

उसने अपने हाथसे अपनी आँख मली—धीरे धीरे, क्योंकि उनमें अब तक जलन और दर्द था। वह भड़कर बैठ गया, और सामनेके दृश्यको अपलक दृष्टिसे देखने लगा। ऐं, क्या उसका अन्धापन फिर लौटा आ रहा है? क्या यह सम्भव है? चीज़ोंका आकार धुँधला और अस्पष्ट होता जाता था। अब उसे इस बातमें कोई सन्देह नहीं रहा। थोड़ी देर पहले उसने बालूमें हरे नरकुलका एक मुरमुट देखा था, अब उसका आकार और रंग—दोनों ही लोप हो गये थे अब वह विस्तृत आकाशमें—जो प्रतिक्षण काला हो रहा था—एक अस्पष्ट धब्बा सा ही रह गया था। और लड़खड़ाती हुई लहरें! वह लगातार अब तक उनका उठना, बढ़ना और एकाएक विलीन हो जाना देख रहा था, मगर अब—

वह पीठके बल गिर पड़ा और निस्तब्ध होकर लेट रहा। उसकी आँखें अस्थिरतासे कमरेके चारों ओर घूम रही थीं। दीवारका रंग, फर्शपर बिछा हुआ क़ालीन, दराज़ोंपर टंगे हुए पड़े तसवीरें, छत, मेज़ कुर्सी—सभी चीज़ें उसकी आँखोंके सामने धीरे धीरे एक धुँधले अन्धकारमय शून्यमें विलीन हो रही थीं।

अब उसे याद आया। डॉक्टर लेथनने उसे पहले ही सावधान कर दिया था कि सम्भव है कि उसकी दृष्टि लाभ क्षणस्थायी ही हो। उसने कहा था—"शायद कुछ घंटों—या कुछ मिनटों ही के लिए आँखोंमें रोशनी आवे।" आनन्दके पहले उत्साहमें वह इस भयंकर सम्भावनाको एकदम भूल ही गया था। उसे फिर उसी अन्धकारमें जाना पड़ेगा! उसे फिर उसी अगम छायाकी घाटीमें वास करना पड़ेगा! संसारके दृश्य—उनका तो सदाके लिए अन्त है! यह कुछ क्षणका प्रकाश, यह पृथ्वीके रहस्यका चमत्कार, और अब फिर मृत्यु पर्यन्त उसी अन्धकार—मूलापूर्ण अन्धकारका आवरण!

जब वह पड़ा पड़ा इस मर्मवेदनासे छटपटा रहा था, तब उसकी आँखोंका प्रकाश और भी शीघ्रतासे लोपोन्मुख हो रहा था। अब इस दृढ़ मनुष्यके हृदयका गहरा बाँध भी टूट गया। वह अपने दुर्भाग्यको कोसने लगा, जिसने उस चिढ़ानेके लिए इस सर्वोत्तम जीवनकी एक छोटी झलक दिखाकर पुनः अन्धकारमें ढकेल दिया, जिसने जीवन-मदिराका प्याला उसके होठोंसे लगाकर दूसरे ही क्षण हटा लिया!

वह बड़े ज़ोरसे चीख उठा और क्षण-क्षण बढ़ते हुए अन्धकारमें एक बार फिर अपने चिरपरिचित ढंगसे टटोलता हुआ दरवाज़ेकी ओर बढ़ा। उसने चाबी घुमाई, और दोनों दरवाज़े पूरे खोल दिये। उस क्षणके भुलभुलाते हुए

सन्नाटेमें उसकी वेदनापूर्ण आवाज़ गूँज उठी। वह बेहोश होकर गिर पड़ा।

× × ×

जब उसे होश आया, तो पहले उसे यह समझाई दिया कि वह संसारके कपाट-हीन फाटकसे गुज़रकर मृत्युकी दूसरी ओर—दूसरे संसारमें पहुँच गया है; क्योंकि उसे मालूम हुआ कि वह फिर देख सकता है, यद्यपि उस तरह नहीं, जैसे उसने थोड़ी देर पहले देखना सीखा था। एक हलका सुनहला प्रकाश, एक कोमल आकाश वायुमें भरा हुआ मालूम पड़ा। उसकी माताका मुख, जो उसे एक भयानक छाया मूर्ति सा प्रतीत हुआ, उसके ऊपर झुका हुआ था।

"प्यारे, तुम मुझे देख सकते हो?

"हाँ, अब मैं मर गया हूँ, इसलिए मैं फिर साफ-साफ देख सकता हूँ।"—उसने उत्तर दिया। माताने झुककर उसका मस्तक चूम लिया।

'फ्रामजी, मेरा प्यारा फ्रामजी"—माताने गुनगुनाते हुए कहा—"तुम जीवित हो, इसी पुरानी दुनियामें हो। तुम, नहीं नहीं, जो मैं कहती हूँ, उसपर अविश्वास मत करो। बात यह है कि हमें चाहिए था कि तुमसे पहलेसे ही बताकर तुम्हें तय्यार कर देतीं—लेकिन हमें भी तो पहलेसे उसका ध्यान ही कैसे आ सकता था?"

"मैं समझता हूँ कि मुझे दिखाई पड़ता था"—उसने धीरे-धीरे कहा—"लेकिन मैं समझता हूँ कि वह केवल भ्रम था। मेरा अन्धापन फिर लौट आया।"

"नहीं, नहीं"—वह चिल्ला उठी—"तुम्हारे अब भी दृष्टि है।"

"और भविष्यमें भी तुम सदा देख सकोगे।"—पीछेसे डाक्टर शाहकी आवाज़ सुनाई दी।

"हाँ।"—मा बोली—'तुम सदा देख सकोगे। तुम्हारा अन्धापन नहीं लौटा। मैं तुम्हें कैसे समझाऊँ? बात यह है कि शाम हो रही है, शामको रोज़ ही रोशनी इसी प्रकार विलीन हो जाती है और रात आ जाती है. प्यारे, यह वही बात है जिसे हम लोग झुटपुटा होना कहते हैं। इसीको तुमने यह समझ लिया कि तुम्हारा अंधापन फिर लौट आया!"

मगर कई घंटे बीत गये, जब वह इस बातको समझ सका, वह भी पूरी तौरसे नहीं। *

—ब्रजमोहन वर्मा

* एक अंग्रेजी कहानीका भावानुवाद।

चित्र-संग्रह

स्वर्गीय लाला भगवानदीन

स्वर्गीय लाला भगवानदीनकी मृत्युसे हिन्दी साहित्यकी



स्वर्गीय लाला भगवानदीन 'दीन'

बड़ी भारी क्षति हुई है। लालाजी हिन्दीके पुराने साहित्यिक थे, उनके संस्मरण इसी सकर्म अन्यत्र प्रकाशित किये गये है।

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स्वर्गीय बद्री महाराज

स्वर्गीय बद्री महाराज फिजीके एक प्रतिष्ठित भारतीय थे। उन्होंने अपने पुरुषार्थसे जीवनमें बड़ी उन्नति की थी। उनका सचित्र चरित्र अन्यत्र प्रकाशित है।

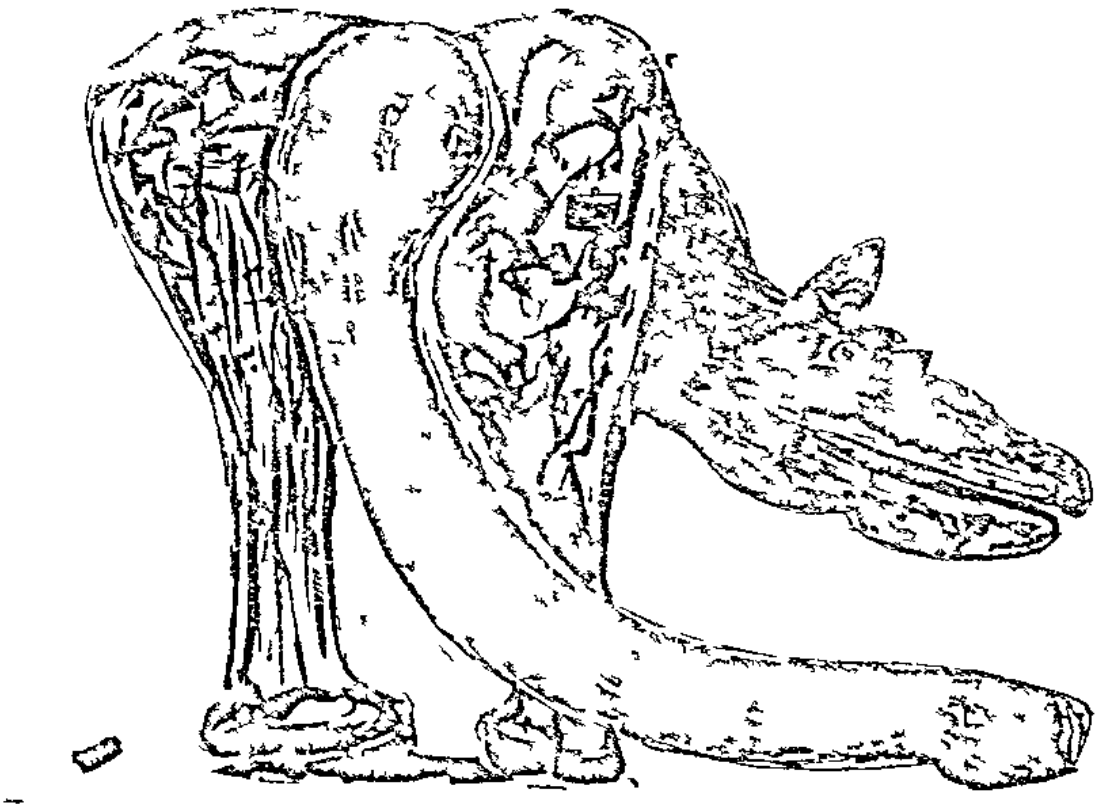
कवीन्द्रकी चित्रकारी

कुछ महीने पूर्व एक दिन अखबारोंमें समाचार प्रकाशित



स्वर्गीय बद्री महाराज

हुआ कि कवीन्द्र रवीन्द्रनाथ आजकल फ्रान्समें समुद्र-तटपर रहते हैं और अपना समय चित्रकलामें व्यतीत करते है। अभी तक कविवरकी कल्पना काव्य गगन ही में उड़ान भरा करती थी, मगर एकाएक यह सुनकर कि वे अपनी कल्पनाके घोड़ोंको चित्रकलाके मैदानमें भी दौड़ा सकते है, बड़ा आश्चर्य मालूम हुआ। साथ ही यह भी सुना कि कलाकी दृष्टिसे उनकी चित्रकारी ऊँचे दर्जकी होती है। यहाँ कवीन्द्रके अंकित किये हुए दो चित्र प्रकाशित किये जाते है। ये चित्र तूलिका, ब्रश अथवा



कविवर रवीन्द्रनाथका अंकित किया हुआ चित्र

रोगोंकी सहायतासे नहीं बने हैं। इनकी उत्पत्ति केवल लेखनी और स्याहीसे ही हुई थी। मालूम होता है कि कवीन्द्र किसी काग़ज़पर कुछ लिख रहे थे उसी समय सहसा कल्पना किसी दूसरी ओर दौड़ने लगी और लेखनी तथा स्याहीने जो पदार्थ उत्पन्न किया, वह आपके सामने है।

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युद्धमें कबूतरोंका व्यवहार

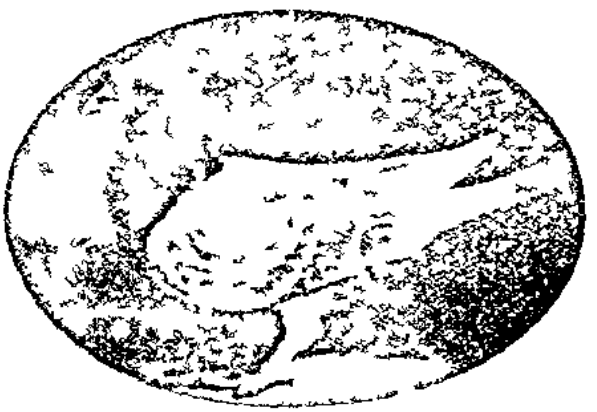
कहते हैं कि कबूतर रातमें नहीं उड़ते, मगर हज़रत इन्सानसे पाला पड़नेपर उन बेचारोंको भी अपनी यह आदत छोड़नी पड़ी। गत यूरोपीय युद्धमें कबूतर खबर ले जानेका काम करते थे। बेतारके तार, टेलीफोन तथा आदमियोंकी मारत युद्धकी जितनी खबरें इधरसे उधर भेजी गईं, उनसे अधिक खबर कबूतरोंने पहुंचाई थीं। युद्धके समय तक कबूतर रातमें नहीं उड़ते थे। युद्धके अनुभवसे मालूम हुआ कि यदि कबूतर रातके समय भी उड़ सकें, तो वे खबर ले जानेका काम और भी अच्छी तरह कर सकते हैं। इसलिए युद्धके बाद अमरिकामें रातमें उड़नेवाले कबूतर तैयार करनेकी कोशिश होने लगी। बड़े परिश्रम और कोशिशके बाद अन्तमें कितने ही रातमें उड़नेवाले कबूतर तैयार किये गये हैं। इस प्रकारसे तैयार किये हुए छे कबूतर एक दिन रातमें 'मनमाउथ' के क़िलेसे छोड़े गये। वे अँधेरी रातमें तरह मीलकी यात्रा करके अपनी काबुकोंमें ठीक ठीक आ पहुँचे। इनमें से एक सबसे कम समय—कुल बीस मिनट में—आ पहुँचा। अमरिकाके जर्सी क़िलेके कबूतर



हवाई जहाजसे कबूतर छोड़े जा रहे हैं

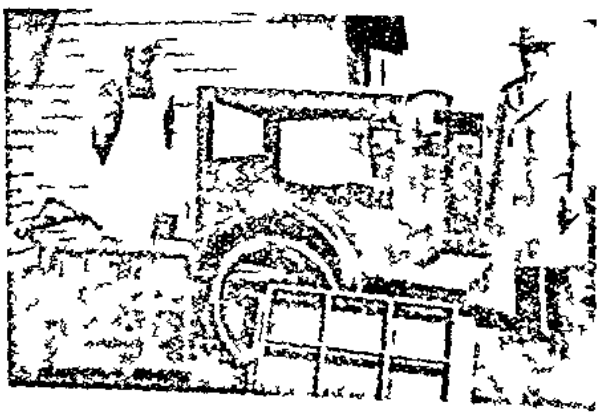
सहस्र मील दूर पनामा, फिलीपाइन और हवाई आदि जहाजी अड्डोंको भेज गये, उन्होंने रातमें उड़नेमें और भी अधिक कमाल दिखाया।

रातमें उड़नेवाले संवाद वाहक कबूतरोंमें सबसे बड़ी सुविधा यह है कि वे रातके अन्धकारमें दुश्मनोंकी नज़रसे बचकर खबर ले जा सकते हैं। युद्धके समय जर्मन और मित्र दलके सैनिक कबूतरको देखते ही गोली मार देते थे। जर्मनोंने तो कबूतर मारनेके लिए बाज़ और शिकरे तक लगा रखे थे। अवश्य ही बाज़ और शिकरे मित्र और शत्रुमेंके कबूतरोंमें कोई भेद नहीं रखते थे।

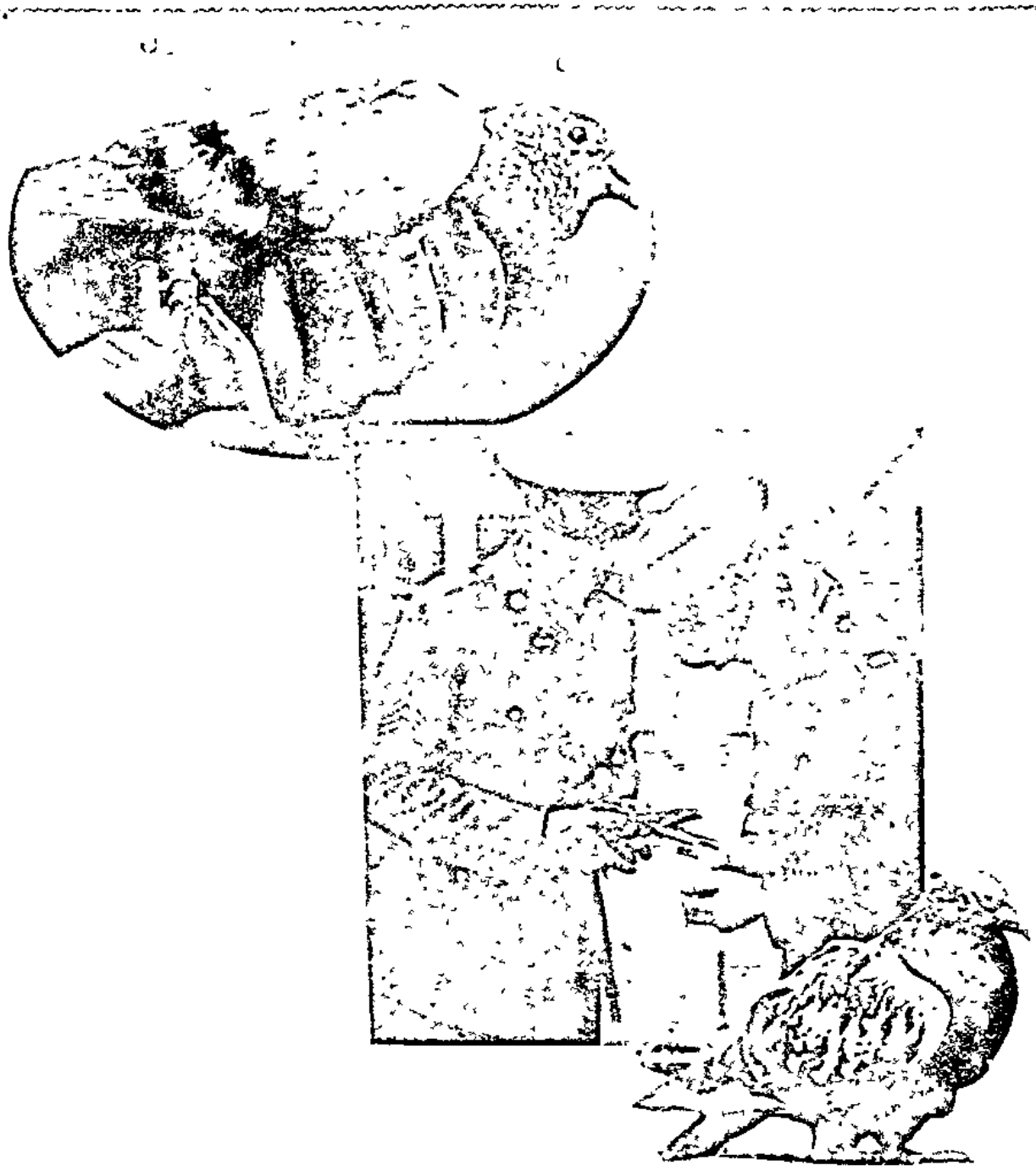


एक खबर ले जानेवाला कबूतर। इसका नाम निली है। इसने खबर ले जानेकी असाधारण क्षमताका परिचय दिया है

कबूतरोंमें रातका डर मिटानेके लिए पहले बाकायदा अन्वेषण किया गया। गत युद्धमें जो कबूतर शामको घर



गाड़ीमें बिठलाये गये कबूतर



ऊपर—कबूतरके पैरमें एक चोंगेके भीतर चिट्ठी छिपाई जा रही है।
बीचमें—'अकेल साब' नामक एक कबूतरके पैरसे चिट्ठी निकाली जा रही है।
नीचे—'शेर एमी' नामक विख्यात कबूतर, जिसने एक सेना-दलको बचाया था।

लौटते थे, उनका इतिहास संग्रह किया गया। उन सब पक्षियों तथा उनकी सन्तानोंकी सन्ध्या समय उड़नेकी परीक्षा की गई। इस परीक्षामें जिन पक्षियोंने कुछ हौसला दिखाया, उन्हें सन्तान-उत्पादनके लिए रखा गया।

केवल सन्ध्याको उड़नेकी परीक्षा ही काफ़ी नहीं थी। इस बातपर भी ध्यान दिया गया कि इससे पहले इस कबूतरकी कितनी पुश्तें खबर ले जानेवाले कबूतर उत्पन्न करती रही है। इनके सम्मिलित वंशधरोंमें दोनों आदतें अधिक प्रबल हो गईं, एक अंधेरेमें उड़ना और दूसरे घरका आकर्षण। शरीरसे भी वे खूब हृष्ट-पुष्ट हुए। अब वे सौ मील अनायास ही उड़ सकते हैं।

रातमें उड़नेकी शिक्षा बहुत छोटी अवस्थासे शुरू हो



ऊपर—पेस्तोर इन्स्टीट्यूटमें अमरिकासे आई हुई एक विद्यार्थिनी परीक्षामें लग्न है

नीचे—एक फौजी कर्मचारीका जलातक रोग (पागल कुत्तेके काटने) का इलाज किया जा रहा है।



ऊपर—पस्तोर इन्स्टीट्यूटमें रोगके कीटाणुओंको चिकित्सा और परीक्षाके लिए बोतलमें बन्द रखा जाता है। कीटाणुओंको ताज़ा बनाये रखनेके लिए उन्हें ट्यूबसे पानी दिया जाता है

नीचे—इंजेक्शनके सेरम' और 'वैक्सिन' तैयार किये जा रहे हैं।

जाती है। अठारह दिनकी उम्रसे ही कबूतरको काबुकसे निकालकर अंधेरेमें बिठलाया जाता है, जिससे वह रातमें सब चीज़ोंको पहचान सके। उन्हें बहुत थोड़ी देरके लिए यह स्वतन्त्रता दी जाती है और उसके बाद ही वे फिर काबुकमें बन्द कर दिये जाते हैं। इस काबुकका दरवाज़ा चार इंच लम्बा और एक इंच चौड़ा होता है। अतः उसके खुले रहनेपर भी वे किसी प्रकार बाहर नहीं निकल सकते। अंधेरेमें चीज़ें पहचाननेके लिए दो सप्ताहका समय दिया जाता है। उड़नेकी ताक़त आते ही वे आध आध घंटके लिए उड़ाये जाते हैं। अंधकार हो जानेपर चारा भरे हुए टीनके डब्बोंको बजाकर उन्हें नीचे उतारकर खिलाया जाता है।

उड़ना सीखनेके दो हफ्ते बाद वे आध मील दूर एक पेड़ पत्ता और घर मकान हीन मैदानमें छोड़ दिये जाते हैं। इस प्रकार छोड़ देनेपर वे सदाकी आदतके अनुसार अंधेरेमें चुपचाप बैठ जाते हैं, मगर यदि उन्हें आकाशकी ओर ज़ोरसे छोड़ दिया जाय, तो वे अंधेरा होनेपर भी उड़नेके लिए मजबूर होते हैं और उड़कर अपने अड्डेपर लौट आते हैं। इस



इस बन्दरके ऊपर एक औषधिकी परीक्षा की जा रही है

दूरीको बढ़ाते बढ़ाते सौ मीलपर उनकी शिक्षा समाप्त होती है।

शिक्षा कालमें जिस प्रकार पक्षीके अंधकारमें उड़नेके अभ्यासपर दृष्टि रखी जाती है, उसी प्रकार घर लौटनेकी प्रवृत्तिको प्रबल बनाये रखनेकी चेष्टा भी जारी रहती है। इसके लिए उन्हें चौबीस घंटे तक खाना नहीं दिया जाता और उड़कर घर लौटते ही खाना मिलता है। दूसरी बात यह है कि जब वे जोड़ा बाँधकर उड़ते हैं तब नर और मादाको अलग अलग कर दिया जाता है। इससे भी उनका घरके प्रति आकर्षण बढ़ता है।

सिखाया हुआ कबूतर घंटेमें पचास मील उड़ सकता है। पिछली बार अमरिकाके पक्षियोंकी रेस में 'ओवाय' नामक पक्षी घंटेमें सत्तर मील उड़ा था। टोपका हन नामक कबूतर सबसे अधिक दूर—पन्द्रह सौ मील उड़ा था।

गत युद्धकालके संवाददाताओंमें अब केवल दो बचे हैं। इनमें से 'दि मकार' नामक एक कबूतरने एक आँख फूट जानेपर भी खबर ठीक जगह पहुंचा दी थी जिसके फल स्वरूप बहुतसे अमरिकन सैनिकोंके प्राण बच गये थे। दूसरा स्पाइक है जिसने ५१ बहुत जरूरी खबर पहुंचाई थीं। युद्धमें सबसे विख्यात कबूतर शेर एमी था। उसकी छातीमें गोली लगी और उसका एक पैर उड़ गया फिर भी उसने खबर पहुंचाकर अढ़ाई सौ आदमियोंके प्राण बचाये थे।

पेस्तोर इन्स्टीट्यूट

फ्रान्समें लुई पेस्तोर नामका एक बहुत मशहूर चिकित्सक हो गया है। ऐलोपैथिक चिकित्सा विज्ञानमें पस्तोरने जो आविष्कार किये थे, वे सदा अमर रहेंगे। पागल कुत्तोंके काटनेका आजकल जो इलाज किया जाता है उसका सम्पूर्ण श्रेय पस्तोर ही को है। उसके आविष्कारसे अब तक लाखों मनुष्योंकी जीवन रक्षा हो चुकी है और भविष्यमें होती रहेगी। कीटाणुओं द्वारा इलाजका आविष्कारक भी पस्तोर ही है। पस्तोरने पेरिसमें देशवासियोंकी भलाईके लिए पस्तोर इन्स्टीट्यूट नामक एक संस्था स्थापित की थी। गत पचास वर्षोंसे यह संस्था एक विज्ञान मन्दिरके रूपमें चल रही है। पस्तोरकी मृत्युके बादसे यह संस्था उसकी आविष्कृत औषधियोंके बनानेका काम करती है। इसमें दवा बनानेके कारखानेके अतिरिक्त एक रिसर्च विभाग भी है, जिसमें संसारके श्रेष्ठ चिकित्सक बराबर अन्वेषणों द्वारा मानव-जगतके रोगोंकी क्रूरता मिटानेके सतत् प्रयत्नमें लगे रहते हैं। यहाँपर इस संस्था सम्बन्धी कुछ चित्र दिये गये हैं।

साकेत

श्री मैथिलीशरण गुप्त

एकादश सर्ग

जयति कविध्वजके कृपालु कवि,
वेद पुराण विधाता व्यास !
जिनके अमर गिराश्रित हैं सब
धर्म नीति-दर्शन इतिहास ।

बरसें बीत गईं, पर अब भी
है साकेतपुरी में रात,
तदपि रात चाहे जितनी हो,
उसके पीछे एक प्रभात ।

त्रास हुआ आकाश, भूमि क्या,
बचा कौन अँधियार से ?
फूट उसीके तनु से निकले
तारे कच्चे पारे से !

विकच-व्योम विपटीको मानो
मृदुल बयार हिलाती है,
मचल भर भर कर मुक्ताफल
खाती और खिलाती है !

सौध पार्श्वमें पर्णकुटी है
जिसमें मन्दिर सोनेका,
उसमें मणिमय पादपीठ है,
जैसा हुआ न होनेका ।

पवन पादपीठ, उसपर है
पूजित युगल पादुकाएँ,
स्वयं प्रकाशित रत्न दीप हैं
दोनों ओर दाएँ बाएँ ।

उटज अजिर में पूज्य पुजारी
उदासीन सा बैठा है,
मानो स्वयं विरह मन्दिरसे
निकल लीन-सा बैठा है ।

मिले भरत में राम हमें तो
मिले भरतको राम कभी,
वही रूप है, वही रंग है,
वही जटाएँ, वही सभी !

बाईं ओर धनुषकी शोभा,
दाईं ओर निषंग-छटा,
वाम पाणिमें प्रत्यंचा है,
पर दक्षिणमें एक जटा ।

"आठ मास चातक जीता है
अपने घनका ध्यान किये,
आशा कर निज घनश्यामकी
हमने बरसों बिता दिये ।"

सहसा शब्द हुआ कुछ बाहर
किन्तु न टूटा उनका ध्यान,
कब आ पहुँची वहाँ माण्डवी,
हुआ न उनको इसका भान ।

चार चूड़ियाँ थीं हाथोंमें,
माथे पर सिन्दूरी बिन्दु,
पीताम्बर पहने थी सुमुखी,
कहाँ नील नभका वह इन्दु ?

फिर भी एक विषाद वदनके
अपरतेज में पैठा था,
मानों लोह तन्तु मोतीको
वेध उसीमें बैठा था ।

वह सोनेका थाल लिए थी,
उस पर पत्तल छाई थी,
अपने प्रभुके लिए पुजारिन
फलाहार सज लाई थी ।

तनिक ठिठक, मुड़ कर कुछ दाए,
देख अजिरमें प्रियकी ओर,
शीश झुका कर चली गई वह
मन्दिरमें निज हृदय हिलोर।

हाथ बढ़ा कर रक्खा उसने
पादपीठके सम्मुख थाल,
टेका फिर घुटनोंके बल हो
द्वार-देहली पर निज भाल।

टपक पड़ीं उसकी आँखोंसे
बड़ी बड़ी बूँदें दो-चार,
चुनी दमक उठीं रत्नोंकी
किरणें जिनमें चुकी मार!

यही नित्यका क्रम था उसका
राज-भवनसे आती थी,
श्वश्रू-सुश्रूषिणी अन्तमें
प्रिय-दर्शन कर जाती थी।

उठ धीरे प्रिय निकट पहुँच कर
उसने उन्हें प्रणाम किया,
चौंक उन्होंने सँभल "स्वस्ति"कह
उसे उचित सम्मान दिया।

"जटा और प्रत्यंचाकी उस
तुलनाका क्या फल निकला?"
हँसनेकी चेष्टा करके भी
हा! रो पड़ी वधू विकला।

"यह विषाद भी प्रिये, अन्तमें
स्मृति विनोद बन जावेगा,
दूर नहीं, अब अपना दिन भी
आनेको है, आवेगा।"

"स्वामी, तदपि आज हम सबके
मन क्यों रो रो उठते हैं?
किसी एक अव्यक्त भीतिसे
आतुर हो हो उठते हैं!"

"प्रिये, ठीक कहती हो तुम यह
सदा शंकिनी आशा है,
होकर भी बहु चित्र अंकिनी
आप रंकिनी आशा है।

विस्मय है, इतनी लम्बी भी
अवधि बीतने पर आई,
खड़ा न हो फिर नया विघ्न कुछ,
स्वयं समय चिन्ता ढाई।

सुनो, नित्य जन मनः कल्पना
नया निकेत बनाती है,
किन्तु चपला उसमें सुखसे
क्षण-भर बैठ न पाती है।

मत्य सदा शिव होने पर भी
विरूपाक्ष भी होता है,
और कल्पनाका मन केवल
सुन्दरार्थ ही रोता है।

तो भी अपने प्रभुके ऊपर
है मुझको पूरा विश्वास,
आर्य कहीं हों, किन्तु आर्यके
दिये वचन हैं मेरे पास।

रोक सकेगा कौन भरतको
अपने प्रभुको पानेसे?
टोक सकेगा रामचन्द्रको
कौन अयोध्या आनेसे?"

"नाथ, यही कहकर माँओंको
किसी भाँति कुछ खिला सकी,
पर ऊर्मिला बहनको यह मैं
आज न जल भी पिला सकी।

'कहाँ और कैसे होंगे वे?'
कह कह माँएँ रोती हैं,
'काँटे उन्हें कसकते होंगे'
रह-रह धीरज खोती हैं।

किन्तु बहनके बहनेवाले
आँसू भी सूखे हैं आज,
बहनीके बहनालय भी वे
अलकों-से रूखे हैं आज!

दीन भावसे कहा उन्होंने—
'बहन, एक दिन बहुत नहीं,
बरसों निराहार रहकर वे
आँखें क्या मर गईं कहीं?'
विवश लौट आई रोकर मैं
लाई हूँ नैवेद्य यहाँ,
'आता हूँ मैं' कहकर देवर
गये उन्हींके पास वहाँ।"

सनि:श्वास तब कहा भरतने—
"तो फिर आज रहे उपवास।"
"पर प्रसाद प्रभुका" यह कहकर
हुई माण्डवी अधिक उदास।
"सबके साथ उसे लूँगा मैं
बीते, बीत रही है रात,
हाय! एक मेरे पीछे ही
हुआ यहाँ कितना उत्पात!

एक न मैं होता तो भवकी
क्या असभ्यता घट जाती?
छाती नहीं फटी यदि मेरी
तो धरती ही फट जाती!"
"हाय नाथ! धरती फट जाती,
हम तुम कहीं समा जाते,
तो हम दोनों किसी तिमिरमें
रह कर कितना सुख पाते!

न तो देखता कोई हमको,
न वह कभी ईर्ष्या करता,
न हम देखते आर्त्त किसीको,
न यह शोक आँसू भरता
स्वयं परस्पर भी न देख कर
करते हम बस अंगस्पर्श,
तो भी निज दाम्पत्य भावका
उसे मानती मैं आदर्श।

कौन जानता किस आकरमें
पड़े हृदय-रूपी दो रत्न?
फिर भी लोग किया करते हैं
उनकी आशापर ही यत्न।
ऐसे ही अगणित यत्नोंसे
तुम्हें जगतने पाया है,
उसपर तुम्हें न हो, पर उसको
तुमपर ममता माया है,

नाथ, न तुम होते तो यह व्रत
कौन निभाता, तुम्हीं कहो?
उसे राज्यसे भी महाई धन
देता आकर कौन अहो!
मनुष्यत्वका सत्व तत्व यों
किसने समझा-बूझा है?
सुखको लात मार कर तुम-सा
कौन दु:खसे जूझा है?

खेतोंके निकेत बनते हैं,
और निकेतोंके फिर खेत,
वे प्रासाद रहें, न रहें, पर
अमर तुम्हारा यह साकेत।
मेरे नाथ, जहाँ तुम होते,
दासी वहीं सुखी होती,
किन्तु विश्वकी भ्रातृ भावना
यहाँ निराश्रित ही रोती।

रह जाता नर-लोक अबुध ही
ऐसे उन्नत भावोंसे,
पर-पर स्वर्ग उतर सकता है
प्रिय, जिनके प्रस्तावोंसे।



ग्राम्य सुधार और ग्रामीण धन्धे

[श्री शङ्करसहाय सक्सेना, एम० ए०, विशारद]

भारतवर्ष कृषि प्रधान देश है, इसकी असंख्य जनसंख्या केवल खेती बारीके द्वारा अपना उदर पालन करती है। सन् १९२१ की गणनाके अनुसार ७३ प्रति-शत जनसंख्या केवल खेती-बारीमें ही लगी हुई थी। जो लोग खेती-बारीका धन्धा करते है, उन्हें तो ग्रामीण जीवन बिताना ही पड़ता है, इनके अतिरिक्त और भी बहुतसे लोग जो या तो खेती-बारीसे सम्बन्धित हैं अथवा और धन्धोंमें लगे हुए हैं, भारतीय ग्रामोंमें निवास करते हैं। भारतवर्षमें लगभग सात लाख गावोंमें इस देशकी ९० प्रतिशत जनसंख्या निवास करती है। ऊपर लिखे हुए अंकोंसे यह तो पता चल गया होगा कि देशमें सम्पत्ति उत्पन्न करनेका साधन केवल खेती-बारी ही है और अधिकतर देशकी जनसंख्या ग्रामोंमें निवास करती है। यही नहीं, भारतवर्षमें खेती-बारीपर सारा देश निर्भर है। यदि एक वर्ष भी वर्षा नहीं होती है, तो समस्त देशमें हाहाकार मच जाता है। सरकारकी आय लगानसे घट जाती है, और बहुतसा रुपया अकाल-पीड़ित जनसंख्याकी सहायतार्थ व्यय करना पड़ता है, रेलवे लाइनोंको घाटा होने लगता है, क्योंकि खेतोंकी उपज इधर-उधर भेजी नहीं जाती। इनके अतिरिक्त, बहुतसे मज़दूर जो खेतोंपर काम करके अपना पालन करते है, वे बेकार हो जाते है। ग्रामीण जनता अन्य वस्तुओंका मोल लेना बन्द कर देती है, क्योंकि उनके पास इतना धन ही नहीं होता, इसका फल यह होता है कि विदेशसे माल आना रुक जाता है और न भारतवर्षसे ही माल बाहर जाता है। तात्पर्य यह है कि कृषिपर ही इस देशकी अधिकतर जनसंख्या निर्भर है। जो लोग यहाँकी खेती-बारीके विषयमें अधिक नहीं जानते, वे तो समझते होंगे कि भारतवर्षमें खेतीका धन्धा कमसे कम बहुत उन्नत दशामें होगा, किन्तु बात इसके बिलकुल विपरीत है। यदि इस देशकी उपजका मिलान दूसरे देशोंसे किया जाय, तो ज्ञात हो जायगा कि भारतवर्ष जिस प्रकार संसारमें और उद्योग-धन्धोंमें पिछड़ा हुआ है, उसी प्रकार यहाँकी खेतीकी भी दशा अत्यन्त शोचनीय है। निम्न-लिखित अंकोंसे इस धन्धेकी वास्तविक दशाका परिचय मिलता है—

पैदावार	देश	प्रति-एकड़ पैदावारका औसत	
गेहूँ	भारतवर्ष	८७७ पौंड	
,,	इङ्गलैंड	१६४५ ,,	,,
रुई	भारतवर्ष	८५ पौंड	,,
,,	मिस्र	४५० ,,	,, यह औसत औटे
	संयुक्तराज्य	२०० ,,	,, हुए कपासका है
शकर	भारतवर्षमें प्रति एकड़ क्यूबासे एक तिहाई जावाका छठवा भाग तथा हवाई द्वीपका सातवाँ भाग उत्पन्न होती है।		

आवश्यकता नहीं। सबसे भयंकर परिवर्तन जो दृष्टिगोचर होने लगा है, वह है 'ट्रस्ट' तथा 'कार्टेल' (Kartel)की समस्या। आधुनिक उत्पत्तिके ढंगमें यह दोष है कि जो जितना ही बड़ा कारखाना होगा, उसे उतना ही लाभ होगा। उसका फल यह हुआ कि एक धन्धेमें केवल एक बड़ा कारखाना रह गया और बाकी सब प्रतिद्वन्द्वी नष्ट हो गये। यह बड़े बड़े ट्रस्ट जिनकी वार्षिक आय अरबों रुपये तक पहुंचती है, केवल चार या पाँच बड़े-बड़े पूँजीपतियोंके हाथमें होते हैं। अमेरिकाके 'स्टैन्डर्ड आयल ट्रस्ट'की वार्षिक आय ४५० लाख डालर है। यह ट्रस्ट रुपयेके बलसे अपने प्रतिनिधियोंको पार्लामेन्टमें भेजते हैं। दक्षिण-अफ्रिकाकी व्यवस्थापक-सभामें तो 'डी बियर्स' (हीरोंकी खानोंकी कम्पनी) का पूर्ण अधिकार है। यदि पाश्चात्य देशोंने औद्योगिक उन्नतिका यही ढंग रखा, तो एक दिन ये देश प्रजातंत्र न रहकर पूँजीपतियों द्वारा शासित होंगे। आज भी इन पूँजीपतियोंका सरकारपर बड़ा प्रभाव है। यदि इंग्लैण्ड भारतको स्वतंत्र नहीं करना चाहता, तो केवल इसी कारणसे कि वहांके पूँजीपति अपने इस व्यापारिक क्षेत्रको हाथसे नहीं निकलने देना चाहते। यदि संयुक्त राज्य अमेरिका दक्षिण-अमेरिकामें यूरोपीय शक्तियोंको नहीं घुसने देता, तो केवल इसीलिए कि वहांके पूँजीपति दक्षिण-अमेरिकाको अपने मालकी खपतके लिए अपने अधिकारमें रखना चाहते हैं। यदि चार करोड़की आबादीवाले ग्रेट-ब्रिटेनको अपने उद्योग धन्धोंको सुरक्षित रखनेके लिए भारत, आस्ट्रेलिया, दक्षिण-अफ्रिका, कनाडा और न्यूज़ीलैंडको अपने अधिकारमें रखनेकी आवश्यकता प्रतीत होती है, तो यदि बत्तीस करोड़ जनसंख्यावाला देश उसी पैमानेपर औद्योगिक उन्नति करेगा, तो उसे उपनिवेश कहाँसे मिलेंगे। भारतीय तो स्वभावतः ही बड़े-बड़े कारखानोंमें कार्य नहीं करना चाहता। कुछ लोग यह प्रश्न करते हैं कि देशकी मांगको पूरा करनेके ही लिए कारखाने क्यों न खोले जायँ, लेकिन उस दशामें देशकी कितनी जनसंख्या उन कारखानोंमें काम पा सकेगी। आज लगभग सत्तर वर्षकी औद्योगिक उन्नतिके उपरान्त भारतवर्षकी सब फैक्टरियोंमें केवल पचीस लाख मनुष्य काम करते हैं। फिर यदि पुतलीघरोंमें एक करोड़ अथवा इससे कुछ अधिक मजदूर खप भी गये, तो इनके द्वारा कितने और मजदूरोंकी तेज़ी चली जावेगी। इसी कारण भारतवर्षके लिए तो गृह-उद्योग-धन्धे ही लाभदायक हैं। यह तो सर्वमान्य बात है कि भारतीय किसानके पास चार महीनेसे लेकर सालमें छः महीने बेकारीके दिन हैं, इन दिनोंमें उसके पास खेतीका काम नहीं रहता; परन्तु खेतीका धन्धा ऐसा है कि किसान अधिक समयके लिए ग्रामोंको छोड़कर बाहर नहीं जा सकता और यही कारण है कि किसान बहुत सा समय व्यर्थ ग्रामोंमें रहकर खो देता है, इसलिए भारतवर्षकी आर्थिक उन्नतिके लिए यह आवश्यक है कि किसानको कोई ऐसा धन्धा दिया जाय, जिससे वह बेकारीके दिनोंमें भी कुछ कमा सके। यदि आज ग्रामीण उद्योग-धन्धोंकी उन्नति हो जाय, तो भारतवर्षकी तीन-चौथाई जनसंख्याकी गरीबीका प्रश्न हल हो जाता है। यह भारतवर्षमें कोई नई बात नहीं होगी। जापानमें किसान रेशमका धन्धा करता है; जर्मनीमें खिलौने तथा शराबका, स्वीज़रलैंडमें घड़ियाँ और लेस इत्यादि बनाकर वह अपनी आयको बढ़ाता है। इस देशमें यदि ग्रामीण-धन्धोंके द्वारा किसानोंकी आय बढ़ाई जा सके, तो देशकी गरीबीका प्रश्न अनायास ही हल हो सकता है, किन्तु केवल आय बढ़ जानेसे ही किसानका जीवन सुखी नहीं बन जायगा, उसके लिए गाँवमें कुछ सुधारोंकी भी आवश्यकता होगी। गाँवमें सुधारकी योजना तभी सफल हो सकेगी, जब किसानकी गरीबीका प्रश्न हल हो जायगा। यह तो पहले ही कहा जा चुका है कि इस देशकी आर्थिक स्थितिको देखते हुए भविष्यमें भी खेती-बारी ही देशका सबसे महत्त्वपूर्ण धन्धा रहेगा और देशकी अधिकतर जनसंख्या इसी धन्धेमें लगी रहेगी। ऐसी दशामें ग्राम-सुधार-योजनामें ग्रामीण उद्योग-धन्धोंका क्या महत्व है, यह स्पष्ट हो जाता है। इसी बातका ध्यान रखते हुए महात्मा गांधीने खद्दर-आन्दोलनको देशमें उठाया है। वे जानते हैं कि इस गरीब देशमें ग्राम-सुधारकी योजना तभी सफल हो सकेगी, जब किसान निर्धनताके पंजेसे छुट जायँ।

एक शिकारी लेखक

[अभी उस दिन एक महाशयने 'विशाल-भारत' कार्यालयमें पधारकर कहा—"कहिये, मुझे पहचाना ?" मैं कुछ देर तक उनकी ओर देखता रहा। यह तो प्रतीत होता था कि इन सज्जनको कभी देखा है, पर खयाल नहीं आता था बड़ी शर्म मालूम हुई, क्योंकि इस प्रकार भूल जानेकी मेरी प्रकृति नहीं है और न इसका मुझे अभ्यास ही है। मैंने कहा—"क्षमा कीजिये, मैं नहीं पहचान सका।" आगन्तुक सज्जनने कहा—"मेरा नाम श्रीराम है।" मैंने कहा—"बस, बस, मैं जान गया।"

आजसे पाँच सात वर्ष पहले एक पत्रके कार्यालयमें शेव लगाये हुए और हाथमें बन्दूक लिए हुए एक सज्जन बैठे हुए थे। मगरके शिकारकी कुछ बातचीत कर रहे थे। सम्पादक महोदयने कहा—"आइये, इनसे आपका परिचय करा दूँ, ये श्रीरामजी शर्मा हैं।" शिष्टाचारके तौरपर "आपके दर्शन कर बड़ी प्रसन्नता हुई" कहकर मैं अपने काममें लग गया। मैंने समझा कि यूरोपियन प्रकृतिके कोई हिन्दुस्तानी साहब हैं। इनकी और हमारी मनोवृत्तिके बीचमें एक ऐसी खाई है, जिसे लाँघकर गम्भीर परिचय करना पहले तो सम्भव नहीं, और यदि हो भी, तो इससे लाभ क्या ? शिकार खेलना तो दूर रहा, बन्दूकके कुनेका अवसर भी जिन्दगीमें शायद ही कभी मिला हो, और फिर हृदयहीन शिकारियोंसे—तब तक मैं सभी शिकारियोंको हृदयहीन समझता था—बातचीत करनेमें आनन्द ही क्या आ सकता था ? इन्हीं कारणोंसे मैंने श्रीयुत श्रीरामजीकी ओरसे उपेक्षाकी वृष्टिसे देखा। इस घटनाके कई वर्ष बाद मुझे उनके ग्राममें जानेका सुअवसर भी मिला। उनके बड़े भाई उस स्कूलके, जिसमें मैं पढ़ता था, शिक्षक रह चुके थे, और उनके प्रति मेरे हृदयमें तभीसे श्रद्धा रही है। इस बार भी मैंने श्रीयुत श्रीरामजीकी उपेक्षा ही की। मुख्य कारण वही था, शिकारियोंके प्रति एक प्रकारका विद्वेष भाव और साथ ही यह खयाल भी कि शायद ही कोई ऐसा विषय हो, जिसमें इन दोनों समान रूपसे रुचि रखते हों।

अबकी बार यह खयाल करके कि जब आकस्मिक आपत्तिकी तरह ये आफिसमें आ धमके हैं, तो इनसे बातचीत करनी ही पड़ेगी, मैंने दो-चार बातें कीं विशेष परिचय प्राप्त होनेपर जितना ही हर्ष हुआ, उतना ही आश्चर्य भी। ऊपरसे मामूली, शरीरसे सुगठित, चालमें अकृत्रिम। श्रीरामजीमें साधारण आदमियोंसे कोई विशेषता नहीं प्रतीत होती। हाँ, उनकी आँखोंमें ऊपर दो परस्पर विरोधी गुण जाते हैं, क्योंकि महदयता-पूर्ण दोनोंके साथ-ही-साथ वे मर्मान्वेधी भी हैं। यदि वे बिना पलक लगाये कठोरतासे बाघका मुकाबला कर सकती हैं, तो वही कोमलतासे सहृदय व्यक्तियोंकी हस्तन्ती भी बन सकती हैं।

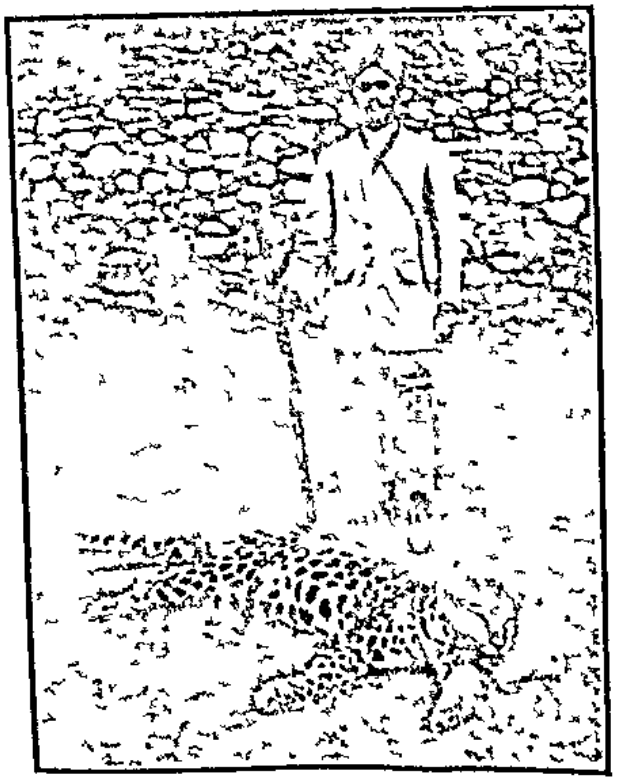
बड़ी खूबीकी बात तो यह है कि श्रीरामजी शिकारी होते हुए भी अच्छे लेखक हैं। हम किसी ऐसे हिन्दी-लेखकको नहीं जानते, जो इन दोनों कलाओंमें निपुण हो, और यही उनकी विशेषता है। वे वनों और जंगलोंमें खूब घूमे हैं और आँखें खोलकर घूमे हैं। हिमालयकी खूब सैर की है। पशु-पक्षियोंसे भी उन्होंने अच्छा परिचय प्राप्त किया है। और इसी कारण वे अपने लेखोंमें ऐसे समारका वर्णन ला सकते हैं, जिनके विषयमें साधारण हिन्दी पाठक प्रायः अनभिज्ञ ही हैं। जब हमारे अधिकांश लेखक 'प्राचीन गौरव' और 'वर्तमान दुर्दशा' इत्यादिकी चिरपरिचित सड़कोंपर चल रहे हों, उस समय अपनी जानको खतरेमें डालकर बिहरी-मसरी सड़कके आसपास झाड़ियों तथा गुफाओंके ऊबड़-खाबड़ रास्तेपर बाघकी तलाशमें घूमनेवाला युवक सचमुच ही नवीन मार्गका अनुयायी कहा जा सकता है। श्रीयुत श्रीरामजीसे बातचीत करनेपर हमारा यह विश्वास और भी दृढ़ हो गया कि साहित्य-क्षेत्रमें भी अन्तमें वे ही लोग स्थायी सफलता प्राप्त कर सकेंगे, जो प्रकृतिके निकट प्रकृत्रिम जीवन व्यतीत करते हैं और जिनका सामीप्य अनायासे पवित्र सम्बन्ध है। यदि श्रीरामजी अपनी शिकारोंका विस्तृत वर्णन पुस्तकाकार छपा दें, तो हिन्दीमें वह एक आश्चर्यजनक चीज बन सकती है। मैं प्रकाशित उनके एक लेखको तथा दूसरे लेखके एक अंशको हम यहाँ उद्धृत करते हैं।

बाघसे भिड़न्त

श्री श्रीराम शर्मा बी० ए०

सायंकालके चार बज थे। स्कूलसे लौटकर घरमें गरम-गरम चाय पी रहा था। छोटी लड़की अपनी भोली और पाक दृष्टिसे, पास ही बैठी, खिलौनेसे खेल रही थी और अपनी तोतली बोलीसे कह रही थी—"बाबूजी! इन्हें भी चाय दे दो, यह लग रही है।" मैं कुछ कहना ही चाहता था कि किसीने बाहरसे पुकारा—"मास्टर साहब! मास्टर साहब!! ज़रा बाहर आइये। एक आदमी आया है। बाघकी खबर लाया है।" बाघका नाम सुनकर मैं उछल पड़ा। चायका पियाला वहीं का वहीं रखकर झटसे बाहर आया।

देखा, तो बाहर पश्मीनाकी चादर ओढ़े मेरे शिकारी मित्र प० लक्ष्मीदत्त थपलियाल खड़े है, और उनकी बगलमें एक हाड़का कंकाल—बूढ़ा—खड़ा है। उसकी मुखाकृति उसकी अन्तर्वेदनाकी द्योतक थी। कष्ट, विपत्ति



प० श्रीराम शर्मा, बी० ए०

और समयने उलटफेरने उसकी गति, तूफानमें फँसे जहाज़की-सी, कर दी थी।

चिन्ताने कौतूहलका स्थान लिया, और बातचीतसे मालूम हुआ कि बाघने टिहरीसे कुछ दूर एक ही साथ दो गायोंका वध किया है।

एक तो दिन भरकी थकावट, दूसरे कुसमय और तिसपर कड़ाकेका जाड़ा—तबीयत बाहर निकलनेकी न करती थी, पर उस बूढ़ेके आँखोंमें एक खिंचाव था, जो हृदयतन्त्रीके तारोंको अपनी ओर खींच रहा था। वह खिंचाव किसी नवाकुरित यौवनाके रसभरे नयनोंके आकर्षण-सा न था, वरन् कम्पायमान, भावी आशंकासे भयभीत बलि-पशुकी आँखोंसे निकलती हुई मूक-याचनाका खिंचाव-सा था। उसकी आँखें कह रही थीं कि यदि तुम हृदयहीन नहीं हो, तो हमारी रक्षा करो।

बन्दूक-छर्रेदार बन्दूक उठाई। कारतूस जेबमें डाले और लक्ष्मीदत्तजी तथा बूढ़े किसानको साथ लेकर जंगलकी ओर चला। चला जाता था और मन-ही मन सोचता जाता था कि संसारमें जीवन-संग्राम-समस्या बड़ी विकट है। मनुष्यसे लेकर कीड़े मकोड़े तक उदर पूर्तिके लिए एक दूसरेके ख़ूनके प्यासे होते है। यदि कोई मनुष्य किसी पशुको मारता है, तो पापी कहाता है, पर जब बाज और बाघ चिड़िया और गायको मारते हैं, तब हम केवल यह कहकर ही चुप हो जाते है कि 'जीवो जीवस्य भोजनम्'। कल्पना-शक्ति अपनी उड़ानमें हिंसाके मूल तत्त्वके विश्लेषणकी ओर उड़ रही थी कि बूढ़ेने कन्धेपर हाथ रखकर कहा—'मालिक, ऊपर देखो। ठीक उस डाँडेपर मेरी बड़ी गाय मरी पड़ी है और वहींसे चार फर्लांगपर पहाड़की दूसरी ओर दूसरी गाय पड़ी है।

बूढ़ेकी बात सुनकर दार्शनिक विचारोंने अपनी राह ली, और बाघ मारनेकी सूझी। लक्ष्मीदत्तजी और मुझमें चार-पाँच मिनटके लिए परामर्श हुआ। परामर्श क्या था, एक प्रकारकी युद्ध-कान्फरेन्स सी थी, जिसमें अपने शत्रुकी सब चालोंका ख्याल किया गया।

बाघने दो गायें मारी थीं। परामर्शसे हम लोग इस नतीजेपर नहीं आये थे कि एक ही बाघने दो गायोंको मारा है। सम्भव है, मारा हो। पहली गायको मारनेके पश्चात् यदि किसी प्रकार वह वहाँसे भगा दिया गया होगा तो उसने दूसरी गायको मार्गमें पाकर पेटकी अग्नि शान्त करनेके लिए उसको मार डाला हो और यह भी सम्भव था कि दूसरी गायको किसी दूसरे बाघने मारा हो। मेरी राय यही थी और लक्ष्मीदत्तजीने मुझे जनरल मानकर मेरा ही आडर माना।

दो बाघोंकी आशंकासे हम लोगोंने अपने दलको दो भागोंमें विभाजित किया। लक्ष्मीदत्तजी तो दूसरी गायकी लाशकी ओर चले, जो सामनेके डाडेपर मरी पड़ी हुई गायसे चार फर्लांग दूर गाँवकी ओर थी। मैं डाडेकी ओर चला और यह निश्चय हुआ कि समय अधिक हो जानेपर लाशपर आज बैठना ठीक नहीं, क्योंकि बैठनेके लिए स्थान दिनमें चार बजे तक बन जाना चाहिए था, जिससे बाघको किसी बातका शक न हो। स्मरण रहे बाघ जंगलका कूटनीतिज्ञ चाणक्य है। छोटीसी हिलती पत्तीसे आसन बदलनेसे और कोई-कोई तो कहते हैं कि पलककी आवाज़ तकसे बाघ अपने शत्रुको समझ लेता है और फिर लाशपर नहीं आता। इसलिए बाघको मारनेके लिए झाड़ी और काँटोंसे जो स्थान बनाते हैं वह दिनमें चार बजे तक बना लेते हैं, और बनाते समय कुछ आदमी इधर उधर बैठे रहते हैं कि जिससे बाघ यह समझे कि किसान घास काट रहे हैं। जब शिकारी छिपकर बैठ जाते हैं, तब और लोग बातें करते चले जाते हैं जिससे बाघ समझे कि घास काटनेवाले चले गये और उसका भोजन निरंतर पड़ा है। ऐसा होनेपर भी बाघ एकदम शिकारपर नहीं आता। छिप छिपकर और रुक रुककर चारों ओर देख देखकर एक-एक गज़ बढ़ता है।

लक्ष्मीदत्तजी बूढ़के साथ छोटी गायकी लाशकी ओर चले। हम दोनोंको गाँवमें मिलना था।

मुझे एक मीलके लगभग पहाड़की चोटीपर पहुँचना था और समय तंग हो रहा था। जंगलमें बाघ अपने शिकारपर ४ ५ बजे ही आ जाता है, इसलिए मैं बड़ा चौकन्ना होकर चल रहा था। पहाड़की चोटीपर डूबते हुए सूर्यकी लाल किरणें गज़ब ढा रही थीं। जीवन ज्योति इसी प्रकार अन्तिम प्रकाश करके अनन्तमें लीन हो जाती है। दार्शनिक विचारोंको फिर रोका और जीवन एवं मृत्यु—बाघ और शिकार—का प्रश्न सम्मुख आ गया। रात्रि आगमनके चिह्न चारों ओर दृष्टिगोचर हो रहे थे। चिड़ियाँ झाड़ियोंमें चहचहा रही थीं। किसान थके माँदे घरको लौट रहे थे। बाघका अपने शिकारपर आनेका यही समय होता है। मैं चढ़ाईपर एक एक पैर सँभालकर रख रहा था। कहीं चुपचाप बाघ दिखाई पड़ जाय और बाघ मुझे न देख पाये, तो फिर एक बार जीवनपर बाज़ी लगाकर फायर कर दी जावे। बाघ और शिकारी जब घातकर चलते हैं, तब उनकी आकृति देखने योग्य होती है। मनुष्य तो मनुष्यकी श्रेणीसे—सद्भावनाओं और भावुक विचारोंके जगतसे—गिरकर पशु ही हो जाता है। स्नायु खिंचे हुए, पुट्ठे जकड़े हुए, खूनी आँखें चारों ओर देखती हुईं, कान चौकन्ने, संसारकी सब बातों—बाल बच्चों, देश और राजनीतिको—भूलकर शिकारी एक विचित्र प्राणी हो जाता है। कड़ी चढ़ाईपर मैं इसी दशामें चला जाता था। कभी कभी रुककर इधर उधर देखता भी जाता था कि कहीं देवीके बहनके दर्शन हो जायँ, तो मनोरथ सिद्ध हो। आधी चढ़ाई चढ़नेके उपरान्त मैं एक चट्टानके किनारे रुका और गृद्ध दृष्टिसे डाडेकी चोटीकी ओर देखा। एक झाड़ीके आस पास चिड़ियाँ कुछ विचित्र रूपसे चिड़चिड़ा रही थीं। उधर जो देखा, तो हृदयकी धड़कन एकदम बढ़ गई। सामने तीन सौ गजपर झाड़ीके सहारे बाघ खड़ा हुआ दिग्दर्शन कर रहा था, और चिड़ियाँ अपनी शक्ति भर उसपर असन्तोष प्रकट कर रही थीं। मेरे पास रायफल न थी—बन्दूक थी। रायफल न लानेकी मूर्खतापर अपनेको हज़ारबार कोसा, क्योंकि बारह नम्बर बन्दूककी मार इतनी दूर नहीं होती।

बाघ थोड़ी देर उपरान्त अपने शिकारकी ओर शाही ठाटसे चला। मैंने अपना मार्ग छोड़कर, कुछ चक्कर काटकर, पहाड़की चोटीपर पहुँचनेकी ठानी, जिससे कि बाघपर बग़लसे, छिपकर, फायर की जा सके। बाघ मुझसे तीन सौ गज़ ऊपर था। वह पहाड़के ऊपरसे ही अपने शिकारकी ओर जा रहा था। मैंने आगे बढ़कर उसके रास्तेमें जाना चाहा।

दोनोंको एक ही स्थानपर पहुँचना था। जिस प्रकार दो गलियोंसे और भिन्न दिशाओंसे कोई चलकर गलियोंके चौराहेपर मिलते हैं और जब तक आमने सामने नहीं आ जाते, तब तक एक दूसरेको नहीं देख सकते। ठीक इसी प्रकार मैं इस विचारसे मोड़की ओर चला कि कहीं पीछेसे पचास-साठ गज़पर बाघ दिखाई पड़ा और अवसर हुआ, तो उसे मारनेकी चेष्टा करूँगा। यह केवल अन्दाज़ ही अन्दाज़ था। यह स्वप्नमें भी विचारा न था कि अन्दाज़ा इतना ठीक निकलेगा। जूतोंको उतारकर मैं ऊपरको लपका। जूते इसलिए उतार दिये कि तनिक भी आहट न हो। जब पहाड़की चोटीका मोड़ पचास साठ गज़ रह गया, मैं धीरे-धीरे एक एक पैर गिनकर बन्दूककी नली बग़लमें दबाये और हाथ बन्दूकके घोड़ेपर रखे हुए आगे बढ़ा। खयाल था कि इतनी देरमें बाघ मोड़को पार कर गया होगा, और मैं मोड़पर पहुँचकर उसके मार्गको काटकर छिपकर बैठ जाऊँगा, पर ज्यों ही मैं मोड़पर शिकारी आसनसे पहुँचा, त्यों ही दूसरी ओरसे बाघ आ गया। मैंने पहले बाघको देखा। जगलमें स्वतन्त्र-रूपसे, अभिमानके साथ, मस्त चालसे चलते हुए मैंने बाघको इतने समीपसे कभी पहले न देखा था। झुकी हुई अधखुली आँखे, श्वेत दाँतोंसे कुछ बाहर निकली हुई लाल जीभ और गज़बके पुट्ठे—ऐसे पुट्ठे जो प्रत्येक युवकके होने चाहिए—साक्षात् यमराजकी मूर्ति मेरी ओर आ गई। हृदयकी धड़कन तो कुछ सेकेन्डोंके लिए न मालूम कितनी तीव्र हो गई। बाघसे मुझे सहसा भय नहीं लगता। पर इस आकस्मिक स्वागतके लिए मैं तैयार न था; लौटनेका समय न था। ऐसे अवसरोंपर मनुष्य बुद्धिसे काम नहीं ले सकता। ऐसे अवसर उसे बुद्धिहीन कर देते हैं। सोचनेका समय तो घर और सभा-समितियोंमें ही हुआ करता है। ऐसे अवसरपर मनुष्यकी सहायक पशु बुद्धि (Instinct) ही होती है और प्रेरक कोई विशेष शक्ति। ज्यों ही बाघकी दृष्टि मुझपर पड़ी, त्यों ही वह गर्जकर पिछले पाव खड़ा हो गया। अगले पंजोंके नाखून निकालकर, पूँछको इस प्रकार हिलाता हुआ, जिस प्रकार बिल्ली चिड़ियाकी घातमें बैठी हुई अपनी पूँछ हिलाती रहती है, मेरे सामने मुँह खोलकर खड़ा हो गया। बाघ मेरे इतने समीप था कि मैं बन्दूककी नालसे उसे छू सकता था। पहले तो मैं कौंरा और यह भाव होता था कि हृदय नीचे पैरोंकी ओर भीतर ही भीतर सरक रहा हो। यह आकस्मिक मुठभेड़का कारण था। बादको निराशा-जन्य साहस अथवा उद्वेगने मुझे मृत्युका सामना करने-योग्य ऐसे बना दिया, जैसे हिरन अपने बचावका कोई उपाय न पाकर दौड़ना छोड़कर मारनेपर उतारू हो जाता है। मैंने समझ लिया कि मैं फायर करूँ अथवा न करूँ—बाघ मुझे मार ही देगा, और मेरे मरनेकी खबर स्त्री, बच्चों, घरवालों और इष्टमित्रोंको मेरे शरीरकी बची-खुची हड्डियाँ और मूक बन्दूक देगी, और इस जीवनका अन्त—जिसका आदर्श पवित्र देश-सेवा तथा निरीह किसानोंका पथ-प्रदर्शक होना बना रखा था—इस प्रकार अकेले पहाड़ और पत्थरोंमें, जो हज़ारों वर्षसे ऐसे ही काड देखते हुए हृदय हीन हो गये है, होगा।

उधर बाघने भी समझा कि यह दो पैरका प्राणी काली-काली लोहेकी वस्तु लिए उसकी जानकी खातिर आया है। उसके खूनका प्यासा है; उसने मुँहसे घास छीने तो छीने पर उसकी जानका गाहक – यह दो पैरका जीव—इस प्रकार अपमान करके उसे मारने आया है, यह नहीं हो सकता। इस अपमान और धृष्टताका एक ही उत्तर था, और वह यह कि वह अपने शत्रुकी हस्ती ही मिटा दे।

इधर मैंने खयाल किया कि यदि फायर किया, तो बाघ गिरते हुए भी एक चोट करेगा, और यदि वह मेरे खूनको नभी पी सकेगा, तो नीचे खड्डमें तो गिरा ही देगा। खड्डमें एक मील नीचे गिरनेपर मेरे अन्तका पता भी कोई न देगा, इसलिए घोड़ा चढ़ाये खड़ा था कि पहले मैं आक्रमण न करूँगा। यदि बाघ मुझपर झपटा, तो फायर करूँगा और आत्म-रक्षाके लिए जो कुछ बन पड़ेगा, करूँगा। बन्दीगृहमें जब दाराका सिर काटनेके लिए औरंगज़ेबके भेजे हुए आदमी आये, तो दाराके पास शाक काटनेका चाकू था। दारा उसीसे लड़ा। तलवारके सामने उसकी कुछ न चली, पर दारा वीरकी भाँति लड़ता ही रहा। प्रत्येक युवकका यही कर्तव्य होना चाहिए। इस कर्म-विपाक-विमर्शके लिए न तो समय ही था और न उस समय दिमाग़ ही। इस घटनाको लिखने और पढ़नेमें देर लगती है, पर ये सब बातें एक मिनटमें हुईं। कम ही समय लगा होगा, अधिक नहीं।

एक मिनट तक हम दोनों डटे रहे थे। बाघ गुर्रा रहा था। उसकी आँखोंसे ज्वालासी निकल रही थीं। मैंने फायर न किया और न उसने आक्रमण। यह एक मिनट एक युगके समान था। अन्तमें बाघ एकदम मुड़कर भागा। ज्यों ही वह मुड़ा, मैंने समझा कि वम मेरे ऊपर आया। बन्दूक दाग़ ही तो दी। जंगल गूँज गया। गोली बाघके पेटमें लगी। मैंने बाघको गिरते देखा। बन्दूक छोड़ मैं नीचेको दौड़ा, पर गिरकर लुढ़कने लगा। जिस बातका डर था, वही हुआ। खड्डकी ओर मैं फुटबालकी भाँति ढरकने लगा। चालीस-पचास गज़ लुढ़का हूँगा कि हृदय दहलानेवाली बाघकी गरजना कानपर मालूम हुई।

मौतके अनेक बहाने होते हैं और जीवन-रक्षाके अनेक सहारे। यदि जीवन होना है, तो मनुष्य पहाड़की चोटीसे गिरकर बच जाता है और मरनेके लिए सीढ़ियोंसे गिरना ही काफी है। मुझे बचना था। भगवानको यही मंजूर था कि मैं बचा रहूँ। सामने खड्डकी ओर तेज़ीके साथ लुढ़कनेके मार्गमें एक चीड़का वृक्ष था। होश-हवास तो था ही। आठ-दस गज़से ऊपरसे पेड़ देख लिया। उसी ओरको जानेके लिए हाथ-पैर पीटे और उस पेड़से आकर टकराया। पीछेसे बाघके घसीटनेकी सरसराहट हो रही थी। पेड़से ठोकर खाकर रुका, झटपट ऊपर चढ़ा। इतने ही में विद्युतगतिसे बाघ भी आ गया और उचककर मुझपर पंजा मारा। उसके पंजेमें मेरा नेकर आया। नेकर फट गया, और मैं ऊपर निकल गया। बाघकी कमर टूट गई थी, इसीलिए वह पेड़पर न चढ़ सका। पेड़पर ऊपर बैठकर मैंने दम ली और तब चोट और खूनकी ओर ध्यान गया। पेड़के नीचे बाघ पड़ा हुआ अन्तिम श्वास ले रहा था। मेरे मनमें विचारोंका सागर उमड़ पड़ा, पर उनके लिखनेकी आवश्यकता नहीं। रात्रिके नव बजे तक जाड़ेमें उस पेड़पर टंगा रहा। लक्ष्मीदत्तजीने आठ बजे तक प्रतीक्षा की, और वह भी इसलिए कि शिकारी और भिखारीका कुछ ठिकाना नहीं कि कहाँ जा निकले। छै बजे नहीं, तो सात बजे तक मुझे पहुँचना चाहिए था, इसलिए चिन्तित होकर लालटेन और दो आदमियोंको लेकर वह मेरी खोजमें निकले और नौ बजे मुझे पेड़पर टंगा पाया और बाघको नीचे मरा हुआ। बड़ी कठिनतासे उतारा। बन्दूककी तलाशी प्रातःकालके लिए रखी गई। उस बूढ़ेने बाघके न मालूम कितनी लातें मारीं और उसके बाप-दादोंको गालियोंसे कोसा।

घर लौटकर थोड़ी बहुत सेंक-साक की, गुड़के साथ दूध पिया। गृहणीने उस दिन ऐसी सेवा की, मानो मुझे बाघने घायल कर दिया हो। अगले दिन लक्ष्मीदत्तजी और मैंने दूसरे बाघको मारा। लक्ष्मीदत्तजीने विकट साहस दिखाया था—घायल होकर भी बाघको मार दिया।

मौतके मुँहमें

हम दोनों निर्जन स्थानमें चोरोंकी भाँति छिपे—घात लगाये—बाघकी जानके प्यासे बैठे थे, और बेचारा बकरा नीचेकी ओर बीस पचीस गज़की दूरीपर चिल्ला चिल्लाकर

आकाश-पाताल एक कर रहा था। उसे अपनी जानके लाले पड़े थे। बेचारेको इतनी समझ कहाँ कि उसका चिल्लाना बाघका आह्वान करना था।

पूर्णिमा थी, इसलिए प्राची दिशासे, रात्रि होते ही, शशिदेव अपनी पूर्ण कान्तिसे बड़ी सजधजसे निकले। हमें उस समय चन्द्रमाकी चन्द्रिकासे प्रेम न था। हम तो 'कागचेष्टाबकोध्यान' से बाघकी टोहमें थे। बकराकी भ-भें और मैं में अनन्त रूपसे जारी थी। हम लोग भी अपने स्थानसे—जहाँ हमें कोई देख न सकता था—बाघके आगमनकी प्रतीक्षामें थे। सात, आठ, नौ बज गये। बाघको आना होता तो सायकालको ही आ जाता। ऐसे जंगलमें, जहाँपर सायकालको कोई आदमी रहनेका साहस न कर सकता था, यदि बाघ होता, तो बकरेकी बोलीपर गोलीकी भाँति आता। यों तो सायकाल होते ही जंगलमें निशाचर जन्तुओंमें सूअर आदिकी गतिसे चहल-पहल थी, पर इस चहल पहलसे हमें क्या मतलब? प्रतीक्षा करते-करते दस बजने आये और लक्ष्मीदत्तजीको सिगरेट पीनेकी इच्छा हुई, पर मैंने सकेतसे उन्हें ऐसा न करने दिया, क्योंकि बाघको चौकन्ना करने और भगानेके लिए तनिक सा सन्देह ही पर्याप्त होता है। बाघका मारना क्या है, उसको ठगना है। जो वीरता और होश हवास रखते हुए उसे धोका दे सकेगा, वही उसे मार सकेगा। रही मरने-जीनेकी बात, सो तो बाघके शिकारमें अपना शिकार कभी भी कैसे भी हो सकता है।

साढ़े ग्यारह बजेके लगभग हमसे चार-पाँच फर्लांगकी दूरीपर काकड़ (Barking deer) बोला। काकड़—दिन हो या रात—भयभीत होकर बाघको देखकर बोलता है। कदाचित् बाघ हो, इसलिए हम अपनी बन्दूकें शान्तिसे हाथमें लेकर बैठ गये। योग वृत्तिसे आँखें फाड़ फाड़कर देख रहे थे। एक बज गया, पर बाघ न आया। इससे हम हतोत्साह न हुए, पुराने पापी थे। बाघके स्वभावसे भलीभाँति परिचित थे। हम जानते थे कि अपने भोजन बकरेपर बाघ जल्दी भी आ सकता है और सोच-समझकर घण्टोंमें—दरसे भी। आतुरतासे काम नहीं चलता। इतनेमें हमसे पचास गजकी दूरीपर एक पत्थर लुढ़का। और कोई आहट न हुई। अब हमें विश्वास हुआ कि हो न हो, बाघ ही है। दूरसे ही बैठकर उसने बकरेको देखा है और बहुत देर तक इसी आशङ्कामें था कि कहीं कोई खटका न हो। बकरेके साथ कहीं दूसरी-अपरी मनुष्य न हो। यह विश्वास करके कि कोई भय नहीं है बाघ आगे बढ़ता प्रतीत हुआ। जिस प्रकार 'थर्मोमीटर' शीतोष्ण दशाका मापक होता है, उसी प्रकार बकरेकी शान्तिसे बाघका आना प्रतीत होता है। बकरा बाघको देखकर मिमियाना बन्द कर देता है और सिकुड़कर पूँछ हिलाता हुआ कातरदृष्टिसे देखने लगता है। सम्मुख मौतको नंगा नाचता देख, बकरा बेबश हो, गुमसुम हो जाता उसके सामने सिर टेक देता है। अभी बाघ खुले मैदानमें न आया था—कम-से-कम हम लोगोंने तो उसे न देखा था, पर बकरेकी दृष्टि उसपर पड़ गई थी। थोड़ी देर उपरान्त जंगलके किनारेसे दो चमकती हुई गोलियाँ सी दिखाई दीं। वह चौंधियानेवाली भयावह ज्योति बाघकी आँखोंकी थी। अजगर और बाघकी आँखोंमें मोहक शक्ति होती है। वह शक्ति बकरेके और हमारे सामने थी। मैंने धीरेसे लक्ष्मीदत्तजीकी टाँगको अपने हाथसे दबाया। उत्तर-स्वरूप उन्होंने भी वही सकेत किया। शिकारके समय बोलना और हिलना-डुलना मूर्खता है। शिकारके सकेत होते हैं। उन्हीं सकेतों—वाणीके सकेत नहीं, वरन हाथ दबानेके सकेतों—से हम तैयार हो गये। बाघने जब देखा कि जंगलसे एक छलाँगमें वह बकरे तक नहीं पहुँच सकता, तब वह धीरे धीरे बिल्लीकी भाँति घात लगाये हुए आगे बढ़ा, और अपने स्नायु और पुट्ठोंको इकट्ठा करके वज्रकी भाँति बैठा। यह आसन घातक था, और बकरेके जीवनके कुछ ही क्षण शेष प्रतीत होते थे, पर नहीं। 'धाय' की प्रलयकारी ध्वनि हुई और लक्ष्मीदत्तजीने दुनाली बन्दूकसे एकदम दोनों नालें छोड़ दीं। बन्दूकके दहलानेवाले शब्दका उत्तर

हृदय कँपानेवाला बाघका गर्जन सुन दिया गया। बाघक गोली तो लगी थी, पर मर्म स्थानपर नहीं। पटमें लगी थी। चोट खाकर बाघ गरजकर गिर पड़ा और छटपटाने लगा। पर छटपटाना और गरजना इतनी देर तक न था कि दूसरा फायर किया सक। मैं अपनी रायफल लिए बैठा था। मैं चाहता, तो एक गोली बाघके खोपड़पर मार सकता था, जिससे बाघ टस से मस न हो, पर उस दिनका सेहरा तो लक्ष्मीदत्तजीके सिरपर था। बाघ विद्युत गतिसे लपककर अन्दाजसे हम लोगोंकी ओर बढ़ा। हमारे होश उड़ गये और समझ लिया कि बस हिसाब पापोंका प्रायश्चित—सर्ववेपूर्ण स्वाहा—हो गया। स्मरण रहे—जैसा कि लेखकने बाघसे भिड़न्त' शीर्षकमें लिखा था कि शिकारकी घटनाएं क्षणोंमें होती हैं, और उनके वर्णनमें अधिक समय लगता है और अनावश्यक स्थान घिरता है। हाँफते बाघको ऊपर तेज़ीसे चढ़ते हुए देखकर मैंने रायफल दाग दी, पर निशाना चूक गया। रात्रिका समय, रायफलका निशाना और तिसपर दौड़ते हुए बाघपर! झटसे खाली कारतूस निकाल फेंका और दूसरा कारतूस नालमें डाला।

इतनेमें लक्ष्मीदत्तजी अपनी बन्दूकके खाली कारतूस निकालकर नये कारतूस लगा ही पाये थे कि बाघने आकर अगले पंजकी थाप हमारी आड़पर मारी। सब झाड़, लकड़ी—हमारी सब क्रिलेबन्दी टूट—गई। हम बाघके सम्मुख बैठे थे, मैंने एक फायर और किया और वह जल्दीमें उसकी छातीमें लगनेके बजाय, उसकी मेरी ओर वाली अगली टाँगमें तिरछा लगा। फलस्वरूप उसकी वह टाँग बिलकुल बेकार हो गई पर उफ! उसने दूसरे पंजसे वज्र प्रहार किया! उस समयका स्मरण करके मेरा कलेजा अब भी दहल जाता है। लेखनी मेरी उस मनोवृत्तिको व्यक्त नहीं कर सकती। उस क्रममें क्रूर प्रहारसे लक्ष्मीदत्तजी लोटपोट होकर नीचेकी ओर निर्जीव पत्थरकी भाँति लुढ़कने लगे। प्रहारके समय लक्ष्मीदत्तजीने केवल यही शब्द [illegible] मास्टरजी, बुरी तरह मरा!" उनकी बन्दूक मेरी ओर आ गिरी। मेरा सिर चक्कर खा गया। आँखोंके सामने अंधेरा छा गया। बाघका भयसे नहीं, अपनी मौतकी आशंकासे भी नहीं, वरन् अपनी वृद्धा माताके एकमात्र सहारे लक्ष्मीदत्तजीके लिए। हाय! उनकी पत्नी उनकी [illegible] का समाचार सुनकर कैसे सिर धुनेगी! लक्ष्मीदत्तजीके घरमें तीन प्राणी थे। उनकी अठाईस-तीस वर्षकी स्त्री पाँच-छै महीनेकी एक बालिका और उनकी पैंसठ वर्षीया माता, जो लक्ष्मीदत्तजीकी केवल दो वर्षकी आयुमें विधवा हो गई थीं। ऐसे कुटुम्बपर यह विपत्ति—यह वज्र घात और उसका समाचार देनेवाला मैं! यह मुझसे कैसे हो सकेगा? किस मुँहसे नगरको लौटूंगा। मैंने यह शर्त क्यों की थी कि आज पहले फायर लक्ष्मीदत्तजीको करना पड़ेगा? नैतिक दायित्व तो मुझपर था। होनेको तो वही होता है जो भगवान्की इच्छा होती है, पर मुझको उसका साधन क्यों बनाया?

पाठकगण मेरी उस स्थितिका विचार कर लें। पता नहीं, बाघ लक्ष्मीदत्तजीको कहाँ खींच ले गया और उनके शरीरकी क्या दुर्गति की होगी। ये विचार आते ही मैं पागल सा हो जाता था। अन्धाधुन्ध फायर करना निरर्थक था। कहीं लक्ष्मीदत्तजीमें जीवन शेष हो, तो मेरी बिना निशानाकी गोलीके वे शिकार न बन जायँ। यदि उन्हें ढूँढ़ा भी जाय, तो कहाँ? और प्रातःकाल तक प्रतीक्षा भी कैसे की जाय? अच्छा हो, मेरी जीवन लीला भी समाप्त हो जाय। एक वृद्धा असहाय स्त्रीका श्राप और चीत्कार तो न सुनूँगा, एक युवा पत्नीका हृदय चीरनेवाला विलाप तो कानोंमें न पड़ेगा। इस उद्विग्नतामें रायफल वहीं पटक दी और दुनाली बन्दूक, जिसमें लक्ष्मीदत्तजीने भरा था, उठाकर बाघ और लक्ष्मीदत्तजीके लुढ़कनेकी ओर उतरा। बन्दूककी नाल खोलकर देखा तो दोनों नालोंमें ग्राफ भरे हुए थे। कारतूसोंको नालोंमें फिर रखकर मैं नीचेकी ओर चला। पन्द्रह-बीस गज़की उतराई उतरकर बकरेवाले मैदानमें आना ही चाहता था कि कोई लम्बीसी चीज़ पड़ी

पड़ी। खयाल हुआ लक्ष्मीदत्तजीका शव होगा, पर नहीं। वह तो बाघ था।

मैंने समझा राक्षस बाघ लक्ष्मीदत्तजीका काम तमाम करके तब मरा है। मैं ऐसा सोच ही रहा कि बाघ एक दम तड़पा, और यदि मैं बन्दूककी नाल उसके मुँहमें डालकर और दोनोंनलोंसे फायरकर उसका मस्तिष्क न उड़ा देता, तो वह मेरी गर्दनको एक ही चोटमें तोड़ देता। बाघ तो मर गया, पर मुझे तो लक्ष्मीदत्तजीका खोज थी। बकरेपर इतना क्रोध आ रहा था कि उसको भी समाप्त कर दूँ। किस मुहूर्तमें उसको लिया, जो ऐसी घटना हुई। खुली जगहके चारों ओर ढूँढ़ा, पर लक्ष्मीदत्त न मिले। हारकर और उत्साहहीन होकर फिर ऊपर—बैठनेकी जगह—को चढ़ा और वहांसे फिर अन्दाज लगाकर नीचे उतरा। कुछ ही दूरपर लक्ष्मीदत्तजीको पड़ा पाया। देखकर पहले तो माथा ठनका हृदयकी गति बढ़ गई। चित्त कहता था कि कहीं जीवित ही न हों। मनुष्य सदिग्धावस्थामें भँवरमें पड़ी हुई लकड़ीके समान होता है, जो कभी उछलती है और कभी डूबती।

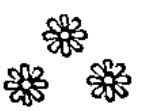
साहस करके मैं उनके सिरके पास बैठ गया और हाथ उठाकर नाड़ी देखी। है! यह क्या। नाड़ी तो चल रही थी। गति बहुत मन्द थी। मैंने घाव गिना न ताव जेबमें से ब्राण्डीकी शीशी निकालकर लक्ष्मीदत्तजीका मुँह खोलकर गलेमें आधी छटाँकके लगभग ब्राण्डी उतार दी। मैं न तो मदिराका पियक्कड़ हूँ और न कभी उसे पीता ही हूँ, पर शिकारमें कुछ औषधियाँ साथ रखता हूँ और उनमें से एक ब्राण्डी भी है। ब्राण्डीके पेटमें जाते ही लक्ष्मीदत्तजीने झटसे आँखें खोल दीं और कराहने लगे। मैंने कहा—तुमसे अधिक बुरी हालत मेरी रह चुकी है—घायल नहीं हुआ, पर मानसिक घायल रह चुका हूँ। कराहो मत। दियासलाई दो, आग जलाऊँ। जाड़ेके मारे हड्डियाँ तक गली जाती हैं। तुम्हारे घाव फिर देखूँगा। बाघ पास ही मरा पड़ा है।'

लक्ष्मी—'ऐं! मरा पड़ा है!'

मैं—'हां, मरा ही पड़ा है। अन्तमें उसे मेरी ही गोली खानी पड़ी।'

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आग जलाई और लक्ष्मीदत्तजीको वहांपर बड़ी कठिनाईसे सहारा लगाकर लाया और उनकी चोटकी देख-रेख की। बातें करते-करते और पट्टी बाँधते बूझते प्रातःकाल हो गया।]



साहित्य-सेवी और साहित्य-चर्चा

[यह विभाग उल्लेख-योग्य तथा पठनीय पुस्तकोंका सरसरी निगाहसे संक्षिप्त वर्णन करनेके लिए खोला गया है। साथ ही इसमें साहित्यिकों तथा उनकी रचनाओंके विषयमें भी कुछ बातें रहा करेंगी। यह कहना अनावश्यक है कि 'समालोचना और प्राप्ति-स्वीकार' विभागसे यह बिलकुल भिन्न है, और पाठक इसमें गम्भीर आलोचना पढ़नेकी आशा न करें। इसका एकमात्र उद्देश्य लेखकों तथा उनकी कृतियोंकी चलती हुई चर्चा करना है। —सम्पादक]

स्वर्गीय पं० माधवप्रसाद मिश्र

अपने छोटेसे पुस्तकालयकी किताबोंकी सम्हाल करते हुए *'भारतीय दर्शनशास्त्र'* नामक एक पुस्तक दीख पड़ी। दर्शनशास्त्रके विषयमें पूर्णतया अनभिज्ञ होनेके कारण और साथ ही उस ओर रुचि भी न होनेकी वजहसे श्रीयुत झाबरमल्ल शर्माका यह 'प्रेमोपहार' वर्षोंसे यों ही पड़ा रहा था। यदि ये पंक्तियाँ कहीं शर्माजीकी दृष्टिमें पड़ गईं, तो मुझे लज्जित होना पड़ेगा; क्षमा तो वे मुझे करेंगे क्यों! यह पुस्तक स्वर्गीय पं० माधवप्रसाद मिश्रकी लिखी हुई है, जिन्हें नवीन हिन्दी-संसार लगभग बिलकुल भूल गया है। आजसे पन्द्रह सोलह वर्ष पहले उनकी एक सुन्दर कविता 'युवा सन्यासी' जो मिश्रजीने स्वामी रामतीर्थके संन्यास लेनेके विषयपर लिखी थी, पढ़ी थी। उसकी दो चार पंक्तियाँ अब भी याद हैं —

वृद्ध पिता-माताकी आशा, बिन ब्याही कन्याका भार,
शिक्षा हीन सुतोंकी ममता, पतिव्रता नारीका प्यार।
सन्मित्रोंकी प्रीति और कालेज-वालोंका निर्मल प्रेम—
त्याग, एक अनुराग किया उसने विरागमें, तज सब नेम।
"प्राणनाथ! बालक सुत-दुहिता"—यों कहती प्यारी छोड़ी,
'हाय वत्स! वृद्धाके धन!!'—यों रोती महतारी छोड़ी।
'चिर सहचरी रियाज़ी छोड़ी, रम्य तटी रावी छोड़ी;
शिखा-सूत्रके साथ हाय उन बोली पंजाबी छोड़ी।

कविता बड़ी भावपूर्ण थी, और उस समय यह इच्छा हुई थी कि मिश्रजीकी अन्य रचनाओंको भी पढ़ना चाहिए, पर कोई साधन नहीं मिला। इसके दस-बारह वर्ष बाद दिल्लीमें श्रीयुत झाबरमल्लजी शर्मासे, 'हिन्दू समार' के कार्यालयमें, मिश्रजीकी अनेक कविताओंको सुननेका सौभाग्य प्राप्त हुआ। सुनकर सचमुच आश्चर्य और खेद हुआ। आश्चर्य हुआ मिश्रजीकी कविताके निराले पनपर और खेद हुआ हिन्दी-संसारकी कृतघ्नतापर, जो अपने कार्यकर्ताओंको किस बेरहमीके साथ भूल जाता है। मिश्रजीका स्वर्गवास हुए २३ वर्ष व्यतीत हो गये। संवत् १९६५ के चैत्र मासकी चतुर्थीको केवल ३५ वर्षकी अवस्थामें उनकी मृत्यु हुई थी। इन २३ वर्षोंमें मिश्रजीके मित्र तथा प्रशंसक उनकी कविताओंका संग्रह भी प्रकाशित नहीं कर सके, उनका जीवन-चरित लिखकर छपाना तो दूर रहा! मिश्रजीके स्वर्गवास होनेपर उनके साहित्य-सेवी मित्रोंने संवादपत्रोंमें दो चार पंक्तियाँ लिखकर अपने कर्तव्यका पालन कर दिया, देशकी सनातनधर्म-सभाएँ अपने विशेष अधिवेशनोंमें शोक-सूचक प्रस्ताव पास करके चुप हो गईं, लोकमान्य तिलक तथा माननीय मालवीयजी आदि देशपूज्य नेताओं तथा साधारण जनताने मिश्रजीके शोकसंतप्त परिवारके पास समवेदना-सूचक पत्र भेजे। इस प्रकार दो-तीन मासके भीतर ही दुनियादारीकी सारी रस्में पूरी हो गईं। फिर कौन किसे पूछता है! नवयुवक हिन्दी-लेखकोंसे पूछिये कि 'माधवप्रसाद मिश्र कौन थे?' शायद ही वे इसका उत्तर दे सकें। पंडित रामचन्द्रजी शुक्लके हिन्दी-साहित्यके इतिहासमें मिश्रजीका नाम इस प्रकार आया है :—

"साहित्यके बड़े ऊँचे अंग गद्यप्रबन्ध भी हैं। पहले कहा जा चुका है कि भारतेन्दुके साथ जिस लेखक मंडलका

आविर्भाव हुआ, वह भिन्न भिन्न विषयोंपर निबन्ध लिखनेमें भी दत्तचित्त रहा। 'हरिश्चन्द्र-चन्द्रिका', 'ब्राह्मण', 'आनन्द-कादम्बिनी', 'हिन्दी प्रदीप' आदिमें इस प्रकारके बहुतसे निबन्ध उस कालके लेखकोंके भरे पड़े हैं, पर पीछे निबन्ध लिखनेकी परंपरा कुछ शिथिल सी पड़ गई। पंडित गोविन्द नारायण मिश्र, पंडित माधवप्रसाद मिश्र, पंडित महावीरप्रसाद द्विवेदी ऐसे दो चार इनेगिने लेखक ही कुछ शुद्ध साहित्यिक निबन्ध लिखते रहे।'

श्रीमान् बाबू श्यामसुन्दरदासजीके 'हिन्दी भाषा और साहित्य' में उनका जिक्र भी नहीं है, यद्यपि उसमें उदीयमान गद्य लेखक श्री विनोदशंकर व्यास तकका वृत्तान्त आ गया है। इसमें अपराध जितना लेखकोंका नहीं, उतना मिश्रजीके मित्रों तथा प्रशंसकोंका है। यदि श्री झाबरमलजी शर्मा तथा श्री द्वारिकाप्रसादजी चतुर्वेदी, जिनका मिश्रजीसे अच्छा परिचय था तथा मिश्रजीके कनिष्ठ सहोदर पं० राधाकृष्णजी इस कार्यको करना चाहते, तो क्या अब तक न कर सकते थे? तेइस वर्ष बहुत काफी लम्बा टाइम है, पर सच बात तो यह है कि हम लोग श्रद्धा करना भूल गये हैं। अभी उस दिन मि० सी० एफ० ऐण्ड्रूजने भेजी 'Zaka ullah of Delhi' नामक पुस्तक मिली। यह पुस्तक केम्ब्रिजमें छपी है, और इसमें दिल्लीके मौलवी ज़काउल्लाका जीवन-चरित है। आजसे कई वर्ष पहले उनके सुपुत्र मौलवी इनायतुल्लाहका भेजा हुआ अपने पिताके जीवन चरितका मसाला मैंने मि० ऐण्ड्रूजके पास शान्तिनिकेतनमें देखा था। आज वह सुंदर पुस्तकके रूपमें विद्यमान है, जो 'W Heffer and sons, Limited' से साढ़े सात शिलिंगमें मिल सकती है। इसे कहते हैं श्रद्धा करना।

पंडित पद्मसिंहजी शर्मा अपने व्याख्यानोंमें शाहजहाँकी एक कविता अक्सर सुनाया करते हैं, जो उसने अपने कृतघ्नी पुत्र औरंगजेबको भेजी थी। कविताका भावार्थ यह है—"हिन्दू लोग तो अपने मरे हुए पितरोंको भी पानी देते हैं और मुझ जीवित पिताको पानीके लिए तरसाता है, तुझसे तो हिन्दू ही अच्छे हैं।"

अब मामला उल्टा ही हो गया है! आशा है कि स्वर्गीय पं० माधवप्रसाद मिश्रके मित्र तथा सम्बन्धी मौलवी इनायतुल्लाह तथा मि० एण्ड्रूजके आदर्शसे कुछ शिक्षा ग्रहण करेंगे।

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इक़बालकी कविताके हिन्दी लिपिमें होनेकी आवश्यकता

अभी उस दिन कविता-कौमुदी चतुर्थ भागके पन्ने उलटते हुए हमें इक़बालकी निम्न-लिखित सुन्दर कविता दीख पड़ी। क्या ही अच्छा हो यदि सर मुहम्मद इक़बाल अपनी कविताओंको हिन्दी लिपिमें भी छपवा दें अथवा कोई पुस्तक प्रकाशक ही उनसे यह अधिकार प्राप्त करके उनकी कविताओंका सरल हिन्दी-संस्करण प्रकाशित करे।

दुनियाकी महफ़िलोंसे उकता गया हूँ या रब।
क्या लुत्फ़ अंजुमनमें जब दिल ही बुझ गया हो॥
शोरिशसे भागता हूँ दिल ढूँढ़ता है मेरा।
ऐसा सुकूँ कहाँ पर तक़दीर भी फ़िदा हो॥
मरता हूँ ख़ामुशी पर यह आरज़ू है मेरी।
दामनमें कोहके इक छोटासा झोंपड़ा हो॥
आज़ाद फ़िक्रसे हूँ उज़लतमें दिन गुज़ारूँ।
दुनियाके ग़मका दिलसे काँटा निकल गया हो॥
लज़्ज़त सरोद की हो चिड़ियोंके चहचहोंमें।
चश्मेकी शोरिशोंमें बाजा सा बज रहा हो॥
पत्तोंका हो नज़ारा मेरी किताब ख़्वानी।
दफ़्तर हो मारफ़तका जो गुल खिला हुआ हो॥
मुझको सुला कभी तो कर पैग़ाम दे किसीका।
साग़र ज़रासा गोया मुझको जहाँनुमा हो॥
हो हाथका सरहाना सब्ज़ेका हो बिछौना।
शर्माये जिसमे जिलवत ख़िलवतमें वह अदा हो॥
मानूस इस क़दर हो सूरतसे मेरी बुलबुल।
मुद्दत से दिलमें उसके खटका न कुछ मेरा हो॥
सफ़ बाँधे दोनो जानिब बूटे हरे हरे हों।
नद्दीका साफ़ पानी तस्वीर ले रहा हो॥

हो दिलफरेब ऐसा कुहसारका नज़ारा।
पानी भी मौज बनकर उठ-उठके देखता हो।
आगोशमें ज़मीके सोया हुआ हो सब्ज़ा।
पड़ पड़के झाड़ियोंमें पानी चमक रहा हो॥
पानीको छू रही हो झुक झुकके गुलकी टहनी।
जैसे हसीन कोई आईना देखता हो।
मेंहदी लगाये सूरज जब शामकी दुल्हन हो।
सुरखी लिए सुनहरी हर फूलकी क़बा हो॥
यों वादियोंमें ठहरे आकर शफ़क़ की सुरखी।
जैसे किसी मयीमें कोई शक़िस्तापा हो॥
पच्छिमको जा रहा हो कुछ इस अदामें सूरज।
जैसे कोई किसीके दामनको खींचता हो॥
रातोंके चलनेवाले रह जांय थककर जिस दम।
उम्मीद उनकी मेरा टूटा हुआ दिया हो॥
बिजली चमकके दिनको कुटिया मेरी दिखा दे।
जब आस्माँ पे हरसू बादल घिरा हुआ हो॥
पिछले पहरकी कोयल, वह सुबहकी सुखनसंज।
मैं उसका हमनवा हूँ, वह मेरी हमनवा हो॥
कानों पै हो न मेरे देरो हरमका महसा।
रोशन हो झोंपड़ीका मुझको सहरनुमा हो॥
ज़ुल्मत फ़लक़ रही हो इस तरह चाँदनीमें।
जूँ आँखमें सहरकी सुर्मा लगा हुआ हो॥
फूलोंको आये जिस दम शबनम वज़ू कराने।
रोना मेरा वज़ू हो, नाला मेरी दुआ हो॥
दिल खोलकर बहाऊँ अपने वतन पर आँसू।
सरसब्ज़ जिनके नमसे उनदहका ज़ूया हो॥
इस खामुशीमें जाय इतने बुलन्द नाले।
तारोंके काफ़लोंको मेरी सदा दरा हो॥
हर दर्दमन्द दिलको रोना मेरा रुला दे।
बेहोश जो पड़े हैं शायद उन्हें जगा दे॥

स्वर्गीय पं० रामजीलाल शर्मा

स्वर्गीय प० रामजीलाल शर्मासे मेरा पत्र व्यवहार सन् १९१३ से था, यद्यपि साक्षात् परिचय प्राप्त करनेका सौभाग्य इसके कई वर्ष बाद, यानी सन् १९१८ में, मिला।



स्वर्गीय प० रामजीलाल शर्मा

'विद्यार्थी' में उन्होंने मेरे अनेक लेखों और टिप्पणियोंको स्थान दिया था, और पत्रों द्वारा मुझे बहुत-कुछ उत्साहित भी किया था। यद्यपि पत्रोंमें लेख लिखनेके लिए सबसे अधिक प्रेरणा मुझे प० लक्ष्मीधरजी वाजपेयीसे मिली थी, पर उत्साह देनेवाले सम्पादकोंमें शर्माजीका नाम उल्लेख योग्य है। समयपर पत्रका उत्तर देना और लेखकी पहुँच तुरन्त भेजना शर्माजीका विशेष गुण था (खेद है कि उनके इस गुणको मैं ग्रहण नहीं कर पाया!) और इस कारण वे छोटे छोटे लेखकोंसे बहुत कुछ काम ले सकते थे।

इन्दौरमें सम्मेलन होनेके पूर्व, उसीके सिलसिलेमें मुझे प्रयाग जाना पड़ा था, और तभी शर्माजीके दर्शन मैंने किये थे। इसके बाद इन्दौरके सम्मेलनपर तो काफी घनिष्ट परिचय हो गया था। शर्माजी यद्यपि उम्रमें मुझसे

चौदह वर्ष बड़े थे, पर नवयुवकोंके साथ हँसी-मज़ाकमें वे बराबरीकी हैसियतसे सम्मिलित होते थे। इन्दौरमें श्रीयुत श्रीनिवासजी चतुर्वेदी एम० ए० के साथ हम दोनों तथा अन्य साहित्य-प्रेमियोंका अच्छा मनोरंजक सम्मेलन हुआ था।

इसके बाद सम्मेलनके अधिवेशनोंपर और प्रयागमें भी अनेक बार विचार-परिवर्तनके अवसर मिले। एक बार वे पंडित पद्मसिंह शर्माजीके साथ फीरोज़ाबाद भी मेरे घरपर पधारे थे।

शर्माजीमें एक विशेष गुण यह भी था कि सार्वजनिक मामलोंमें मतभेद हो जानेपर वे व्यक्तिगत सम्बन्धमें कटुता नहीं आने देते थे। उनकी बोल-चाल और हँसी मज़ाकमें अन्तर नहीं आता था। इसके अनेक उदाहरण मैं अपने निजी अनुभवसे दे सकता हूँ।

हिन्दी-साहित्य-सम्मेलनके जिस मंत्रि मंडलके वे प्रधान मंत्री थे, उसके विरुद्ध मुझे आन्दोलन करना पड़ा था, पर शर्माजीके व्यवहारमें कोई कटुता नहीं आई। एक बार तो मैंने यहाँ तक धृष्टता की कि उनके प्रयाग स्ट्रीट वाले बँगलेपर पहुँचकर उन्हें बहुत खरी-खोटी सुनाईं, पर वे धैर्यपूर्वक सब सुनते रहे और मुसकराते रहे। कोई असहनशील आदमी यदि उनकी जगह होता, तो मुझे खासी डाँट बताता। शर्माजीकी यह सहनशीलता उनकी सफलताकी कुंजी थी। जिस आदमीको संसारमें कुछ सफलता प्राप्त करनी हो, उसे अपने मस्तिष्कको शान्त रखना चाहिए, यह बात शर्माजी अच्छी तरह जानते थे। सम्भवतः शर्माजीके स्वभावमें कुछ त्रुटियाँ रही होंगी। प्रत्येक मनुष्यमें कुछ-न-कुछ त्रुटि होती है, पूर्ण निर्दोष तो केवल परमात्मा ही है, पर उन त्रुटियोंके ज़िक्र करनेका न तो यह अवसर ही है, और न मुझे अधिकार ही।

सार्वजनिक कार्यकर्ताओंको प्रायः और पत्रकारोंको खास तौरसे अनेक वाद-विवादोंमें फँसना पड़ता है, और एक दूसरेपर कटाक्ष भी करने पड़ते हैं। आवश्यकता इस बातकी है कि हम लोग अत्यन्त सावधानीसे काम लें, और कोई ऐसी बात अपनी लेखनीसे न निकलने दें, जिससे हमारे विरोधीको भीतरी चोट पहुँचे। कुछ पत्रोंमें शर्माजीपर ऐसे कटाक्ष भी हुए थे। एक बार तो मुझे भी उनपर किये निन्दनीय कटाक्षोंका विरोध करना पड़ा था। शर्माजीने हिन्दी-साहित्य सम्मेलनके लिए अपना बहुत कुछ समय व्यय किया, और वे इस संस्थाके बड़े सहायक तथा प्रेमी थे। यद्यपि उनके मंत्रि मंडलकी कार्य-पद्धतिके विरोधी कितने ही सज्जन थे, पर शर्माजीकी ईमानदारीपर किसी ईमानदार विरोधीको शंका न थी।

अपनी व्यापारिक उन्नतिके लिए उन्होंने जिस लगन और धुनसे काम किया, वह भी अनुकरणीय थी। आशा है, उनके सुपुत्र उस वृत्तको—'विद्यार्थी' तथा 'खिलौना' और ग्रन्थ मालाको—सींचते रहेंगे, जिससे उनका उत्तरोत्तर विकास और वृद्धि हो।

गोरखपुर-सम्मेलनमें मुझे क्या पता था कि इसके बाद उनके दर्शन न होंगे? 'लीडर' में उनकी मृत्युका दुःखद संवाद पढ़कर बड़ा आश्चर्य हुआ। परमात्मा उनकी आत्माको शान्ति दे। मेरी एक हार्दिक अभिलाषा थी कि प्रयागमें उतरकर श्रीयुत शर्माजीसे एक बार दिल खोलकर बातें करता, और यदि कोई अपराध मुझसे बने होते, तो उनके लिए क्षमा याचना करता; पर मैं सोचता ही रहा और उनसे बातचीत करनेका फिर मौक़ा ही न मिला। दिलमें पछतावा रह गया। इस प्रकारकी दुर्घटनाएँ हमें यही सिखलाती हैं कि जो कुछ हमें करना हो, शीघ्र ही कर डालना चाहिये। कौन जानता है, कल क्या हो जाय।

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पत्रकार-कला सम्बन्धी साहित्य

पत्रकार-कलाकी प्रगति उत्तरोत्तर बढ़ रही है, इसलिए आवश्यक है कि इस सम्बन्धका साहित्य भी यथेष्ट परिमाणमें प्रकाशित हो, परन्तु देखा यह जाता है कि विद्वानोंका ध्यान अभी इस ओर यथेष्ट रूपसे आकर्षित ही नहीं हुआ। बहुत दिन हुए, जब स्वर्गीय श्री राधाकृष्णदास, श्री बालमुकुन्द

गुप्त आदि सज्जनोंने इस विषयकी चर्चा की थी। उसके बाद समाचारपत्रोंमें यदा-कदा एकाध लेख प्रकाशित होता रहा। कुछ दिन बाद श्री प्यारेलालजी बार-ऐट-ला की एक पुस्तक प्रकाशित हुई, जिसमें विलायती समाचारपत्रोंके इतिहासके साथ उस विषयके कुछ अंगोंका भी बहुत संक्षेपमें विश्लेषण किया गया था। अन्यथा उस समय तक प्रकाशित लेखों या पुस्तकोंमें इस कलापर कोई विवेचन नहीं किया गया। जो कुछ हुआ था वह केवल यह कि समाचारपत्रोंके इतिहासका और उनके विकासका स्पष्टीकरण किया गया। इसके कुछ दिन बाद स्वर्गीय श्री नन्दकुमारदेव शर्माने एक छोटीसी पुस्तक लिखी, जिसमें उन्होंने इस कलाकी विवेचनाकी भी चेष्टा की, परन्तु उस पुस्तकमें भी विषयका यथेष्ट विश्लेषण नहीं हुआ। बीचमें श्रीभगवन्तविहारी माथुरने एक पुस्तक लिखी, जिसके प्रकाशित होनेका अभी तक अवसर नहीं आया, इसलिए उसके सम्बन्धमें कुछ कहा नहीं जा सकता। अब इस ओर श्री विष्णुदत्त शुक्लने 'पत्रकार-कला' नामकी एक पुस्तक लिखी है, जिसमें उन्होंने विषयके विश्लेषणकी प्रयत्न किया है। अपने इस प्रयत्नमें वे बहुत कुछ सफल भी हुए हैं, परन्तु मालूम यह होता है कि विषय-विश्लेषणकी ओर उनका ध्यान इतना अधिक था कि उन्होंने हिन्दी पत्रकारकलाके विकासके इतिहासकी ओर समुचित ध्यान ही नहीं दिया। खैर, उन्होंने किस विचारसे प्रेरित होकर पुस्तक लिखी, इसमें उलझनेकी आवश्यकता नहीं है। हमारा कथन केवल यह है कि इस पुस्तकके प्रकाशित हो जानेके बाद भी पत्र कला सम्बन्धी साहित्यके एक विशेष अंगका अभाव बना ही रहता है। पत्रकार-कलामें विषय विश्लेषण यद्यपि पर्याप्त मात्रामें आ गया है, तथापि कलाकी विकास गतिकी समीक्षा यथेष्ट रूपमें नहीं हुई, अतः यह आवश्यक है कि एक ऐसी पुस्तक लिखी जाय, जिसमें विषयके इस अंगका विशेष रूपसे उल्लेख हो। पत्रकार कलाका यह अंग बड़े महत्वका है। किस प्रकार हिन्दी-पत्रोंका जन्म हुआ, किन किन परि[illegible] उन्हें निकलना पड़ा, किन किन समाचारपत्रोंने इस कलाके विकासमें कितना हाथ बटाया, किन-किन पत्रकारोंने किन-किन परिस्थितियोंमें रहकर पत्रकार-कलाकी उन्नति की, पत्रकार-कलाकी सेवामें ही कितने आदरणीय पत्रकार आजीवन दुःख यन्त्रणाएँ और कष्ट उठाते रहे और अन्तकालमें इसी यज्ञमें अपने पवित्र जीवनकी पूर्णाहुति डालकर स्वर्ग सिधारे—आदि विषयोंसे समन्वित इतिहासकी बहुत बड़ी आवश्यकता है। इस प्रकारकी पुस्तकके बिना न केवल पत्रकारकला सम्बन्धी साहित्य ही, वरन् समस्त हिन्दी साहित्य अधूरा है। क्या हम आशा करें कि अधिकारी विद्वान इस ओर ध्यान देनेकी कृपा करेंगे?

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हिन्दीमें हास्यरस

हिन्दीमें हास्यरसकी तथा हास्यरसकी पुस्तकोंकी प्रायः बड़ी कमी है। आजकल हिन्दीके इस उन्नति कालमें भी स्थायी हास्यरसका उत्पादन नहींके बराबर है। दो-चार इने-गिने लेखक हास्य-रस लिखते हैं और वे उच्चकोटिका हास्य लिख लेते हैं, इसमें सन्देह नहीं; पर पत्रोंमें छपनेवाले हास्य-रसके लेखोंमें अक्सर गँवारूपन और अपरिपक्वता दिखलाई पड़ती है। सन्तोषकी बात है कि हमारे सामयिक पत्र अब हास्यरसके मूल्यको समझने लगे हैं, जिसके फलस्वरूप हमारे साप्ताहिक पत्रोंमें अक्सर हास्यरसका एक पृथक कालम भी रहने लगा है। परन्तु उनमें भी जो हास्य होता है, वह उच्चकोटिका कम होता है; दूसरे उनके बढ़ियासे बढ़िया हास्यका भी स्थायी मूल्य प्रायः शून्य है। उनका हास्य इस प्रकारका होता है, जो एक सप्ताह बाद ही बासी और निरर्थक हो जाता है। इस प्रकार हमारे यहाँ स्थायी हास्यरसका उत्पादन बहुत ही परिमित है।

एक बड़ी भारी कमीकी बात तो यह है कि हिन्दीमें हास्यरसपर कोई वैज्ञानिक पुस्तक नहीं है, जो यह बता सके कि हास्य क्या है? कैसे उत्पन्न होता है? [illegible] बातोंमें हँसी आती है? कौन-कौन

उत्पन्न करते हैं ? हास्यके कौन-कौन भेद हैं ? उसकी कितनी श्रेणियाँ हैं ? हमारे प्राचीन हिन्दी और संस्कृत-लेखकोंके हास्यके सम्बन्धमें क्या विचार थे, आजकलके आधुनिक मनो-विज्ञानके आचार्योंकी हास्यके सम्बन्धमें क्या सम्मति है—इत्यादि बातोंपर प्रकाश डालनेवाली कोई पुस्तक हिन्दीमें नहीं है। इसमें सन्देह नहीं कि यदि हमारे लेखक इन सब बातोंसे अवगत होकर हास्य लिखें तो वह मौजूदा हास्यरससे कहीं ऊँचे दरजेका और परिष्कृत हो। साथ ही हिन्दीकी एक बहुत बड़ी कमी यह है कि हमारे हास्यरसके गद्य और पद्यके लेखकों—नये और पुराने दोनों—की सुन्दर और स्थायी कृतियोंका कोई संग्रह नहीं है। हिन्दीके पुराने कवियोंकी कुछ हास्यरसात्मक कविताओंके एकसाथ संग्रह बहुत पहले प्रकाशित हुए थे, मगर उनका संग्रह नवीन विश्लेषणात्मक और आलोचनात्मक दृष्टिकोणसे नहीं किया गया। इस समय एक ऐसे संग्रहकी जरूरत है, जिसमें हिन्दीके पुराने कवियों और लेखकोंके साथ-साथ हालके लेखकों और कवियोंकी कृतियाँ भी संग्रहीत हों। हमारे कईएक प्रतिभाशाली लेखकोंकी (जैसे पंडित रुद्रदत्त संपादकाचार्य) सुन्दर स्थायी कृतियाँ पुराने समाचारपत्रोंकी फाइलोंमें दबी हुई पड़ी है। इस समय यदि उनके उद्धारकी चेष्टा न की गई, तो वे सदाके लिए विस्मृतिके गर्तमें डूबकर विलीन हो जायँगी।

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एक उपयोगी पद्धति

अबकी बार कहीं पत्रकार-सम्मेलन हो, तो वहाँ प्रस्ताव पास होना चाहिए, जिसमें हिन्दीके पुस्तक विक्रेताओंसे साग्रह अनुरोध किया जाय कि वे पत्रकारोंको स्वेच्छा-पूर्वक अपनी दुकान देखने दें, और दो-एक पुस्तक दस-पन्द्रह दिनके लिए भी ले जाने दें, बशर्ते कि पत्रकार उन पुस्तकोंकी चर्चा पत्रोंमें करें। इस प्रस्तावके सर्वसम्मतिसे पास होनेकी आशामें हम कलकत्तेके एक पुस्तक-विक्रेताके यहाँसे चार-पाँच किताबें मँगा लाये हैं, जिनमें एक प्रयाग-विश्वविद्यालयके हिन्दी-परिषद्में पढ़े गये निबन्धोंका संग्रह है, और जिसका नाम है 'परिषद् निबन्धावली' भाग एक। इसके सम्पादक हैं श्रीयुत धीरेन्द्र वर्मा एम० ए०। पुस्तकमें ९ निबन्ध हैं, जिनमेंसे कुछके नाम यह है—

१. वर्तमान हिन्दी-पद्यरत्न—श्री रामशंकर शुक्ल, एम०ए०
२. आधुनिक गद्य-साहित्य और शैलियोंका विकास—
श्री लालताप्रसाद शुक्ल, एम० ए०
३. मैथिलीशरण गुप्त और उनका काव्य—
श्री कुँवरकृष्ण बी० ए०
४. हिन्दी-साहित्यमें प्रेमचन्द्रका स्थान—
श्री० सूर्य वर्मा बी० ए०
५. नन्ददास-कृत रास पंचाध्यायी और भ्रमर गीत—
श्रीमती चन्द्रावती त्रिपाठी एम० ए०

आलोचनात्मक निबन्धोंके इस प्रकार पुस्तकाकार छपानेकी यह पद्धति वास्तवमें बड़ी उपयोगी है, और इसके लिए इन निबन्धोंके सम्पादक श्री धीरेन्द्र वर्मा तथा प्रकाशक बाबू वेनीप्रसादजी अग्रवाल धन्यवादके पात्र है।

कई निबन्धोंको हमने ध्यान-पूर्वक पढ़ा। वे काफी मनोरंजक है, यह दूसरी बात है कि लेखकोंके विचारोंसे कोई सर्वांशमें सहमत न हो।

वर्तमान हिन्दी-पद्यरत्नोंमें लेखकने पाँच कवियोंको रखा है—शंकरजी, रत्नाकरजी, हरिऔधजी, गुप्तजी और सत्यनारायण। लेख परिश्रमसे लिखा गया है।

आधुनिक गद्य-साहित्य और शैलियोंके विकासमें हिन्दी गद्यके सर्वश्रेष्ठ लेखक प० पद्मसिंहका नाम न देखकर आश्चर्य हुआ। निरालापन जिस मात्रामें शर्माजीकी शैलीमें पाया जाता है, शायद ही किसी वर्तमान हिन्दी-लेखककी शैलीमें पाया जाता हो।

वर्तमान हिन्दी-कविताके विकासमें ब्रजभाषाके वर्तमान कवियोंका जिक्र करते हुए लेखकने लिखा है—

"ब्रजभाषाके कलेवरमें साँस फूकनेवाले कई सहृदय कवि

रत्नाकरजीके साथ आज भी अपनी तूती बुलाये जा रहे हैं। इनमेंसे दो होनहार कवियोंका नाम विशेष उल्लेखनीय है, एक तो श्री प० रामशङ्करजी शुक्ल रसाल और दूसरे श्री पद्मधर अवस्थी।' इसमें श्री मदनलाल चतुर्वेदीका नाम भी जोड़ देना चाहिये, क्योंकि ब्रजभाषामें उनकी रचनाएँ प्रशसनीय होती है। यदि उनकी कविताओंका सग्रह प्रकाशित हो गया होता, तो ब्रजभाषा-प्रेमियोंका उससे अवश्य ही मनोरंजन होता और उन्हें भी कीर्ति मिलती।

मैथिलीशरण गुप्त और उनके काव्य शीर्षक निबन्धमे एक वाक्य पढ़कर हमें आश्चर्य हुआ। वह यह है :—

'पचवटी'में जहापर उन्होंने आधुनिक कुरीतियोंपर प्रकाश डाला है और अछूतोद्धार एव स्त्री-जातिकी श्रेष्ठतापर अपने विचार प्रकट किये हैं, वहापर उन्होंने कुछ प्रशसाके विपरीत भी कह डाला है। लक्ष्मण कहते हैं :—

अपने पौधोंमें जब भाभी
भर भर पानी देती हैं,
खुरपी लेकर आप निराती
जब वे अपनी खेती हैं।
पाती हैं तब कितना गौरव
कितना सुख कितना सन्तोष।
स्वावलम्बकी एक झलक पर
न्यौछावर कुबेरका कोष।

हमें स्मरण नही आता कि हमने कही और स्थानपर सीताके इस दृश्यका वर्णन देखा है। हमारे विचारमें यह कविकी अपनी ही कल्पना है। कदाचित सीता देवीके प्रति गुप्तजीकी जो भक्ति है उसीके आवेगमें आकर वह ऐसा लिख गये हैं। स्थान एव कालका ध्यान हृदयोद्गारोंमें विलीन हो गया जान पड़ता है। इन पक्तियोंमे उस ग्राम्य जीवनका आभास अवश्य मिलता है जिसपर कोई भी भारतवासी गर्व कर सकता है और जिसके गुप्तजी स्वय बड़े प्रेमी हैं, परन्तु सीता देवीके लिये लक्ष्मणके ऐसा कहनेमे हमें ग्रामीणता ही दृष्टिगोचर होती है।

हमें तो गुप्तजीके इस सुन्दर पद्यमें कोई बात 'प्रशसाके विपरीत' तथा ग्रामीणताके दोषसे युक्त नहीं दीख पड़ी।

श्रीमती चन्द्रावती त्रिपाठीका लेख 'रास पचाध्यायी और भ्रमर गीत' की सूक्तियोंको विश्लेषणमें पूर्णतया सफल नहीं हुआ। ऐसा प्रतीत होता है कि वे ब्रजभूमिकी निवासिनी नहीं हैं और नन्ददासकी कविताका पूर्णानन्द उठाने और उसका स्वाद दूसरोंको भी चखानेके लिए तो किसी ब्रजवासी सत्यनारायणकी आवश्यकता है।

एक महाकाव्य

वर्षों बाद हिन्दीमें एकआध काव्य ग्रन्थ ऐसा निकल पाता है, जिसकी गणना स्थायी साहित्यमें की जा सके। कविवर श्री मैथिलीशरण गुप्तका 'साकेत' नामक ग्रन्थ भी, जो शीघ्र ही प्रकाशित होनेवाला है, इसी श्रेणीका होगा। इस महाकाव्यके कितने ही उत्तमोत्तम अश पहले 'सरस्वती' में निकले थे, और अब पिछले दिनोंसे यह सौभाग्य 'विशाल-भारत' को प्राप्त हुआ है, जिसके लिए हम गुप्तजीके ऋणी तथा कृतज्ञ है। कितने ही कविता-मर्मज्ञोंकी सम्मतिमें गुप्तजीकी अब तककी रचनाओंमें 'साकेत' सर्वश्रेष्ठ है, और गुप्तजीका भी उसीपर सबसे अधिक स्नेह है। 'साकेत' के कितने ही अश बड़े मनोहर हैं। उदाहरणके लिए दिसम्बर सन १९२९ के 'विशाल भारत' में प्रकाशित चित्रकूटका वर्णन और सीताजीका गीत 'मेरी कुटियामें राजभवन मन भाया' देखिये :—

"नाचो मयूर, नाचो कपोतके जोड़े,
नाचो कुरग, तुम लो उड़ानके तोड़े।
गाओ दिवि, चातक, चटक, मृग भय छोड़े,
वैदेहीके वनवास वर्ष है थोड़े।
तितली, तूने यह कहाँ चिलपट पाया?
मेरी कुटियामें राजभवन मन भाया!
आओ कलापि, निज चन्द्रकला दिखलाओ,
कुछ मुझसे सीखो और मुझे दिखलाओ।
गाओ पिक, मैं अनुकरण करूँ, तुम गाओ,
स्वर खींच तनिक यों उसे घुमाते जाओ।
शुक, पढ़ो, तुम्हींने प्रथम मधुर फल खाया,
मेरी कुटियामें राजभवन मन भाया!"

लक्ष्मण तथा ऊर्मिलाके मिलनका निम्न-लिखित वर्णन पढ़कर हम अपने आँसुओंको न रोक सके—

गुरु जन समीप थे एक समय जब राघव,
लक्ष्मणसे बोली जनक-सुता साऽलाघव—
"हे तात, ताल-सम्पुटक तनिक ले लेना,
बहनोंको वन उपहार मुझे है देना।"
'जो आज्ञा'—लक्ष्मण गये तुरन्त कुटीमें,
ज्यों घुस सूर्य-कर-निकर सरोज-पुटीमें।
आकर परन्तु जो वहाँ उन्होंने देखा,
तो दीख पड़ी कोणस्थ ऊर्मिला रेखा।
यह काया है या शेष उसीकी छाया,
क्षण-भर उनकी कुछ नहीं समझमें आया।
'मेरे उपवनके हरिण, आज वनचारी,
मैं बाँध न लूँगी तुम्हें, तजो भय भारी!"
गिर पड़े दौड़ सौमित्रि प्रिया पद-तलमें
वह भाग उठी प्रिय-चरण धरे दृग जलमें।
"वनमें तनिक तपस्या करके
बनने दो मुझको निज योग्य,
भाभीकी भगिनी तुम मेरे
अर्थ नहीं केवल उपभोग्य।"
"हा स्वामी, अहना था क्या-क्या!
कह न सकी, कर्मोंका दोष!
पर जिसमें सन्तोष तुम्हें हो
मुझे उसीमें है सन्तोष।"
एक घड़ी भी बीत न पाई,
बाहरसे कुछ वाणी आई।
सीता कहती थीं कि—"अरे रे,
आ पहुँचे पितृपद भी मेरे।"

इसी अंकमें भरत तथा माण्डवीका वार्तालाप भी दिव्य तथा पठनीय है। निम्न लिखित पंक्तियोंकी सुन्दरतापर ध्यान दीजिए—

"जीवनमें सुख-दुःख निरन्तर,
आते जाते रहते हैं।
सुख तो सभी भोग लेते हैं,
दुःख धीर ही सहते हैं।
मनुज दुग्धसे, दनुज रुधिरसे,
अमर सुधासे जीते हैं,
किन्तु हलाहल भव-सागरका
शिवशंकर ही पीते हैं!"

हमारा दृढ़ विश्वास है कि हिन्दी-जनता 'साकेत' का यथोचित सम्मान करेगी। हमारी मातृभाषामें महाकाव्यका प्रकाशित होना वास्तवमें हिन्दी साहित्य प्रेमियोंके लिए एक अत्यन्त आनन्दप्रद उत्सवका अवसर है। 'प्रिय-प्रवास' के वर्षों बाद 'साकेत'-आगमन हुआ है। भला इससे अधिक खुशीकी बात क्या हो सकती है!



देवजीके कुछ छंद

श्री विष्णुदत्त शुक्ल

देवजीके कुछ चुने हुए छन्दोंके सम्बन्धमें लिखनेकी इच्छा बहुत दिनसे थी, परन्तु सबसे बड़ी अड़चन तो यह थी कि लिखनेके लिए चुनूँ, तो कौनसे छंन्द? उस काव्य-वाटिकामें तो सभी एक से एक उत्तम पुष्प हैं। किसका चयन करूँ, किसे छोड़ दूँ। स्थानाभाव चयनकी सीमा संकीर्ण कर रहा है, और छंन्दोंकी सुन्दरता चयनेच्छाको विस्तृत कर रही है, परन्तु स्थान-परमितितापर ध्यान देना ही होगा, इसलिए जो दो-चार छन्द याद है, उन्हींपर कुछ लिखकर सन्तोष करता हूं।

देवजीका प्रधान विषय 'प्रेम' है। उनकी कविता आदिसे अन्त तक प्रेममें शराबोर है। यहाँ तक कि वैराग्य जैसे विषयके साथ भी वे अपने प्रतिपाद्य विषयको नहीं भूले और अपनी 'वैराग्य शतक' में भी 'प्रेम-पचीसी' को स्थान दिया। यहाँ यह बतानेका प्रसंग नहीं है कि उनकी इस प्रतिपादन-प्रणालीमें कितना औचित्य है। फिर भी इतना अवश्य कह देना चाहता हूँ कि 'वैराग्य-शतक' में 'प्रेम पचीसी' को स्थान देकर देवजीने शतककी सीमा बना दी है। खैर, कहना केवल यह था कि प्रेम उनका बड़ा प्यारा विषय है, अतः पहले इसी विषयके दो एक छन्दोंका उल्लेख करना उपयुक्त होगा।

देवजीके प्रेम-वर्णनमें तन्मयता, अभिन्नता तथा एकरूपता कूट-कूटकर भरी रहती है। साथ ही उसकी पवित्रता और शुचिता भी अक्षुण्ण बनी रहती है। ऐसे पवित्र प्रेमका वर्णन देवजीने बहुत किया है। एक उदाहरण सुनिए, श्याम मथुरा गये है। ब्रज बालाएँ विरहिणी हैं। उद्धव महाराज उपदेश देने आये है। उनकी दशापर करुणा करके, विरह-व्यथासे मुक्ति पानेके लिए उद्धवजी उन्हें व्रत, नियम संयम, प्राणायाम, आसन, ध्यान आदि साधनों-सहित योगाभ्यास करनेका उपदेश देते हैं। वे गोपियोंको साधारण प्रेमिकाएँ ही माने बैठे हैं। उन्हें खबर ही नहीं कि वे साधारण श्रेणीकी प्रेमिकाएँ नहीं है। उनका प्रेम लौकिक नहीं, जिसमें योग-यागकी आवश्यकता पड़े। वे तो नैसर्गिक प्रेमकी पुजारिनी हैं। उनका प्रेम अलौकिक है, उसमें असाधारणता है। अतएव जब उद्धवजी अपनी योगमाया फैला चुकते है तो उन्हें उत्तर मिलता है .—

'जो न जीमें प्रेम तब कीजै व्रत-नेम,
जब कंज मुख भूलैं तब संजम विसेखिए।
आस नहीं पी'की तब आसन ही साधियतु,
सासनके सासनको मूँदि पति पेखिए॥
नखसों सिखालौं सब श्याममयी बाम भई,
बाहिर हू भीतर न दूजो लख लेखिए।
जोग करि मिलै जो वियोग होय बालमसों,
त्यों न हरि होहि तब ध्यान धरि देखिए।"

चले है उपदेश देने! योग करो, व्रत करो! कौन योग करे और क्यों? क्या हृदयमें प्रेम नहीं है, जो व्रत नियमका पालन करें? प्रेम न हो, तब तो व्रत-नियम किये जायँ! इसी प्रकार जब उस मुखारविन्दकी स्मृति न आवे, तब तो संयम किया जाय; जब यह जान लें कि वास्तवमें अब प्रियतमके मिलनेकी आशा नहीं है तब आसन जमाकर बैठे और श्वास रोककर आराध्य देवके दर्शनोंकी चेष्टा करें। यहाँ तो बात ही और है। नखसे शिखा तक सब ब्रजबालाएँ श्याममयी हो रही है, उनके भीतर बाहर और कुछ—सिवा श्यामके—है ही नहीं। आप कहते हैं, योग करो, उनका ध्यान धरो। अरे भाई, योग तो उस समय करें, जब उनसे वियोग हो, वे यहाँ न हों तो ध्यान धरके देखें। वे तो दुग्ध जलकी भाँति घुले मिले हैं, वियोग है कहाँ?

कैसी अनूठी उक्ति है! अपने प्रेमपात्रके साथ कितनी जबरदस्त तन्मयता है! घनिष्ठता और एकरूपताकी चरम

है। विरहिणी बालाएँ अपने विरहका अनुभव ही नहीं ।। कैसे अनुभव करें? उनकी तो रग रग श्याममय ही है। वियोग कहीं हो भी! वे तो "नखसे शिखा श्याममयी" बनी बैठी है। उद्धवजीको टका-सा जवाब गया।

क और प्रसग लीजिए—

"देव दरसनवारे, रस बरसन वारे,
अति अभिराम श्यामघन घन सी वारे।
कुज गली बनवारे, गोरस पिवनवारे,
ब्रजके जीवनवारे प्रान धन-सी वारे॥
अगम जतनवारे, आगम मननवारे,
कोटिन कृतनवारे, तोसे तन सी वारे।
ललित लकुटवारे, मोहन मुकुटवारे,
पीत पटवारे नटवारे, वनसीवारे।"

प्रेमोत्कर्षका वर्णन है। भावोद्रेक पराकाष्ठाको पहुँचा हुआ है। कुछ अभिलाषा है, परन्तु बेचारी कह भी नहीं पातीं कि वह क्या है? नाम ले-लेकर रह जाती है। शायद मिलनेकी इच्छा है, मिलकर अपनी दु ख कथा सुनाना चाहती है। बेचारी दु ख-विमूढ़ हो गई है। "भरि आयो गरो कहि आयो कछू ना"की शाब्दिक गद्गदता यहाँ प्रत्यक्ष क्रिया रूपमें दृष्टिगोचर होती है। वहाँ वह गद्गदता कहकर बताई जाती है, यहाँ वह करके दिखाई जाती है। छन्द भरमें सिवा सम्बोधनके और कुछ है ही नहीं। यह विभोरता कहाँ दृष्टिगोचर होती है? यह विवशता और यह सम्मोह कहा मिलता है? स्मरण रखना चाहिए कि यहाँ नायकका साक्षात्कार नहीं हुआ। केवल उसकी कल्पनासे यह अवस्था उत्पन्न हुई है। यदि नायक उपस्थित होता, तो इस प्रकारकी सज्ञाओंसे सम्बोधन न करके 'प्रियतम', प्राणवल्लभ' आदि विशेषणों अथवा 'आप' 'तुम' आदि सर्वनामोंसे सम्बोधन किया गया होता। इस प्रकार केवल कल्पनामें इतनी गद्गदता और विभोरता भावोत्कर्षताको द्योतित कर रही है।

वियोगावस्थाका वर्णन करते हुए कृशता-दशा अनेक प्रकारसे दिखाई गई है। कहीं नायिका सामके साथ भूखा भूखती हुई पाई जाती है, कहीं आखोंमें चश्मा लगाकर ढूँढ़नेके लिए आनेवाली मृत्यु भी उसे नहीं देख पाती, और कहीं कुछ और कहीं कुछ। इस प्रकारके वर्णनमें दशाकी वास्तविकताका वर्णन तो नाम मात्र ही के लिए होता है; हा, कविकी कल्पना-शक्तिका प्रदर्शन अवश्य होता है, परन्तु स्वाभाविकता और वास्तविकतासे दूर इस प्रकारकी कल्पना-शक्ति कहा तक उपादेय है, यह विचारणीय है। महाकवि देवी अपनी कल्पनाको अस्वाभाविक और अवास्तविक ढगसे उड़नेका अवसर नहीं देते। साथ ही वर्णनकी बारीकीमें भी वे किसीसे न्यून नहीं रहते। इस सम्बन्धका एक छन्द सुनिये। पूर्वानुरागका वर्णन है। दर्शन हो चुके हैं, एक दिन ज़रा तिरछी चितवनसे देखकर मुसकराते हुए वे निकल गये थे। बस, उसी दिनसे वियोग-व्यथा बढ़ी। हालत यहा तक आई कि—

"सासन ही सों समीर गयो,
अरु आसुन ही सब नीर गयो ढरि।
तेज गयो गुन लै अपनों,
अरु भूमि गई तनुकी तनुता करि॥
देव जिये मिलिबे ई की आस,
कै आसहु पास अकास रह्यो भरि।
जा दिन तें मुख फेरि हरै,
हँसि हेरि हियो हरिजू ने लियो हरि॥"

पच भूतोंसे शरीरकी उत्पत्ति मानी गई है। इन पच भूतोंमेंसे—पवन, जल, अग्नि, पृथ्वी और आकाशमेंसे—देवजीकी विरहिणीके चार तत्त्व—पवन, जल, अग्नि, पृथ्वी—चले जाते हैं। यह बात मालूम कैसे होती है? प्रत्यक्ष देखते है कि लम्बी लम्बी साँसें चल रही हैं, निश्चय ही इनके साथ पवनका अश निकलता होगा। निरन्तर आसू चला करते हैं, इनके साथ भी जलके अशका निकलना अवश्यम्भावी है। शरीर निस्तेज हो गया है, यह इस बातका पर्याप्त

प्रमाण है कि अग्निका अंश चला गया है। इसी प्रकार शरीरका कृश हो जाना यह सिद्ध करता है कि पृथ्वीका अंश भी नष्ट हो गया। अब केवल आकाश तत्त्व ही शेष है। नायिका मिलनेकी आशासे अभी जीवित है, अन्यथा कभी की मर गई होती। वर्णन कितना उत्कृष्ट है। लम्बे-लम्बे सांसे चलना, आंसू गिरना, शरीरका निस्तेज और कृश हो जाना—सब बातें होती हैं। उन्हीं बातोंको लिखकर कृशता दिखलाई गई है। वास्तविकता हाथसे नहीं जाने पाई। फिर भी कृशता इतनी कि केवल आकाश तत्त्व रह गया है। और आकाश क्या है? शून्य। अर्थात् उसका अस्तित्व ही नहीं है। पराकाष्ठाकी कृशता-दशा है। फिर सब तत्त्वोंको निकालकर आकाश-तत्त्व बनाये रखनेमें कितनी सूक्ष्मदृष्टिका परिचय दिया गया है। आकाशका रहना न रहना बराबर है। उससे कृशतामें किसी प्रकारका व्याघात नहीं होता, परन्तु उससे एक बड़ा भारी काम जो निकलता है, वह यह कि नायिकाके प्राण बच जाते हैं। और सब तत्त्व तो निकल ही गये थे, यदि आकाश भी चला जाता, तो प्राण धारणकी क्षमता भी नष्ट हो गई होती और वर्णनमें वीभत्सता आ जाती। इसलिए एक तत्त्व रहने दिया, परन्तु रखा आकाश तत्त्व, और नहीं, क्योंकि और तत्त्व रखनेसे स्थूलता आ सकती थी। कैसा अद्वितीय वर्णन है! प्रतिभाका कैसा सुन्दर प्रदर्शन है!

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माताकी ममतासे प्रायः सभी परिचित होंगे। उनका हृदय कितना विशाल होता है, उसमें कितना स्नेह होता है, वह कितना सुकुमार होता है, पुत्रकी बात आनेपर उनके भाव किस प्रकार आतुर हो उठते हैं, यह रोजके अनुभवका विषय है। किसी माताको एक दिन ध्यानसे देखिए, आपको वात्सल्य, स्नेह, भाव सुकुमारता, उदारता, सेवा—सबके प्रत्यक्ष दर्शन हो जायँगे। पशु-माताएँ तक इन गुणोंसे विभूषित मिलेंगी। किसी दिन अपनी गो माताके दर्शन कर लीजिए। सन्ध्याके समय दिन भरके बिछुड़े हुए अपने छोटे बछड़ेसे मिलनेकी आतुरतामें आते हुए उसे देखिए। पुत्र-स्नेह, ममता आदि सद्भाव छलकते हुए दिखाई देंगे। बछड़ेको देखकर होनेवाला दुग्ध स्राव और कुछ नहीं है, वह इन भाग्यवान भावोंका छलकना ही है। माता सचमुच संसारकी बड़ी सारवान वस्तु है। अपने कुपुत्रके लिए भी उसके हृदयमें अपूर्व स्नेह रहता है।

देवजी माताकी ममताका वर्णन करते हैं.—

"यादव मद्र जो लेन पठाए,
ततो धन गोधन लै सब जैये।
या लरिकाहि कहा करि है,
नृप गोप समूह सबै सग हैये॥
तौहि लौं जीवन मो बज,
जौ लगि खेलत सग लिए बल भैये।
सर्बसु कस हरौ न अमै,
किन आँखिन ओट करौ न कन्हैये॥"

पहले उस अवस्थाकी कल्पना कीजिए, जब किसी स्नेहमयी माताका प्रिय पुत्र उससे अलग किया जा रहा हो। पुत्र भी ऐसा-वैसा नहीं, ईश्वरका साक्षात् अवतार कृष्ण जैसा पुत्र और माता भी यशोदा जैसी, जो कृष्णके लिए सर्वस्व अर्पण किये बैठी है। अब सोचिये कि यदि उसका जीवन सर्वस्व उससे छीना जाता हो, तो उसके हृदयकी क्या अवस्था होगी। इस भावमें तल्लीन होकर छन्दको पढ़िये। कंसके 'धावन' आये हैं। यादवगण बुलाये गये हैं। कृष्णपर खास इनायत की गई है। वे भी बसोटे जा रहे हैं। ऐसे अवसरपर माता यशोदाका यह कथन कितना मार्मिक है। यादवोंको लेनेके लिए भेजा है, तो धन-गोधन सब ले जाइये, इस बेचारे लड़केको लेकर क्या करोगे, गोपवृन्द सब साथ है ही। इसके ले जानेसे तो मेरा जीवन ही दूभर हो जायगा। मेरा जीवन तो उसी समय तक है, जब तक बल भैयाके साथ वह व्रजमें खेलता है। कंस चाहे सर्वस्व क्यों न हरण कर ले जाय, परन्तु कन्हैयाको तो आँखकी ओट न करूँगी।

कितनी कातर उक्ति है। एक एक बातसे कातरता, स्नेहार्द्रता और मार्मिकता फूटी पड़ती है।

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'मनमीत' शब्द हमारे कानोंमें प्राय पड़ा करता है। 'मनमीतको जीत ले वोही सती' आदिमें इसकी चर्चा हम सुनते ही रहते है, परन्तु आज तक यह समझनेका मौक़ा कि मनमीत कैसे हुआ और कैसा है, बहुत कम कवियोंने दिया होगा। देवीजीने इस शिकायतका मौक़ा नहीं आने दिया। वे लिखते हैं :—

"रूप अनूप दिखावत ही जिहि
राग सुनावत वैस बिताई—
सूँघे सुगन्ध किये रसभोग
सजोगनिमों न घरीक रिताई॥
देवहि राज दियो घर ही में
सभा अपनी सब जोरी जिताई।
मोहि मिल्यो जब ते मनमीत
तजी तबत सबतें मैं मिताई॥"

देखिए, कितनी सुन्दरताके साथ देवजीने मनके मित्र होनेके सुबूत पेश किये हैं। सुबूतोंका उल्लेख करनेके पहले भूमिका रूपमें दो शब्द कहनेकी आवश्यकता प्रतीत होती है। देवजी मैत्रीका वर्णन कर रहे हैं। मैत्रीकी जननी हैं वासनाएं। जब कोई वासना उत्पन्न होती है और उस वासनाकी पूर्तिके लिए जब कोई व्यक्ति सामने आता है तब, उस वासनाक्रान्त मनुष्य और उस वासनापूर्तिकर व्यक्तिकी मैत्री स्थापित होती है। मैत्री स्थापित करानेवाली इन वासनाओंकी जन्मदात्री हैं ज्ञानेन्द्रियां। इन्हींके द्वारा वासनाएं उत्पन्न होती हैं। यदि ये न हों, तो वासनाओंकी उत्पत्ति भी असम्भव हो जाय, और फल-स्वरूप मैत्रीका सम्बन्ध भी न हो। जहाँ ज्ञानेन्द्रियजन्य वासनाओंकी जितनी अधिक तृप्ति होती है, वहां मैत्री भी उतनी ही अधिक घनिष्ट होती है। एक ज्ञानेन्द्रिय-जन्य वासनाको तृप्त करनेवालेकी अपेक्षा दो ज्ञानेन्द्रिय जनित वासनाओंको तृप्त करनेवाला मित्र अधिक घनिष्ट होता है। इसी प्रकार जो तीन ज्ञानेन्द्रियजन्य वासनाओंकी तृप्ति करता है, वह और भी घनिष्ट होता है, और चारवाला और भी अधिक। चूँकि ज्ञानेन्द्रियां पांच ही मानी गई हैं, इसलिए पांचों ज्ञानेन्द्रियोंसे उत्पन्न होनेवाली वासनाओंको तृप्त करनेवाला मित्र सबसे अधिक श्रेष्ठ और घनिष्ट माना जायगा। देवजीका मित्र इसी प्रकारका सर्वश्रेष्ठ मित्र है। वह अनूप रूप दिखाकर नेत्रोंको, राग सुनाकर कर्णेन्द्रियको, सुगन्ध सुँघाकर घ्राणेन्द्रियको, रस भोग कराकर जिह्वाको और संयोगमें रखकर त्वचाको—इस प्रकार पांचों ज्ञानेन्द्रियोंको तृप्त करता है, इसलिए वह सर्वश्रेष्ठ मित्र बनता है।

देवजीका मनमीत इतने ही से सन्तोष नहीं करता। वह उन्हें अपने घरका (अपनी देहका, जिसमें सब इन्द्रियां हैं) राजा बना देता है। देवजी सब इंद्रियोंके स्वामी बन जाते है—वे इन्द्रियोंको शासनमें रखते हैं। उनकी इन्द्रियां मनमाने ढंगसे बहक नहीं सकतीं। उनका मित्र एक काम और करता है। वह यह कि अपनी सभा (भाव सभा) की सब जोड़ियोंसे जिता देता है। हर्ष शोक, राग द्वेष आदि जोडियों—इन द्वन्द्वों—पर देवको विजय दिला देता है। देवजी द्वन्द्वातीत हो जाते है। इतना बड़प्पन उनका मनमीत उन्हें देता है। ऐसी अवस्थामें यदि वे सबसे मित्रता छोड़कर केवल उसीसे नाता जोड़ते हैं, तो आश्चर्य ही क्या है? जिस मित्रसे एकत्र ही सब सुखोंकी प्राप्ति सम्भव हो, उसको छोड़कर कौन ऐसा भकुआ होगा, जो इधर-उधर मार-मारा फिरे?

मनमीतके सम्बन्धमें एक बात और जान लेना आवश्यक है। मित्र वही है, जिसपर अपना वश हो। इस सिद्धान्तके अनुसार मनमीतके अर्थ होंगे वह मन जिसपर अपना वश हो। इस प्रकार जब मन वशमें आ गया, तब कौनसी वस्तु कहा दुर्लभ रह गई?

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दो एक वर्णनात्मक प्रसंग लीजिए। किसी विरह-विधुरा बेचारी वियोगिनीकी आँखोंका वर्णन है। वियोगमें जो अवस्था हो जाती है उसे आप जानते ही है। निरन्तर चिन्ता और रुदनके कारण आँखें लाल हो जाती है, उनमें बराबर आसू भरे रहते है। दूसरोंका साथ अच्छा नहीं लगता, अलग रहना ही पसन्द आता है। कुछ ऐसी ही अवस्थाका वर्णन है —

"बरनी बघम्बरमें गूदरी पलक दोऊ,
कोये राते बसन भगौहैं भेख रखिया।
धूरी जल ही में दिन जामिन रहति भौंहैं,
धूम सिर छायो विरहानल विसखिया॥
आंसू ज्यों फटिक माल लाल डोरे सेल्ही सजि,
भई है अकली तजि चेली सग सखिया।
दीजिए दरस देव लीजिए सजोगिन कै,
जोगिन है बैठी वा वियोगिनकी अँखिया॥"

एक योगीका पूरा सामान मौजूद है। वरुणियोंका बाघाम्बर है। पलके गुदड़ीका काम द रही है। लाल लाल कोये भगवा-वेश बना रहे हैं। जलमें प्रवेश करके योगाभ्यासके लिए अश्रुजल भी प्रस्तुत है। अग्निके निकट बैठकर योगाभ्यास करना हो, तो विरहानल भ्रू रूपी धूम्र सहित विद्यमान है। पहननेके लिए स्फटिक मालकी आवश्यकताकी पूर्ति अश्रु-बिन्दु कर रहे है। आँखोंके लाल लाल डोरे सेल्ही सजा देते है। एकान्तवास है ही, क्योंकि साथकी सखियाँ पहले ही से अलग हटा दी गई है। अब योगीके बानेकी बात ही क्या बाकी रह गई, जो यहाँ मौजूद न हो। आँखोंको कैसी सुन्दर योगिनी बना दिया है! खूबी यह है कि इस प्रकारके वर्णनमें भी रस परिपोषणमें शिथिलता नहीं आने पाई।

एक दूसरा वर्णन सुनिए। वसन्त वर्णन है। एक बालकके रूपमें उसके दर्शन कराये गये है —

"डार द्रुम पालन बिछौना नव पल्लवके,
सुमन झँगूला सोहै तन-छवि भारी दै।
पवन झुलावे, केकी कीर बहरावे देव,
कोकिल हलावे हुलसावे करतारी दै।
पूरित पराग सो उतारो करै राई लोन,
कज कली नायिका लतानि सिर सारी दै।
मदन महीपजूको बालक बसन्त ताहि,
प्रातहि जगावत गुलाब चटकारी दै।"

एक बालकके लिए पलना चाहिए, उसके लिए द्रुम डारे मौजूद है। पालनेके ऊपर बिछौनोंकी भी आवश्यकता होती हैं, उसके लिए सुन्दर कोमल पल्लव मौजूद है। पहननेके लिए झँगूला चाहिए, उसका काम सुमन दे रहे है। पालनेको झुलानेके लिए पवन मौजूद है। केकी और कीर उस बालकको खिला रहे है। कोकिल उसे प्रसन्न करनेके लिए शब्द कर रही है। कज-कली लताओंकी साड़ी शरीरपर धारण किये हुए परागके मिस राई लोन उतारा करती है और गुलाब प्रात काल चटक-चटककर उसे उठानेका प्रयत्न करता है। कैसा सुन्दर सामान एकत्र किया गया है! मगर यह होता क्यों नहीं? किसी मामूली आदमीका लड़का तो था नहीं कि मामूली उपकरणोंसे सन्तोष हो जाता। वह तो महीपका बालक था—महीप भी मदन ऐसा! फिर भला ऐसा सामान क्यों न एकत्र किया जाता?

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देवजीके इस प्रकारके अनेक छन्द है। ये प्रस्तुत छन्द उनके छन्दोंमें सर्वोत्कृष्ट ही है, ऐसा भी नहीं है। इनसे भी उत्कृष्ट छन्द देवजीकी कवितामें मिलेंगे। ये तो लिखते समय याद आ गये, इसलिए इन्हें लिख दिया। देवकी कविताका वास्तविक आनन्द तो उनके ग्रन्थोंको पढ़नेसे ही प्राप्त होता है।

माताकी याद

श्रीमती तारामयी

(१)

आज अचानक मुझे आ गई
अपनी प्रिय माताकी याद।
ढुलक पड़े मेरी आँखोंसे
झर-झर अविरल-अश्रु अबाध॥

(२)

मानो कोई यह कहता हो
'अब न मिलेगी' प्रिय माता'
इसीलिए तो आज मुझे अब
और नहीं कुछ है भाता॥

(३)

यह होती इस समय यहाँ तो
करती मेरा बहुत दुलार।
मैं भी उसकी सुता लाडिली
हाय। गया लुट मेरा प्यार॥

(४)

मैंने जबसे होश संभाला
देख नहीं पाया तुझको।
मनमें उठता प्रश्न यही है
छोड़ गई क्यों तू मुझको॥

(५)

सुनती हूँ जब शब्द किशोर
मुखसे मैं 'मेरी माता'।
प्यारी माता कहनेको हा।
मेरा भी जी भर आता॥

(६)

क्या अपराध किया मैंने जो
छोड़ दिया तूने मुझको।
सोच जरासा तू निज मनमें माँ।
यही उचित था क्या तुझको?

(७)

त्याग किया जब मेरा तूने
तनिक न आया तुझको ख्याल।
तनिक न सोचा तूने मनमें
होगा क्या फिर मेरा हाल।

(८)

यद्यपि मुझे पितृ पद-पद्मोंका
मिला यथोचित शुद्ध स्नेह
बिना मातृ ममताके लगता
बिना दीपका-सा यह गेह।

(९)

मनमें सोचो मुझे छोड़कर
हाथ तुम्हारे क्या आया?
जननी होकर, जनकर मुझको
निरपराध क्यों कलपाया?

(१०)

'माता होती, कैसा होता'
यह इच्छा बस रहती है।
मन कहता है वृथा हाय! क्यों
इस प्रकार दुख सहती है॥

(११)

जगमें जितने प्यारे जबसे
माताके वंचित होंगे।
जो अबोध होंगे, उनके तो
दुख ही सब संचित होंगे।

(१२)

जिनके होगा ज्ञान लेश भी
पाकर क्लेश दुखी होंगे।
करते होंगे याद निरंतर
समझ-समझ रोते होंगे॥

(१३)

यदपि मातृ-मुखसे हूं वंचित
रहा न मा की छविका ध्यान।
तदपि लालसा होती मनमें
वारूं उसपर तन-मन-प्रान।

(१४)

मा! न तुम्हें है मैंने देखा,
देखा चित्र तुम्हारा एक।
इसीलिए तो आज वह रही
अंचल-स्नेहकी धारा देख।

(१५)

मनमें उमड़े स्रोत प्रेमका
कभी न मुखसे प्रकट कहें।
प्रेम उसीको कहते हैं जो
दूर बसे पर निकट रहे।

(१६)

जो कुछ अनुचित बातें कह दीं
उन्हें ध्यानमें मत लाना।
कभी-कभी हे जननि! स्वप्नमें
अपने दर्शन दे जाना।

कवीन्द्र रवीन्द्रनाथकी एक उत्तम कविता

आजसे बारह वर्ष पहले कविवरकी निम्न-लिखित बंगला कविताका अंग्रेज़ी अनुवाद अमेरिका-प्रवासी भारतीयों द्वारा संचालित एक अंग्रेज़ी पत्रमें देखा था। अनुवादक महोदयने लिखा था कि इस कविताने स्वाधीनताकी वेदीपर बलि होनेवाले नवयुवकोंको उनके अन्तिम कालमें बहुत प्रोत्साहित किया था। कविता वास्तवमें अत्यन्त उत्साहप्रद है। क्या ही अच्छा हो, यदि कोई हिन्दी-कवि इसका अनुवाद कवितामें ही करें।

"यदि तोर डाक सुने केउ ना आसे
तबे एकला चल रे
एकला चल एकला चल, एकला चल रे
यदि केउ कथा ना कय—
(ओरे ओरे ओ अभागा!)
यदि सबाई थाके मुख फिराये
सबाई करे भय
तबे परान खूले
ओ तुई मुख फूटे तोर मनेर कथा
एकला बल रे
यदि सबाइ फिरे याय
(ओरे ओरे ओ अभागा!)
यदि गहन पथे जाबार काले
केउ फिरे ना चाय
तबे पथेर कांटा
ओ तुइ रक्त माखा चरन तले
एकला दल रे
यदि आलो ना धरे
(ओरे ओरे ओ अभागा!)
यदि झड़ बादले आंधार राते
दुयार देय घरे
तबे वज्रानले
आपन बूकेर पांजर ज्वालिये निये
एकला ज्वल रे
यदि तोर डाक सुने केउ ना आसे
तबे एकला चल रे
एकला चल एकला चल एकला चल रे।

शब्दार्थ:—डाक=पुकार। केउ=कोई। कय=कहे। कथा ना कय=बात न करे। सबाई=सब कोई। जाबार काले=जाते समय। परान=प्राण। मुख फुटे=मुँह खोलकर। फिरे ना चाय=मुँह फेरकर न देखें। रक्त माखा=खूनसे सना। आलो=उजाला, प्रकाश। ना धरे=न दिखावे। झड़=आँधी। दुयार=द्वार। बूकेर पांजर=छातीकी पसलियाँ। ज्वालिये=जलाकर। निये=लेकर। ज्वालिये निये=जलाकर।

सम्पादकीय विचार

वर्तमान राजनैतिक परिस्थिति

गोलमेज़ कान्फरेन्स ज्यों-ज्यों निकट आती जाती है, त्यों-त्यों भारत-सरकारकी नीतिमें कठोरताकी वृद्धि होती जाती है। सरकारकी ओरसे भारतकी वर्तमान राजनैतिक परिस्थितिके विषयमें जो खरीते समय समयपर निकलते रहते है, उनमें बराबर यही दिखलानेकी कोशिश की जाती है कि आन्दोलनकी गति मन्द पड़ रही है और वह फेल हो रहा है। यदि सरकारका यह कथन ठीक है, तो फिर नये नये आर्डिनेन्स निकालनेका उद्देश्य क्या है? दशक जो जो प्रतिष्ठित नेता जेलसे बाहर आते जाते है, उन्हें सरकार किसी न किसी अपराधका दोषी प्रमाणित कर फिर जेलको ही वापस भेजती जाती है। श्रीयुत प० जवाहरलाल नेहरू, श्री राजगोपालाचारी, श्री जे० एम० सेन-गुप्त इत्यादि नेताओंको फिर जेलका दण्ड दिया गया है और अबकी बार चार छे महीनेके बजाय ये लोग साल डेढ़ साल या दो-ढाई सालके लिए भेजे गये हैं। ऐसा प्रतीत होता है कि सरकारने अपने पिछले अनुभवसे लाभ उठाकर यह नीति निश्चित की है कि बड़े-बड़े नेताओंको काफी लम्बी अवधिके लिए कारागारमें रखना चाहिए। नेता लोग भी बड़ी प्रसन्नतापूर्वक फिर सम्राटकी सरकारके मेहमान बन गये है। जिन्होंने अपना जीवन ही स्वाधीनताके लिए अर्पण कर दिया है वे भला जेलसे क्यों डरने लगे? श्री राजगोपालाचारीने अपने सन्देशमें कहा है—

"गवर्मेन्टको मेरी तुरन्त ज़रूरत है, और मैं भी प्रसन्नताके साथ वापस जाता हूँ। किसी भी ईमानदार भारतीयको इस समय जेलसे बाहर रहनेमें प्रसन्नता नहीं मिल सकती, और कांग्रेसवाले तो इस समय जेलसे बाहर रहकर प्रसन्न रह ही नहीं सकते। देशकी विजय होना निश्चित है। इस अवसरपर देशकी स्वाधीनताके लिए कष्ट सहना सचमुच बड़े सौभाग्यकी बात है।"

शायद सरकारका खयाल है कि नेताओंको लम्बी अवधि तक जेलमें रखनेसे आन्दोलन शिथिल पड़ जायगा, पर यह उसका भ्रम है। आन्दोलन अब साधारण जनता तक पहुंच चुका है और उसकी गति अब रुक नहीं सकती। यह दूसरी बात है कि महीने दो महीनेके लिए कहीं कहीं शिथिलता आ जाय, पर यह शिथिलता क्षण स्थायी ही होगी। इस आगको बुझाना अब सरकारके बूतेका काम नहीं, यह तो पराधीनताके ठूंठे-ठस्टको भस्म करके ही शान्त होगी।

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स्त्रियोंके साथ अभद्र व्यवहार

सत्याग्रह-आन्दोलनकी यह खूबी है कि ज्यों ज्यों उसके विरोधी अपनी पाशविक शक्तिका अधिकाधिक प्रदर्शन करते जाते हैं, त्यों त्यों आन्दोलनकी प्रगति और भी बढ़ती जाती है। इस दृष्टिसे बम्बईकी पुलिसका वहांकी स्त्रियोंपर हाथ छोड़ना आन्दोलनको बढ़ानेमें मदद ही देगा। 'बाम्बे क्रानिकल'के एक प्रतिनिधिसे एक स्वयंसेविका कुमारी गुलाब बाबूराव पारकरने कहा है—

"आज़ाद-मैदानमें सर्जेन्टोंने मुझे बड़ी बुरी तरह पीटा, और जो राष्ट्रीय झण्डा मैं लिये हुई थी, उसे मेरे हाथोंसे ज़बरदस्ती छीन लिया। मैं देशसेविका संघ और प्रभात फेरीकी महिला सदस्याओंके साथ थी। हम सबकी सब गिरफ्तार कर ली गईं और गाड़ीमें बिठाकर वहांसे ले जाई गईं। गाड़ी घाटकोपर और भान्दूप स्टेशनके बीच खड़ी की गई थी। वहांसे हम लोगोंको निर्जन स्थानके एकान्त घरमें ले जाया गया। उस एकान्त स्थानमें शान्ति और सुव्यवस्थाके सरक्षकोंने हम सबोंपर घूंसा और लातें मारकर असह्य दुर्व्यवहार किया। उसके बाद पुलिसने हम सभी महिलाओंको छोड़ दिया और बिना किसी प्रकारकी सुविधा दिये घर चले

जानेको कहा। किसी प्रकार ग्रामीणोंकी सहायतासे हम लोग भान्दूप स्टेशनपर आई और वहांसे बम्बई चली आई। सर्जेन्टकी लातसे मेरे कमरसे निचले भागमें सख्त चोट लगी थी। इस कारण मुझे भी इमर्जेन्सी अस्पतालमें इलाज करानेके लिए ले जाया गया।"

श्रीमती अवन्तिका बाई गोखलेने भी पत्र-प्रतिनिधिके साथ अपनी एक बातचीतमें कहा था—"कुछ सर्जेन्ट स्वयंसेविकाओंपर टूट पड़े और लड़कियोंसे छीना झपटी करने लगे। वे लड़कियोंसे झंडा छीनना चाहते थे और बहादुर लड़कियां झंडा दे नहीं रही थीं, तब सर्जेन्टोंने लड़कियोंको अपने खाली हाथोंसे मारा।"

बम्बईकी एक कोर्टमें स्त्रियोंने पुलिसके सर्जेन्टोंपर जो अपराध लगाये हैं, उन्हें सुनकर रोंगटे खड़े हो जाते हैं और खून खौलने लगता है। उन्होंने कहा कि रातके समय अमुक अमुक सर्जेन्टने हमारे पास आकर दुराचार-सम्बन्धी प्रस्ताव किये। यदि ये बातें ठीक हैं, तो वास्तवमें अत्यन्त भयंकर हैं। लड़कियोंको एकान्त जंगलमें छोड़ देनेसे शान्तिकी रक्षा किस प्रकार हो सकती है, यह बात बम्बई-सरकार और उसके सर्जेन्ट ही बतला सकते हैं। हमारी समझमें तो इस तरहकी बहूदी कार्रवाइयोंसे उल्टी अशान्ति ही बढ़ती है। रही स्वयंसेविकाओंके सतीत्वपर आक्रमण करनेकी बात, सो उसके विषयमें हम अभी कुछ नहीं कह सकते, क्योंकि मामला विचाराधीन है; फिर भी सरकारसे इतना कह देना हमारा कर्तव्य है कि इस विषयमें उसे काफी सावधानी तथा कठोरतासे काम लेना चाहिए। जिन सर्जेन्टोंपर अपराध लगाया गया है, उन्हें अपराधी प्रमाणित होनेपर कठोर दण्ड मिलना चाहिए। भारतीयोंकी सहनशीलता जगत-विख्यात है, पर भारतीय स्त्रियोंकी इज्जतके मामलेमें वे शान्त और सहनशील नहीं रह सकते। शीतल चन्दनकी भी लकड़ियोंको रगड़नेसे अग्नि पैदा हो सकती है।

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बारडोलीका निश्चय

बारडोलीके किसानोंने जिस स्वार्थत्यागका परिचय इस समय दिया है, वह भारतवर्षके इतिहासमें—नहीं, नहीं, समारके इतिहासमें—एक चिरस्मरणीय घटनाके रूपमें जीवित रहेगा। 'बाम्बे क्रानिकल'के सूरतस्थित संवाददाताने लिखा है—

१० अक्टूबरकी रातको बाकी बचेखुचे स्त्री-पुरुष और बच्चे बारडोलीके गांवोंको छोड़कर चल दिये। इन किसानोंकी १,१७,००० एकड़ भूमि इस परगनेमें है और प्रत्येक एकड़का मूल्य ५००) है, इसलिए किसानोंकी उस जमीनका, जिसे वे छोड़कर चल दिये हैं, मूल्य ६ करोड़के लगभग बैठेगा। इसके सिवा बारडोलीके किसानोंके मकानोंका मूल्य भी करीब तीन करोड़ रुपये होगा, क्योंकि वे झोंपड़ियोंमें नहीं, बल्कि अच्छे पक्के मकानोंमें रहते हैं।* इस वक्त जो फसल खेतोंमें खड़ी हुई है, उसका मूल्य भी पचास लाख रुपयेसे कम न होगा। इस प्रकार बारडोलीके किसान महात्माजी तथा सरदार वल्लभ भाईकी आज्ञानुसार अपना सर्वस्व मातृ भूमिकी स्वाधीनताके लिए निछावर करनेको उद्यत हो गये हैं।"

सुप्रसिद्ध अंग्रेज पत्रकार मि० ब्रेल्सफोर्डने अपने एक लेखमें, जो उन्होंने विलायतके पत्रोंमें तथा मद्रासके 'हिन्दू'में छपाया है, लिखा है—

"अपनी गुजरात-यात्रामें मुझे कितने ही किसानोंकी शिकायत सुननेका अवसर मिला। यद्यपि इस बातकी जांच करनेका अवसर मुझे नहीं मिल सका कि वे शिकायतें कहां तक ठीक हैं, फिर भी उनसे सावधानीके साथ बातचीत करनेपर मुझे इस बातमें शक नहीं रहा कि वे सच बोल रहे हैं। मैंने उनके नाम तथा घटनाओंकी तिथि लिख ली हैं, और मैं उन्हें उच्च पदाधिकारियोंके पास भेज दूंगा। एक गांवमें

* बारडोलीके किसानोंके बहुतसे रिश्तेदार दक्षिण तथा पूर्व अफ्रिका गये हुए हैं, और वहांसे वे औसतन डेढ़-दो हजार प्रति वर्ष अपने-अपने घरको भेजा करते हैं। (सम्पादक)

प्रत्येक रातको गुण्डे चक्कर लगाया करते थे। वे मुँह ढके रहते थे और बन्दूक चलाते थे, और एक बार तो उन्होंने एक बुड्ढे किसानको कुल्हाड़ीसे मार डाला। जब गाँववालोंने एक उच्च पुलिस-अधिकारीसे रक्षाके लिए प्रार्थना की, तो उसने जवाब दिया—'पहले टैक्स दो, तब हम तुम्हारी हिफाज़त कर सकते हैं।" कितने ही किसानोंने इस बातकी शिकायत की कि पुलिसने हमें अपनी भयंकर लाठियोंसे पीटा। दो आदमियोंकी चोट तो मैंने स्वयं अपनी आँखोंसे देखी। बहुत कुछ पूछ-ताछके बाद मैंने एक दुर्घटनाका पता लगाया, जो इस प्रकार घटी थी। यह अफवा नामक ग्राममें, जिसे किसान लोग छोड़ गये हैं, हुई थी। यहाँपर कुछ किसान, जिनकी कोई ज़मीन नहीं थी, रह गये थे और कुछ लोग बहकावेसे अपनी ज़मीन जोतनेके लिए आ गये थे। २१ अक्टूबरको सवेरे तीन बजे एक मोटर आई, जिसमें दस पुलिस मैन और एक दरोगा था। पुलिसवालोंने इन लोगोंको खेतोंमें सोते हुए देखा और दनादन वहीं पीटना शुरू किया और उन लोगोंसे कर माँगा। फिर वे पुलिसवाले उन लोगोंको उठाकर दरोगाके पास लाये, और उस दारोगाने उन्हें अपने हाथसे मारा तथा ठोकरें भी लगाईं। एक तो अब भी लँगड़ाके चलता था और दूसरेके सूजन अब भी मौजूद थी। दारोगाने दो भाइयोंका सिर पकड़कर भिड़ा दिया। फिर वे हाजतमें बारडोली भेज दिये गये। इसके बाद दरोगाने ऐसी बातें कहीं जो छपने लायक नहीं हैं, जिनका मतलब यह था—'हम तुम्हें तुम्हारी जोरूके कामका नहीं रखेंगे।' यह धमकी काम कर गई और छोटे भाईने अपने पिताके बजाय टैक्स दे दिया। एक राहगीर चला जा रहा था। यह किसी दूसरे ग्रामका था। उसे पकड़कर पीटा गया, और उसके पास जेबमें जो कुछ था, वह सब छीन लिया गया। फिर स्थानीय एक आदमीके नामकी रसीद काट दी गई और उस आदमीसे कह दिया कि तुम उस आदमीसे जिसने टैक्स नहीं दिया, वसूल कर लेना। इससे प्रतीत होता है कि दरोगामें चालाकी और पशुता दोनों ही अच्छी मात्रामें पाई जाती हैं। उस ग्राममें सूरतका भी एक आदमी ठहरा हुआ था, उसके सोनेके गहने छीन लिये और गाँववालोंसे कहा कि तुम इन्हें खरीदो। इस प्रकारकी घटनाएँ मैं और भी लिख सकता हूँ, पर यह तो उस दरोगाके केवल एक दिनकी ही घटनाओंका विवरण होगा। गाँववालोंकी इन बातोंपर मैं यकीन न करता, यदि मुझे साक्षात इन दारोगाजीके दर्शन न हो गये होते। थोड़ीसी बातचीतमें ही मैंने उनके झूठको पकड़ लिया। शिमलाके उच्चभूमि तथा भारत-सचिवके आफिससे दूर 'मूक भारतीयों' के साथ सरकारी अफसर इस प्रकार न्याय करके शान्तिकी रक्षा किया करते हैं।"

इन दृष्टान्तोंको पढ़कर बारडोलीके किसानोंके साथ प्रत्येक भारतीयके हृदयमें सहानुभूति उत्पन्न होगी। इस अवसरपर हम गुप्तजीके शब्दोंमें बारडोलीसे यही कहते हैं—

"खौल उठेगा खून न किसका ऐसे अत्याचारोंसे।
सयम तुझे दिखाना है, पर निज विनीत व्यवहारोंसे॥
भय दे सकता है क्या तुझको घोर आयुधोंका घेरा।
प्रतिपक्षीके लिए 'सहन' है 'प्रहरण' से भीषण तेरा॥
सावधान! बाधाएँ तुझको मतसे विचलित कर न सकें।
झेलें जायँ वीर हँस हँसकर छकें विपक्षी और थकें॥
शोणित चाहे तो इतना ले—दिनक उसमें डूब उठे।
घृणा करें अपने ऊपर वे और आप ही ऊब उठें॥

× × ×

सूरतमें ही कोठी पहले नौकरशाहीने खोली।
सूरतसे ही चली हटाने अब तू उसे बारडोली॥"

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कलकत्तेमें अन्तर्जातीय ऊबकी आवश्यकता

भारतके भिन्न भिन्न प्रान्तोंकी भाषाओंके साहित्य तथा संस्कृतिके विषयमें हम लोगोंका ज्ञान अत्यल्प है। यद्यपि राजनैतिक आन्दोलनके कारण इन प्रान्तोंमें बहुत कुछ एकता हो गई है, पर इस एकताकी नींव सांस्कृतिक सम्मेलनपर नहीं रखी गई है, इस कारण इस एकताको अभी हम चिरस्थायी तथा दृढ़ नहीं कह सकते। इसके सिवा हमारे

विरोधियोंका यह प्रयत्न बराबर जारी है कि किसी प्रकार भारतीयोंकी इस राजनैतिक एकताको खण्डित कर प्रान्तीयताका रूप दे दे। प्रबल केन्द्रीय सरकारके बजाय प्रान्तोंको स्वाधीनता देकर उनकी व्यवस्थापक सभाओं द्वारा चुने हुए प्रतिनिधि केन्द्रीय व्यवस्थापक सभामें भेजनेके प्रस्तावके भीतर सम्भवत यही उद्देश्य काम कर रहा है। इस कारण यह और भी अधिक आवश्यक है कि हम अपनी एकताकी नींव दृढ़ आधारपर रखें। संसारकी कोई भी शक्ति विचारोंके प्रवाहको नहीं रोक सकती। कबीर, तुलसी और रवीन्द्रनाथके विचारोंको सम्पूर्ण भारतमें फैलनेसे भला कौन रोक सकता है? जिस प्रकार राष्ट्र भाषाके आन्दोलनको मुख्यतया हिन्दी-भाषा-भाषी प्रान्तोंने उठाया है—यद्यपि उसे सबसे अधिक सहायता महात्माजीसे मिली है—उसी प्रकार अन्तर्जातीय सांस्कृतिक एकताका आन्दोलन भी हिन्दी-जनता द्वारा उठाया जाना चाहिए। यह कार्य राष्ट्र भाषा प्रचारके कार्यसे कम महत्त्वपूर्ण नहीं है। हम लोगोंमें से कितने ऐसे हैं, जो तामिल, तेलगू, मलयालम अथवा कनाड़ी भाषाकी वर्तमान साहित्यिक प्रगतिके विषयमें कुछ भी ज्ञान रखते हों? साहित्यिक ज्ञानकी बात तो दूर रही, हमारा भौगोलिक ज्ञान भी बिलकुल अपूर्ण है।

उस दिन 'मार्डर्न रिव्यू' के सहकारी सम्पादक श्री नीरदचन्द्र चौधरीने एक पंजाबी सिख मोटर ड्राइवरसे पूछा—"तुम कहाँके रहनेवाले हो?"

ड्राइवरने जवाब दिया—"लुधियानाके।"

वहींपर बंग भाषाके एक नवयुवक, परन्तु सफल उपन्यासकार बैठे हुए थे, वे बोल उठे—"लुधियाना डेरा इस्माइलखाके पास?"

उपन्यासकार महाशयकी बात सुनकर श्रीयुत चौधरी हँसने लगे। उन्होंने कहा—"महाशयजी, डेरा इस्माइलखा पंजाब प्रान्तमें नहीं है।"

इसपर उपन्यासकारजी अपने कथनमें संशोधन करते हुए बोल उठे—"डेरा इस्माइलखा हैदराबाद सिन्धमें है"

एक पढ़े-लिखे बंगाली लेखक महाशयका भारतीय भूगोलके सम्बन्धमें यह ज्ञान है, परन्तु यह बात केवल उन्हीं तक अथवा साधारण बंगाली लेखकों तक ही परिमित नहीं है। हमारी हिन्दीके भी अनेकों लेखकोंका भौगोलिक ज्ञान इससे अधिक नहीं है।

बात यह है कि हम लोग साधारणतया अपने आस-पासकी वस्तुओं और अपनी प्रान्तीयतामें इतने डूबे रहते हैं कि हमें भारतके अन्य प्रान्तोंकी खबर ही नहीं रहती। हम लोगोंमें बहुतसे ऐसे है, जिन्हें अंग्रेजी तहज़ीब कायदे और 'ऐटिकेट'का अच्छा ज्ञान है—वे उसके मास्टर है, परन्तु हम लोगोंमें कितने व्यक्ति ऐसे होंगे, जिन्हें मदरास, बंगाल अथवा महाराष्ट्रके शिष्टाचार-सम्बन्धी नियमोंका ज्ञान हो?

इस समय जब भारतको विभाजित करनेका प्रयत्न हो रहा है, यह अत्यन्त आवश्यक है कि हम विभिन्न प्रान्तवासी एक दूसरेको जाननेकी चेष्टा करें, एक दूसरेके भावोंको समझ, एक दूसरेकी पसन्द और नापसन्दी, शिष्टाचार, खान-पान, रहन-सहन, संस्कृति और भावनाओंका ज्ञान प्राप्त करें।

कलकत्तेमें एक छोटे पैमानेपर इसका श्रीगणेश आसानीसे किया जा सकता है। यहाँ भारतवर्षके सभी प्रान्तोंके पढ़े-लिखे विद्वान मौजूद है। यहाँ एक ऐसे क्लबकी आवश्यकता है, जिसमें भारतके विभिन्न प्रान्तोंके विभिन्न भाषा भाषी साहित्यिक, लेखक और विद्वान् एकत्रित हो सकें। क्लबमें महीनेमें कमसे कम एक बार सब लोग इकट्ठे होकर विचार विनिमय कर सकें। यहाँ कलकत्तेसे हिन्दी, बंगला, उर्दू, गुजराती आदि भाषाओंके पत्र निकलते है, इन पत्रोंके सम्पादक तथा इन भाषाओंके और साथ ही भारतकी अन्य भाषाओंके विद्वान यहाँ आसानीसे मिल सकते है। उनका सम्मेलन तथा पारस्परिक विचार विनमय साहित्यिक तथा संस्कृतिक दृष्टिसे बहुत लाभदायक सिद्ध होगा।

आशा है कि हमारे इस प्रस्तावपर सहानुभूति पूर्वक विचार किया जायगा।

त्रिनीदादमें हिन्दी प्रचार

उपनिवेशोंमें भारतीय संस्कृति के लिए यह अत्यन्त आवश्यक है कि वहाँ भारतीय भाषाओंका प्रचार किया जाय। जो साधारण प्रवासी भारतीयों द्वारा बोली जाती हैं, उनमें तामिल, हिन्दी तथा गुजराती मुख्य हैं। तामिल बोलनेवालोंकी संख्या मुख्यतया सीलोन तथा मलायामें पाई जाती है वैसे मारीशस, फिजी तथा दक्षिण अफ्रिका इत्यादिमें भी वे काफी तादादमें पाये जाते हैं। लेकिन भारतकी तरह विशालभारतकी भाषा भी हिन्दी ही बताई जाती है। फिजी सरकारने तो हिन्दीको ही फिजी प्रवासी भारतीयोंकी भाषा मान लिया है क्योंकि वहाँके मदरासी भाई भी हिन्दी बोलते और समझते हैं। हिन्दीकी सबसे अधिक उपेक्षा हुई है पश्चिमी द्वीप समूह (West Indies) में। इसका मुख्य कारण यह हुआ है कि ये स्थान—त्रिनीडाड ब्रिटिश गायना सूरीनाम इत्यादि—भारतसे बहुत दूर, कम से कम दस बारह हजार मीलकी दूरीपर है और यहाँसे उपदेशक तथा शिक्षक भी उन स्थानोंको बहुत कम गये हैं। त्रिनीडाडसे पंडित रामेश्वर मिश्र अपने पत्रमें लिखते हैं—

'हिन्दी भाषा यहाँ मिटती जाती है और उसके प्राण अब कण्ठगत ही समझिये। यथाशक्ति लड़के लड़कियोंको हिन्दी पढ़ानेका उद्योग मैं कर रहा हूँ पर लोगोंमें उत्साहका प्रायः अभाव है। लेकिन यह बात केवल हिन्दुओंमें ही है मुसलमान भाइयोंने प्रत्येक मस्जिदमें अपना मक्तब खोल दिया है। इण्डियन प्रेससे पाठशालाओंके लिए उपयोगी कुछ पुस्तकें मँगाई है और लड़कोंको हिन्दी पढ़ा रहा हूँ। फल भी कुछ कुछ अच्छा ही मालूम हो रहा है। यदि कृपा हो, यदि भारतके कुछ धनी मानी सज्जन बालक बालिकाओंके लिए उपयोगी पुस्तक तथा भारतीय नेताओंके और मातृभूमिके दर्शनीय चित्र यहाँ भेज दें। आपके थोड़े दानसे यहाँके भारतीय बालकोंमें मातृभूमि तथा मातृभाषाके प्रति अवश्य प्रेम उत्पन्न होगा। छोटे छोटे पामफ्लेट तथा कथा आदि जो महाशय वितरण कराना चाहें वे भी मेरे नाम भेज सकते हैं।

हिन्दी-प्रेमियोंका ध्यान हम इस ओर आकर्षित करते हैं। पंडित रामेश्वर मिश्रका पता है।

C/o Mr Sugar
Tunapuna
Trinidad (British West Indies)

वाई० एम० सी० ए० और ग्राम-संगठन

गत वर्ष 'विशाल भारत' में एक लेख प्रकाशित हुआ था जिसमें यह दिखलाया गया था कि मदरास प्रान्तमें यंग मेन क्रिश्चियन एसोसिएशन किस प्रकार ग्राम-संगठनका काम कर रही है। हमें यह जानकर प्रसन्नता है कि उक्त एसोसिएशन अब भारतके दूसरे प्रान्तोंमें भी अपना काम बढ़ा रही है। अभी हालमें उसने पंजाबके एक ग्राममें—लाहौर और अमृतसरके बीच—ग्राम-संगठनका एक केन्द्र खोला है। केन्द्र महाराजा रणजीत सिंहके शासन कालके एक सिक्ख बुर्जमें स्थित है।

वाई० एम० सी० ए० के ये केन्द्र स्थानीय अमीरोंके मददसे चलते हैं। वे इस बातकी चेष्टा करते हैं कि ग्रामीणोंके हृदयमें स्वयं इन केन्द्रोंके प्रति आकर्षण उत्पन्न कर दिया जाय फिर तो केवल थोड़ी सी देख रेख केन्द्र अपने आप ही सफलता पूर्वक चलने लगता। पंजाबके इस नये केन्द्रमें अभी तक केवल लोगोंका ध्यान आकर्षित करनेका ही काम हुआ है, पर अब ठोस काम करनेकी चेष्टा भी की जा रही है। एक रात्रि पाठशाला और पुस्तकालय खोलनेका विचार हो रहा है, तथा ग्रामकी स्त्रियोंको बुनाई, रंगाई आदि सिखाने, ग्रामके बालकोंको स्काउट बनाने और ग्रामके लोगोंमें पालतू चिड़ियाँ तथा अन्य गृह शिल्प प्रचलित करनेकी व्यवस्था हो रही है। गावकी सफाईका काम भी शुरू हो गया है।

हमारे राष्ट्रीय कार्यकर्ताओंमें यदि कुछ लोग वाई० एम० सी० ए० के तरीकोंका अध्ययन करके उसकी प्रणालीको उचित संशोधनके साथ ग्रहण करें तो यह काम आसानीसे अग्रसर हो सकता है।

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कलकत्तेमें हजरत मुहम्मदका जन्म दिवस

हमारा विश्वास है कि सांस्कृतिक एकताके बिना स्थायी हिन्दू मुस्लिम मिलाप असम्भव है। इन्हीं पृष्ठोंमें हम कई बार इसकी जरूरत बतला चुके हैं। गत अगस्तके अंकमें अपनी सम्पादकीय टिप्पणीमें हमने लिखा था कि यदि हिन्दू मुसलमान एक दूसरेके त्योहारोंमें भाग लें और एक दूसरेके महात्माओंका सम्मान करना सीखें, तो परस्पर मनोमालिन्य बहुत कुछ दूर हो सकता है। इसी प्रसंगमें हमने हिन्दू

जनसाधारणसे अपील की थी कि वे हज़रत मुहम्मदके जन्म-दिवसमें भाग लें। हर्षकी बात है कि गत २६ अक्टूबरको स्थानीय अलबर्ट हालमें 'हज़रत मुहम्मदके जीवन और शिक्षा' पर प्रकाश डालनेके लिए एक विराट सभा हुई। सभाके अध्यक्ष प्रसिद्ध वैज्ञानिक सर सी० वी० रमन थे, और वह अहमदिया ऐसोसियेशनके तत्त्वावधानमें की गई थी। इसमें सन्देह नहीं कि इस्लामको बुद्धिवादके रंगमें पेश करके अहमदिया सम्थाने अपने धर्मकी महान सेवा की है, और इससे बहुत बड़ी हद तक आपसी भेद भाव भी दूर हो सकता है। सभा भवनमें तिल डालनेकी भी जगह न थी। पहले प्रयत्नमें ऐसी सफलता मिलनेकी आशा न थी। प्रिन्सिपल हार्ले, डा० प्रफुल्ल चक्रवर्ती, डा० अब्दुल्ला सुहरवर्दी, आचार्य प्रफुल्लचन्द्र राय, सिटी-कालेजके प्रिन्सिपल श्रीयुत मैत्र, श्रीमती हेमप्रभा देवी जैसे उद्भट विद्वान और विदुषियोंके भाषण हुए। एक खास बात यह थी कि श्रोताओंमें हिन्दुओंकी सख्या मुसलमानोंसे कम न थी। ये सब शुभ लक्षण है, और अहमदिया एसोसियेशनने सांस्कृतिक एकताके मैदानमें पहला कदम रखकर हमें रास्ता दिखा दिया है। इसके लिए उसकी जितनी प्रशसा की जाय थोडी होगी।

—

कवीन्द्रका एक महत्त्वपूर्ण ग्रन्थ

'विशाल भारत' कार्यालयसे यद्यपि 'भेड़ियाधसान' तथा 'गल्पगुच्छ' नामक दो पुस्तक निकल चुकी है, पर हमने उनकी चर्चा न तो सम्पादकीय कालमोंमें की और न समालोचना विभागमें ही, क्योंकि अपनी चीज़की प्रशसा अपने ही पत्रमें छापना हमें उचित प्रतीत नहीं हुआ। पर आज हम इस नियमका उल्लघन करना चाहते है, और वह इसलिए कि इस बार जो पुस्तक 'विशाल भारत' कार्यालयसे निकली है—यानी 'कुमुदिनी'—उसका महत्त्व हमारे कार्यालय तक ही परिमित नहीं, बल्कि वह ऐसी वस्तु है, जो शीघ्र ही हिन्दी-ससारकी प्रेमपात्र बनेगी। कवीन्द्रके अनेक उपन्यास पढ़नेका सौभाग्य हमें प्राप्त हुआ है, पर 'योगायोग' यानी 'कुमुदिनी' ने हमारे हृदयपर जो प्रभाव डाला वह अन्य किसी उपन्यासने नहीं डाला। यदि इसे कवीन्द्रका सर्वश्रेष्ठ उपन्यास कहा जाय, तो अत्युक्ति न होगी। सूक्ष्म भावोंका जैसा सूक्ष्म विश्लेषण इस उपन्यासमें किया गया है, वैसा बहुत कम देखनेको [illegible] उपन्यासके पात्र बिलकुल सजीव है, उनका अपना व्यक्तित्व है। वे सब प्रश्नोंपर निजी दृष्टिसे विचार करते है। स्वयं कविवर पूर्ण-स्वाधीनता देनेके पक्षपाती है, उनके आश्रम शान्ति निकेतनकी नींव ही पूर्ण स्वाधीनतापर निर्भर है; फिर भला वे अपने उपन्यासके पात्रोंको स्वाधीनता क्यों न देते? विप्रदासके चरित्रमें तो मानो कविवरने अपने ही गुणोंका समावेश कर दिया है। विप्रदासकी बातोंमें कविवरका हृदय बोल रहा है। ऐसा प्रतीत होता है कि उनके दिलको गम्भीर चोट लगी है, क्योंकि वैसे भाव बिना चोट खाये हुए दिलसे निकल ही नहीं सकते।

"विप्रदासकी आँखोंमें जो आग जल रही है, मानो वह महादेवके तृतीय नेत्रके समान है—अपनी किसी वेदनाके लिए नहीं—अपनी दृष्टिके सामने वह विश्वके किसी पापको देख रहा है, उसे जलाकर भस्म करना चाहता है.....,

विप्रदासने कहा—'मैं देख रहा हूँ, स्त्रियोंका जो अपमान है, वह किसी एकका नहीं, बल्कि सारे समाजके भीतर है। दर्दको सिर्फ अपना ही समझकर अब तक कष्ट सह रहा था, आज समझमें आया कि इसके साथ लड़ना होगा सबकी तरफसे।'

विप्रदासके सफेद फक गोरे चेहरेपर लाल आभा दौड़ गई। उनकी गोदमें रेशमी बेल बूटेदार चौखूँटा तकिया था, उसे धक्का देकर सहसा अलग कर दिया। बिस्तरसे उठकर बगलकी कुर्सीपर बैठना ही चाहते थे कि कुमुदने उनका हाथ थामकर कहा—"शान्त होओ भइया, उठो मत, तबीयत और भी खराब हो जायगी" कहकर ऊँचे तकियेके सहारे उन्हें लिटा दिया।"

विप्रदासने अपने ओढ़नेकी चादरको मुट्ठीमें दबाकर कहा—"सहनेके सिवा स्त्रियोंके लिए और कोई रास्ता नहीं, इसीसे उनके ऊपर बार-बार मार आकर पड़ती है। अब कहनेके दिन आ गये हैं कि 'नहीं सहेंगी'।"

लगभग सत्तर वर्षके वृद्ध कविवरने अपनी प्रभावशाली लेखनी जिस उद्देश्यसे उठाई है, उसका वर्णन उपर्युक्त पक्तियोंमें आ गया है। इसमें सन्देह नहीं कि उनका यह उपन्यास स्त्रियोंपर होनेवाले अत्याचारोंकी ओर जनताका ध्यान आकर्षित करनेमें वह काम करेगा, जो सैकड़ों उपदेशकोंके सहस्रों व्याख्यान भी नहीं कर सकते थे।

जब 'कुमुदिनी'का आरम्भ हुआ था, तब मैंने एक पत्र भेजकर प्रार्थना की थी कि

सेवार्थ उपस्थित होकर कुछ बातचीत करना चाहते हैं। वे उन दिनों बीमार थे और अपना घर छोड़कर सर-स्क्रू के त्रिपथगके यहाँ इसलिए चले गये थे कि मित्रके बाने उन्हें तंग न करें। फिर भी उन्होंने अपने अमूल्य समयका लगभग एक घंटा देनेकी कृपा की। बहुतसी बातचीतके बाद उन्होंने कहा—"इस उपन्यासमें मैंने आध्यात्मिक दृष्टिसे अनमेल सी पुरुषका विवाह कराया है और उसके दुष्परिणाम दिखलाये हैं। क्या हिन्दी जनता भर इस उपन्यासको अपनावेगी?"

इस प्रश्नका उत्तर तो हिन्दी जनता ही देगी। इस उपन्यासमें एक स्थलपर विप्रदासने कहा है—"मैं तुमसे कहे देता हूँ, कुमुदको जिसने गढ़ा है, उसने गुरुसे मन्त्र तक बड़ी श्रद्धासे पढ़ा है।" इसके साथ-ही साथ यह भी कहा जा सकता है, कुमुदिनीके चरित्रका निर्माण भी कविवरकी अमर लेखनीने मन्त्र श्रद्धाके साथ ही किया है। हमें दृढ़ विश्वास है कि उनकी यह आशा कि हिन्दी भाषा भाषी जनता उनके इस ग्रन्थको अपनावे, शीघ्रही पूर्ण होगी।

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'लोकमान्य'का दीपावली विशेषांक

कई महीनेसे श्री रामनगर त्रिपाठी द्वारा सम्पादित होकर 'लोकमान्य' नामक एक सजीव साप्ताहिक पत्र कलकत्तेसे निकल रहा है। यह उसीका दीपावली अंक है, जो अनेक सुन्दर लेखों तथा चित्रोंसे विभूषित है। सबसे प्रथम स्थान श्री मदनलालजी चतुर्वेदीकी 'ताण्डव' शीर्षक कविताको दिया गया है। मदनलालजीकी प्रतिभा इन दिनों सम्भवतः और विशेष खुली हुई प्रतीत होती है, और सम्भवतः वे कलेवाकेके छन्द-शास्त्रका विशेष-रूपसे अध्ययन कर रहे हैं, तभी तो उन्होंने प्रलयंकर शंकरसे प्रार्थना की है—

"दुर्जनोंके नयनोंके कणपर
तू त्रिनेत्र ज्वाला धर धर धर।"

रचना प्रभावशाली है। बंगालके सुप्रसिद्ध नेता सुभाषचन्द्र बोसका लेख 'भारत क्या चाहता है?' दृष्टिकोणसे लिखा गया है। भारतीय स्वाधीनता संग्राम उद्देश्य बतलाते हुए वे लिखते हैं—"यदि हिन्दुस्तान संसारकी तमाम जातियोंमें एकता स्थापित कर सका, समस्त भिन्न भिन्न संस्कृतियों और सभ्यताओंका समन्वय कर सके तो इससे सारी दुनियाको बहुत बड़ी शिक्षा मिलेगी।"

श्री भाई परमानन्दकी 'हृदयकी तड़प' एक सच्चे राष्ट्रभक्त और सन्तप्त हिन्दूका उद्गार है। हिन्दुमें अपनी संस्कृतिके प्रति अभिमानको नष्ट होते हुए देख वे परम दुखित होते हैं, और पूछते हैं—"जब जाति रही, जातीयता न रही, तो स्वराज्य किसका और स्वतंत्र किसकी? और इतने बड़े त्याग करनेका फल क्या?"

पूज्य पं० अम्बिकाप्रसादजी वाजपेयीका 'गणतंत्र में राष्ट्रभाषा' शीर्षक लेख मनोरंजक होनेके साथ ही सा विद्वत्तापूर्ण है। वाजपेयीजी हिन्दी-पत्रकारोंमें शिरोमणि हैं। कठिन-से कठिन विषयोंको सरलसे सरल और मनोरंजक ढंगसे समझाना उन्हींके हिस्सेमें आया है।

भावरकरजीका 'मनुष्य गणना और हिन्दू जाति' शीर्षक लेख भी पठनीय है। इनके सिवा श्री प्रेमचन्दजीकी कहानी तथा डाक्टर भूपेन्द्रनाथ दत्तका लेख उल्लेख-योग्य हैं।

'लोकमान्य' के सम्पादक महोदय सामयिकताका ख्याल खूब रखते हैं। पत्र तथा विशेषांककी सफलतापर हम उन्हें हार्दिक बधाई देते हैं। विशेषांकका मूल्य दो आने है। पत्रका वार्षिक मूल्य ३॥) है। मिलनेका पता १६०, हैरिसन रोड, कलकत्ता

—

कृतज्ञता प्रकाश

मेरी पत्नीकी आकस्मिक मृत्युके अवसरपर जिन सज्जनोंने सहानुभूति-सूचक पत्र भेजे हैं, उनका मैं कृतज्ञ हूँ। अधिक क्या लिखूँ।

—बनारसीदास चतुर्वेदी

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अरे भैया! इस सालसासे क्या होगा? रोज कुछ-कुछ **विशुद्ध घृत** खाया करो। चन्द रोजमें चेहरा बदल जायेगा।

मगर **विशुद्ध घृत** मिले तब तो? क्यों नहीं? **'लक्खी' मार्का घी** विशुद्धतामें और स्वादमें बेजोड़ है, इसीलिये बाज़ारमें वह इतना सुविख्यात है। परन्तु सूर्यका ट्रेडमार्क और सील वगैरह देखकर 'लक्खी' मार्का घी खरीदना, क्योंकि आजकल धोखेबाजोंका बाजार गर्म है।

५-२॥-१।) सेरकी टीनें हमारे आफिसमें मिलेगी।

आफिसका पता:—**लक्ष्मीदास प्रेमजी,**
९, पारसी चर्च स्ट्रीट, (तिरहट्टी बाजार), कलकत्ता।

[टेलिफोन नं० ३६६० कलकत्ता]

'विशाल-भारत'

—की—

पुरानी फाइल लीजिये!

हमारे पास 'विशाल-भारत' के पिछले ५ खंडोंकी पूरी फाइलके बहुत थोड़े सेट बच रहे हैं, जिन्हे आवश्यकता हो, शीघ्र मंगा लें।

वर्ष १, भाग १—जनवरीसे जून १९२८—मूल्य ४॥)
वर्ष १, भाग २—जुलाईसे दिसंबर १९२८—मूल्य ५)
वर्ष २, भाग ३—जनवरीसे जून १९२९—मूल्य ४)
वर्ष २ भाग ४—जुलाईसे दिसंबर १९२९—मूल्य ४॥)
वर्ष ३, भाग ५—जनवरीसे जून १९३०—मूल्य ३।)

डाक खर्च सबका जुदा। जिन्हें फुटकर अंक मँगाने हों, अथवा जो देखनेके लिए नमूनेका कोई अंक मंगाना चाहे, वे पत्रके साथ ॥=) के टिकट जरूर भेजें।

मिलनेका पता—**मैनेजर 'विशाल-भारत' कार्यालय,**
१२०।२, अपर सरकुलर रोड, कलकत्ता।

"सुधा"

राजनीतिक, सामाजिक और साहित्यिक मासिक पत्रिका

वार्षिक मूल्य साढ़े छ रुपया, छमाही साढ़े तीन रुपया. तिमाही दो रुपया

'सुधा' के शीघ्र ग्राहक बनकर, सुन्दर साहित्य, कमनीय कविता, ललित कला, सच्ची समालोचना, अद्भुत आविष्कार, विनोद-पूर्ण व्यंग्य पढ़कर मानसिक तथा नैतिक शक्तिका पूर्ण विकास कीजिए, और आनन्द उठाइये।

सुधा

हा

विज्ञापनका सबसे उत्तम साधन है।

यदि आज तक आपने अपना विज्ञापन नहीं छपवाया, तो अब ट्रायल आर्डरके तौरपर तीन मास तक छपाकर देख लीजिए कि कितना अधिक लाभ होता है, आप अवश्य संतुष्ट होंगे।

'गंगा-पुस्तकमाला पूरी हो गई !'

इसमें १०८ पुस्तक-रूपी रत्न पिरो दिये गये, यदि आप अब तक स्थायी ग्राहक न बने हों, तो तुरंत ॥) प्रवेश-फीस भेजकर स्थायी ग्राहक बन जाइये।

बड़ा सूचीपत्र मुफ्त मंगा लीजिये।

चालक—गंगा-पुस्तकमाला-कार्यालय, लखनऊ

हिन्दीमें नवीन चमत्कार !

सचित्र रत्नाकर-ग्रन्थमाला

सैकड़ों रंगीन चित्रोंसे उपजित। शिक्षा-विभाग-द्वारा स्वीकृत। बालक, बालिकाओं, स्कूल पाठशालाओंमें उपहारमें देनेके लिए सर्वश्रेष्ठ हिन्दी-साहित्यमें आज रत्नाकर-सीरीजकी धूम है।

क्यों ? इसलिए कि हिन्दीमें ऐसा सर्वाङ्ग-सुन्दर और सर्व-सुलभ सचित्र-साहित्य कहींसे भी प्रकाशित नहीं हुआ। सुन्दर छपाई, बढ़िया कागज, चित्रोंकी भरमार और सस्तेपनकी पराकाष्ठा है। किसी बुकसेलरके यहाँ जाकर देखिए और पसन्द कीजिये। आप देखते ही मोहित हो जायँगे। सभी जगह बड़े-बड़े बुकसेलरोंके यहां मिलती हैं। या हमसे मँगाइये।

सचित्र रत्नाकर-ग्रंथमाला

१—पातिव्रती-सत्यवान	॥)	२१—भक्त-ध्रुव	॥=)
२—नल-दमयन्ती	॥)	१२—भक्त-प्रह्लाद	॥=)
३—शैव्या-हरिश्चन्द्र	॥)	१३—वीर-अभिमन्यु	॥=)
४—सीता देवी	॥=)	१४—लव-कुश	॥=)
५—सती पार्वती	॥)	१५—भीष्म	॥=)
६—शकुन्तला	॥=)	१६—पृथ्वीराज	१)
७—देवी-द्रौपदी	॥=)	१७—महाराणा प्रताप	१)
८—शर्मिष्ठा देवयानी	॥)	१८—शिवाजी	१॥)
९—सुभद्रा	॥=)	१९—शङ्कराचार्य	१॥)
१०—संयुक्ता	॥=)	२०—श्रीकृष्ण	१॥)
२१—मेवाड़-गौरव	१)	२२—महाभारत ६००पृ० ५० चि०	३)
२३—हि०-बं०-शिक्षा	॥)	२४—हि०-अ०-शिक्षा	॥)

मैनेजर—दी पोपुलर-ट्रेडिंग कम्पनी,
११५, हरीसन रोड, कलकत्ता।

काजल-कालो

फाउन्टेन-पेनकी सबसे अच्छी देशी स्याही

पता:- केमिकैल एसोशियेशन
५५, कैनिंग स्ट्रीट. कलकत्ता

राष्ट्रीय हिन्दू हार्मोनियम गाइड

बाजेकी पेटी बजानेको सिखलानेवाली पुस्तक ४० रागोंके आरोह, अवरोह, लक्षण, स्वरूप, विस्तार, १०४ प्रसिद्ध गायनोंका स्वर-ताल-युक्त नोटेशन, सुगवर्त तिलाने इत्यादि पूरी जानकारी सहित, द्वितीय आवृत्ति पृ० सं० २००, कीमत १॥) रु०, डा० ख० ।=), विषयोंका और गायनोंका सूचीपत्र मुफ्त मँगाइए।

मिलनेका पता—

गोपाल सखाराम ऐण्ड कम्पनी
कालबादेवी रोड,
बम्बई नं० २

१० वर्षकी मशहूर स्वदेशी

अन्डी चादरें

जो हरएक जगहकी चादरोंसे अच्छी और मुलायम, चलनेमें मजबूत, देखनेमें अति सुन्दर, परन्तु दामोंमें आसामकी अन्डी चादरोंसे बहुत ही सस्ती हैं। ६ गज़ लम्बे १॥ गज चौड़े जोड़ेका मूल्य केवल ७) रु० फी-जोडा, खास दरजेवाली रेशम और अन्डीकी मिली हुई कीमत १३) रु० फी जोड़ा। डाक-खर्च और पैकिंग मुफ्त, पसन्द न करनेपर दाम वापस कर दिये जाते हैं। एक दफा अवश्य आजमाइए और फायदा उठाइए।

पता—द्वारका स्वदेशी स्टोर,
नं० ७, लुधियाना।

'पागलपनकी अक्सीर दवा'

गत ५० वर्षोंसे इस दवाने हज़ारोंकी संख्यामें पागलों और हर तरहके वातके रोगियोंको आराम किया है। मूर्च्छा, मृगी, नींद न आना, हिष्टीरिया, भूख न लगना, अँतड़ियोंकी कमज़ोरी आदि रोगोंमें बहुत जल्द फायदा पहुंचानेवाली यह अक्सीर दवा है। सूचीपत्र मुफ्त भेजा जाता है। कीमत फी-शीशी ५) रुपया।

मँगानेका पता—

एस० सी० राय ऐण्ड को०,
१६७।३, कानवालिस स्ट्रीट, कलकत्ता।



चिड़चिड़ाते, कमजोर बच्चे

डेंगरे का

बालामृत

पीनेसे

ताक़तवर पुष्ट व आनंदी बनते हैं

इससे

बच्चेका वदन भरकर वजन बढ़ता है

कस्बे-कस्बेमें बिकता है।

कांग्रेसका सचित्र इतिहास

हमने कांग्रेसका एक सर्वांगपूर्ण, सुन्दर और सचित्र इतिहास निकालनेका विराट आयोजन किया है।

इस इतिहासमें पहली कांग्रेससे लेकर चवालीसवीं कांग्रेस तकका पूरा विवरण, कांग्रेसके सभापतियोंके तथा देशकी स्वाधीनताकी लड़ाईमें भाग लेनेवाले अगणित देशवासियोंके कमसे कम एक सौ चित्र रहेंगे। पृष्ठ संख्या ४०० के लगभग होगी।

यह पुस्तक कांग्रेसकी समस्त रिपोर्टों तथा अंग्रेज़ी, बंगला, हिन्दी आदिकी सैकड़ों पुस्तकोंकी छानबीन करके लिखी जा रही है। मूल्य २॥) मात्र।

ग्राहकगण अभीसे ग्राहक-श्रेणीमें अपना नाम लिखा लें, नहीं तो १०) खर्चने पर भी यह पुस्तक न मिल सकेगी, क्योंकि यह केवल कांग्रेसका ही इतिहास नहीं होगा, बल्कि एक प्रकारसे देशके स्वातन्त्र्य-संग्रामका इतिहास होगा।

आज ही ग्राहकोंमें नाम लिखाइये।

प्रकाशक:—शुभनारायण सिंह शर्मा, पुस्तकालय,

१५, कालेज स्क्वायर साउथ, कलकत्ता।